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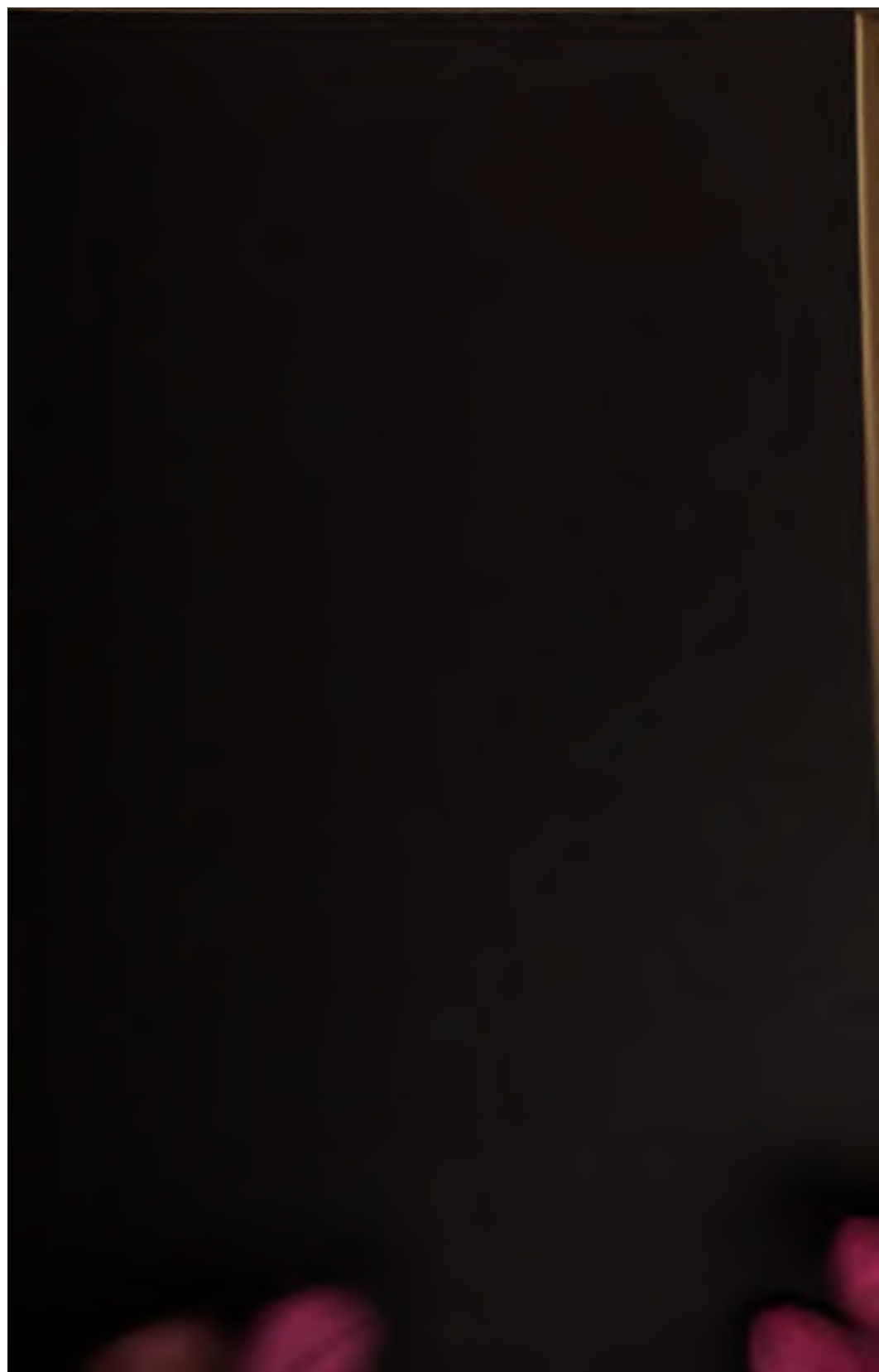
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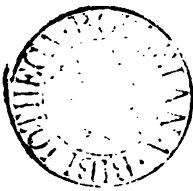




BIBLICO-THEOLOGICAL
LEXICON
OF
NEW TESTAMENT GREEK.

BY
HERMANN CREMER,
PROFESSOR OF THEOLOGY IN THE UNIVERSITY OF GREIFSWALD.

Translated from the German by
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AND
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TRANSLATOR'S PREFACE.

PROFESSOR CREMER'S Lexicon of New Testament Greek is in Germany considered one of the most important contributions to the study of New Testament Exegesis that has appeared for many years. As is clear from the Author's Preface, the student must not expect to find in it every word which the New Testament contains. For words whose ordinary meaning in the Classics is retained unmodified and unchanged in Scripture he must resort still to the Classical Lexicons. But for words whose meaning is thus modified, words which have become the bases and watchwords of Christian Theology, he will find this Lexicon most valuable and suggestive, tracing as it does their history in their transference from the Classics into the Septuagint, and from the Septuagint into the New Testament, and the gradual deepening and elevation of their meaning till they reach the fulness of New Testament thought. The esteem in which the work is held in Germany is evident from the facts that it has procured for the Author his appointment as Professor of Theology in the University of Greifswald, and that a translation of it is appearing in Holland.

Of the present Translation, pages 1-120, 177-220, 277-381 are DR. SIMON'S; pages 121-176, 221-276, 382-630 are mine. While each is responsible only for his own, the conduct of nearly the whole work through the press (including the verifying of N. T. references) has

devolved upon me. The book having been printed in Germany, the task of correcting the proof-sheets has been unusually arduous; and if, notwithstanding the care exercised both by printer and corrector, any literal errors should meet the eye of the reader, I beg that he will bear this circumstance in mind.

WILLIAM URWICK.

Dec. 16, 1871.

AUTHOR'S PREFACE.

LEXICAL works upon New Testament Greek have hitherto lacked a thorough appreciation of what SCHLEIERMACHER calls "the language-moulding power of Christianity." A language so highly elaborated and widely used as was Greek having been chosen as the organ of the Spirit of Christ, it necessarily followed that as Christianity fulfilled the aspirations of truth, the expressions of that language received a new meaning, and terms hackneyed and worn out by the current misuse of daily talk received a new impress and a fresh power. But as Christianity stands in express and obvious antithesis to the *natural* man (using this phrase in a spiritual sense), Greek, as the embodiment and reflection of man's *natural* life in its richness and fulness, presents this contrast on the side of Heathendom. This is a phenomenon which repeats itself in every sphere of life upon which Christianity enters, not of course always in the same way, but always with the same result,—namely, that the spirit of the language expands, and makes itself adequate to the new views which the Spirit of Christ reveals. The speaker's or writer's

range of view must change as the starting-point and goal of all his judgments change ; and this change will not only modify the import and range of conceptions already existing, but will lead to the formation of new conceptions and relationships. In fact "we may," as Rothe says (*Dogmatik*, p. 238, Gotha 1863), "appropriately speak of a language of the Holy Ghost. For in the Bible it is evident that the Holy Spirit has been at work, moulding for itself a distinctively religious mode of expression out of the language of the country which it has chosen as its sphere, and transforming the linguistic elements which it found ready to hand, and even conceptions already existing, into a shape and form appropriate to itself and all its own." We have a very clear and striking proof of this in New Testament Greek.

A lexical handling of N. T. Greek must, if it is to be really a help to the understanding of the documents of Revelation, be directed mainly to that department of the linguistic store which is necessarily affected by the influence we have described, i.e. to the expressions of spiritual life, moral and religious. For other portions of the linguistic treasury the Lexicons of Classical Greek suffice. A Lexicon of N. T. Greek such as I mean will be mainly *Biblico-theological*, examining those expressions chiefly which are of a Biblico-theological import. In order to this it will not be enough to prove by classical quotations that the word in question is used in Classical Greek. The range of the conception expressed in its extra-Biblical use must be shewn, and the affinity or difference of the Biblical meaning must be pointed out. Here the ever recurring antithesis between *nature* and *spirit* most strikingly appears ; and who will venture to deny that the observation and investigation of this will exert an influence, hitherto too often overlooked, upon our understanding of the truths of

Revelation? Thus we shall find, for example, as Nägelsbach (*Nachhomerische Theologie*, p. 239) observes, that "it is with this expression (ὁ πέλας, πλησίον) as with many others in which heathen and Christian ideas meet; the old word has the ring of a Christian thought, and is (so to speak) a vessel already prepared to receive it, though it did not before come up to it." Hence, as Ger. v. Zezschwitz in his lucid little treatise (*Profangrācität und biblischer Sprachgeist*) says, "such a Lexicon must be a key, thoroughly elaborated, to the essential and fundamental ideas of Christendom." It will likewise shew how the common complaint, that many notions with which Theology deals are inadmissible, is directed mainly against conceptions that have been alienated from their Scriptural basis, that have lost their clearness, and have (if I may use the term) again become *naturalized*. I regret that through lack of necessary helps I have been unable to trace the historical strengthening or weakening which such conceptions have undergone in Patristic Greek. A further valuable addition to such a Lexicon Schleiermacher names (*Hermeneutik und Kritik*, p. 69), when he says: A collection of all the various elements in which the language-moulding power of Christianity manifests itself would be an adumbration (a *Sciagraphy*) of N. T. doctrine and ethics.

The Seventy prepared the way in Greek for the N. T. proclamation of saving truth. Fine as is the tact with which in many cases they endeavoured to fulfil their task (cf. *δοσις*), it must be allowed that their language differs from that of the N. T. as the well-meant and painstaking effort of the pupils differs from the unerring and creative hand of the master (see *e. g.* *ἐλπὶς*). The words by which they rendered Hebrew ideas (for which, indeed, they sometimes simply substituted Greek ideas) had already undergone much modification in ordinary or in scholastic usage (see *e. g.* *βέβηλος*

and *κοινός*). In many cases the Hebrew word answering to the N. T. conception will be something different in the Septuagint. It is a matter of regret that the materials and helps accessible for a thorough review of the Septuagint are so meagre, and one has to depend for examples almost solely upon a troublesome and laborious search.

The works of Philo and Josephus afford very little help. In them, even more than in the Septuagint, the endeavour is apparent to import Greek ideas and Greek philosophy into Judaistic thought, so that we find no trace of that missionary character of divine revelation, breaking up and sowing anew the profane soil, which so strikingly characterizes N. T. Greek.

Nevertheless we must on no account overlook the manifold and important affinities of N. T. Greek with the language of Jewish religious schools, with post-Biblical Synagogal Hebrew. See *αἰών*, *βασ. τοῦ Θ.*, *εἰκόν*, etc. "Christianity, as the universal religion, has moulded the form of its announcements alike from Hellenistic, Old Testament, and Synagogal materials." (Delitzsch, *Hebräerbrief*, p. 598). Here, as is well known, we have the most valuable helps. I regret that the Lexicon of Dr. T. Levi upon Targums is not yet complete.

The work which, after the labour of nine years, I have now brought to completion is certainly an attempt only, an effort to do, not a result accomplished; it simply prepares the way for a cleverer hand than mine. The lack of such a preparation I have felt step by step throughout. Hardly any even of the commonest N. T. conceptions has received any adequate investigation, biblical or theological, at the hands of the commentators. The commentaries of Tholuck, my dear Tutor, form, with a few others, a notable yet solitary exception. I am therefore obliged to pursue my own course, to make my own way, and peradventure often

to go wrong. But thus I have learned more and more to admire the unerring tact of the Evangelical Church, who by the more immediate discernment of faith learned long before us what we can only confirm as truth by our after labours. It was of no small use to me to be obliged and to be allowed to test these my studies in the practical work of my ministry.

I have but rarely, as in the case of δόξα, had to correct the Lexicons of Classical Greek. As to the arrangement of words, they are placed according to the simplest laws of derivation, so that the review of the linguistic usage and of the scope of the thought denoted might be as little cumbersome as possible. The alphabetical index at the end will facilitate reference. And now: *quibus parum vel quibus nimium est, mihi ignoscant. Quibus autem satis est, non mihi sed Domino mecum congratulantes agant!* (Aug. De Civ. D. xxii. 30.)

LIST OF ABBREVIATIONS.

Absol. — absolutely.	Ed., ed. — Edition.
acc. — accusative.	e. g. — <i>exempli gratia</i> .
acc. to — according to.	Eccl. Ecclesiastical.
act. Act. — active.	Ep., Epp. — Epistle, Epistles.
adj. — adjective.	equiv. — equivalent.
adv. — adverb.	Erasm. — Erasmus.
Ael. — Aelianus.	esp. — especially.
Aesch. — Aeschylus.	etc. — <i>et cetera</i> .
aor. — aorist.	Eurip. — Euripides.
Apoc. or Apocr. — Apocrypha.	Eustath. — Eustathius.
Apoc. — Apocalypse.	Euth. — Euthymius.
Ar. — Aristophanes.	fem. — feminine.
Arab. — Arabic.	F. or fut. future.
Aram. — Aramaic.	fol. — following.
Arist. — Aristotle.	gen. — genitive.
Arrian. — Arrianus.	Ges. — Gesenius.
Att. — Attice, in Attic Gk.	Gk., graec. — Greek.
Barn. — Barnabas.	Greg. Naz. — Gregory Nazianzen.
Bekk. — Bekker.	Greg. Nyss. — Gregory of Nyssa.
Bibl. — Biblical.	Greg. — Gregorius Thaumaturgus.
c. — cum.	Griesb. — Griesbach.
c. gen. pers. — <i>cum genetivo personae</i> .	Heb., Hebr. — Hebrew.
Cf. cf. — <i>confer</i> .	Hdt. — Herodotus.
Chrys. — Chrysostom.	Hesych. — Hesychius.
Clem. Al. — Clemens Alexandrinus.	Hes. — Hesiod.
Clem. Rom. — Clemens Romanus.	Hi. — Hiphil.
cod. codd. — codex, codices.	Hithp. — Hithpael.
coll. — compare.	Hom. — Homer.
compos. — compound.	Hrdn. — Herodianus.
conj. — conjunction.	i. e. — <i>id est</i> .
Copt. — Coptic.	ib. — <i>ibidem</i> .
Cur. — Curtius.	Ig. — Ignatius.
Dat. — Dative.	Il. — Iliad.
Dem. — Demosthenes.	imp. — imperfect.
Diod. — Diodorus Siculus.	imper. — imperative.
Diog. R. — Diogenes Laertius.	inf. — infinitive.
Dion. Hal. — Dionysius of Halicarnassus.	inst. — instead.
	intr., intrans. — intransitive.
	Ion. — Ionic.

Isoc. — Isocrates.	Prof. Gk. — Profane Greek.
Jos. or Joseph. — Josephus.	Quinct. — Quinctilian.
Just. Mar. — Justin Martyr.	refl. — reflective.
l. c. — <i>loco citato</i> .	Rec. — Received Text.
Lat. — Latin.	relat. — relatively.
l. or leg. — lege.	resp. — respectively, or
Lex. — Lexica.	Sanscr. — Sanscrit.
lit. — literally.	Schol. — Scholium.
loc. class. — locus classicus.	Sext. Emp. — Sextus Empiricus.
Lucn. — Lucian.	sing. — singular.
L., Lachm. — Lachmann.	Sir. — Ecclesiasticus.
LXX — The Seventy.	sig. — signification.
Med. or mid. — Middle.	Soc. — Socrates.
metaph. — metaphoricæ.	Soph. — Sophocles.
nom. — nomen.	spec. — specially.
N. T. New Testament.	Stob. — Stobæi Florilegium.
obj. — object or objective.	Sq., sqq. — <i>sequens, sequentia</i> .
Od. — Odyssey.	Steph. Thes. — <i>Stephani Thesaurus</i> .
Oecum. — Oecumenius.	Suid. — Suidas.
om. — omit.	Strab. — Strabo.
opp. — opposite.	s. v. — <i>sub voce</i> .
Orig. — Origen.	subj. — subject or subjective.
orig. — original.	sup. — <i>supra</i> .
O. T. — Old Testament.	subst. — substantive.
pass. — passive.	Symmach. — Symmachus.
partic. — participle.	syn. — synonymous.
paral. — parallel.	Syr. — Syriac.
Pausan. — Pausanias.	Theodor. — Theodorus.
perf. — perfect.	Theophyl. — Theophylact.
Phavor. — Phavorinus	Theophan. — Theophanes.
Phil. — Philo.	Tittm. — Tittmann.
Phocyl. — Phocylides.	T. or Tisch. — Tischendorf.
Pi. — Piel.	Tragg. — Tragic poets.
pres. — present.	v., vid. — <i>vide</i> .
prep. — preposition.	v. s. v. — <i>vide sub voce</i> .
Plat. — Plato.	V., vv. — verse, verses.
Pl., plur. — plural.	V. T. — <i>vetus Testamentum</i> .
Polyb. — Polybius.	wh. — which.
Phot. — Photius.	Wyttenb. — Wyttenbach.
Plut. — Plutarch.	Xen. — Xenophon.
prob. probably.	

Α, α, ἄλφα as the first letter of the Greek Alphabet coupled with *ω, ὦ μέγα*, the last, in Apoc. 1, 8 (Rec. 1, 11); 21, 6; 22, 13: *ἐγὼ εἰμι τὸ α καὶ τὸ ω* (B. Ln. T. always *τὸ ἄλφα*) and indeed in 1, 8 as words of *κύριος ὁ θεός*, with the amplification: *ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ*. In 21, 6 of Him *καθήμενος ἐπὶ τῷ θρόνῳ* (cf. 4, 23; 5, 1.6) amplified *ἡ ἀρχὴ καὶ τὸ τέλος*. In 22, 13 words of Jesus (v. 16): *ἐγὼ — ω, πρῶτος καὶ ἔσχατος, ἡ ἀρχὴ καὶ τὸ τέλος*. It is difficult to decide whether this designation is meant to be more than a figurative and exhaustive description of *ἡ ἀρχὴ καὶ τὸ τέλος*. Jalkut Rub. f. 174: Adamus totam legem transgressus est ab א usque ad ן. Ibid. f. 128, 3: Deus Israelitis dicitur benedicere ab א usque ad ן i. e. perfecte; in Wolf, curae phil. on Apoc. 1, 8. According to this view the designation would correspond to Paul's words applied in Eph. 1, 23 to Christ, *ὁ τὰ πάντα ἐν πᾶσιν πληροῦμενος*, (cf. 1 Cor. 15, 28 where the same expression is applied to God) or to the words *ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα*, used in Rom. 11, 36 of God; cf. the distribution to God and Christ in 1 Cor. 8, 6; Col. 1, 16: *ἐν αὐτῷ* (sc. *Χριστῷ*) *ἐκτίσθη τὰ πάντα . . . τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται*, so far as the expression has an all-including all-embracing force. Hengstenberg justly objects to explaining the expression of mere *existence*: — "The great question which then agitated all minds was a question of *superiority* — whether the world was to retain the predominance it claimed and apparently possessed, or the God of the Christians? This question is answered by the words, "I am Alpha and Omega." Let him, whose soul is troubled about the end of all things, only ponder their beginning; let him only muse on what the Psalmist says: before the mountains were brought forth or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God (Ps. 90, 2), and his cares will vanish." M. Baumgarten, Protestant. Warnung, 3, 1, 189, thinks that

Christ here has in view, "the entire domain which according to Biblical usage is simply termed Scripture;" and therefore characterizes Himself as the "proper and essential substance of the Scriptures." A similar opinion is expressed by Offerhaus: Christum esse vitam electorum et spiritum Scripturae. See Wolf's *Curae* where also many treatises on this subject are adduced.

Ἄβυσσος, ον, from βύσσος Ion. = βυθός, Depth, Bottom, hence 1. *bottomless*, properly an adjective; e. g. ἄβυσσον πέλαγος, βάθος, even πλοῦτος, πρᾶγμα. As a substantive, ἡ ἄβυσσος, signifying 2. *Abyss, bottomless depth*, it is only used in Biblical and Ecclesiastical Gk. Once in Diog. Laert. Epigr. 4, 27: χοῦτω κατήλθες εἰς μέλαιναν Πλουτέως ἄβυσσον. "Sed a tempore Platonis — hic usus alienus est." Fix in Steph. thes. In LXX = אַבְיִסִים Gen. 1, 2; 7, 11; 8, 2; Deut. 8, 7 (Job 38, 16; 28, 14); Ps. 36, 7; 42, 8; 104, 6; Is. 51, 7; Ez. 26, 7; 31, 4. 15; Am. 7, 4; Ps. 107, 26. Suid.: ὑδάτων πλήθος πολὺ = Waterdepths; Job 41, 23 = אַבְיִסִים. In Deut. 33, 17 it is not an adj. but is to be combined ἄβυσσοι πηγῶν. In the N. T. Rom. 10, 7: τίς καταβήσεται εἰς τὴν ἄβυσσον; τουτέστιν Χτὼν ἐκ νεκρῶν ἀναγαγεῖν, the *bottomless abyss*, as the place of the dead. That the two ideas are very closely allied may be seen from Job 11, 8. 9; 38, 16. 17; 28, 13. 14. From this easily arose the Hebrew expression אֶלְ-אֲבִיִּסִים לְחַיֵּי, LXX: εἰς τὸ πέραν τῆς θαλάσσης Deut. 30, 13, especially where ἄβυσσος is so frequently employed as an antithesis to οὐρανός; — cf. Gen. 7, 11; Job 11, 8; Ps. 107, 26 and elsewhere. In Apoc. 9, 1. 2 τὸ φρέαρ τῆς ἀβύσσου; 20, 1; the Depth or Abyss appears as the receptacle and prison of destructive powers, over which ὁ ἄγγελος τῆς ἀβύσσου. 9, 11. Compare the petition of the devils in Luke 8, 31: ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν. — Apoc. 17, 8; 11, 7: ἀναβαίνειν ἐκ τῆς ἀβύσσου, of the Beast; cf. 13, 18. — In Eccles. Greek we find e. g. ἄβυσσος ζητημάτων ἢ γραφή, Chrys. hom. 23 in Act. ὁ θεός, ἄβυσσος ὧν ἀγαθότητος; Theodoret quaest. 4 in Gen. ἡ ἀπόγνωσις εἰς αὐτὴν κατάγει τῆς κακίας τὴν ἄβυσσον, Chrys., where βάθος is used in the New Test. and by Ecclesiastical writers; vid. Rom. 11, 33; 1 Cor. 2, 10; Apoc. 2, 24.

ἄγαθος, ἡ, ὅν *good*, from ἄγαμαι (strictly speaking, worthy of admiration, admirable). I. Like δίκαιος, it denotes omnibus numeris absolutus, only with this difference — that whereas the measure of δίκαιος is the δίκη, the measure or norm of ἄγαθος lies in the conception, of which, or relatively to which, we use the term; i. e. ἄγαθος means primarily, *good in its kind*. Hence Sturz says in his Lex. Xen.: accipit notionem fere a nomine ad quod pertinet. Eustath. in Il. 17, p. 1121 (in Sturz, l. cit.): δοκεῖ δὲ ἐντεῦθεν εἰληφθαι καὶ τὸ ἄγαθὸς σκυτεὺς, ὁ εὐτεχνος καὶ ὅσα τοιαῦτα; Xen. Cyrop. 1, 6, 19: ἄγαθὸς γεωργός, ἵππεύς, ἱατρός, αὐλητής. So in the New Test. Matth. 7, 17, 18: πᾶν δένδρον ἄγαθὸν καρποὺς καλοὺς ποιεῖ, τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ, οὐ δύναται δένδρον ἄγαθὸν καρποὺς πονηροὺς ποιεῖν κτλ. Matth. 19, 16 (T. L. om. ἀγ.); Luke 18, 18; Mark 10, 17: διδάσκαλε ἀγαθέ; Luke 18, 19; Mark 10, 18: τί με λέγεις ἀγαθόν; Luke 8, 8: ἡ γῆ ἡ ἀγαθή; v. 15 parall. ἡ καλὴ γῆ; Matth. 25, 21, 23: δοῦλε ἀγαθὲ καὶ πιστέ; Luke 19, 17: δοῦλε ἀγαθέ; Tit. 2, 10: πίστιν πᾶσαν ἐνδεικνυμένους ἀγαθήν. The idea is originally so broad, that Aeschines, for example in his Socr. dial. 1, 10, 12 speaks of ἵπποι καὶ κύνες ἀγαθοί and according to Passow, s. v. it denotes in general *skilled either for good or evil*; e. g. used of thieves, it means *cunning*. When the meaning is not more precisely expressed in the substantive, it is indicated by the Accusative, e. g. Hom.: βοὴν ἀγαθός, βιὴν ἀγ. Xen. Cyrop. 1, 5, 9: τὰ πολεμικὰ ἀγαθοί; or by the Inf., as e. g. in Xen. Mem. 4, 6, 11: ἀγαθοὺς λέγειν καὶ πράττειν; Hdt. 1, 135: ἀγαθὸς μάχεσθαι; or by a Preposition Xen. Mem. 4, 6, 11: ἀγαθοὺς δὲ πρὸς τὰ τοιαῦτα νομίζεις ἄλλους τινὰς ἢ τοὺς δυναμένους αὐτοῖς καλῶς χρῆσθαι; Plut. Public. 17: ἦν ἀνὴρ εἰς πᾶσαν ἀρετὴν ἀγαθός; cf. Gregor. Nyss. de opific. hom. c. 20, t. 1, p. 98: τὸ ὄντως ἀγαθὸν ἀπλοῦν καὶ μονοειδές ἐστι τῇ φύσει, πάσης διπλόης καὶ τῆς πρὸς τὸ ἐναντίον συζυγίας ἀλλότριον. At this point the usage of the word branches out in two directions:

II. a. The transition from the idea of ability to that of serviceableness, is easy; hence the meaning, *good in relation to something else = what is of advantage*. It is thus used of persons in Matth. 20, 15: εἰ ὁ ὀφθαλμός σου πονηρός ἐστιν ὅτι ἐγὼ ἀγαθός εἰμι; Luke 23, 50: ἀνὴρ ἀγαθὸς καὶ δίκαιος, cf.

s. v. δίκαιος; Tit. 2, 5; 1 Pet. 2, 18: τοῖς ἀγαθοῖς καὶ ἐπικείμενοι (ὑποτασσόμενοι); Rom. 5, 7: ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν (opp. δίκ.). Cf. Xen. Cyrop. 3, 3. 4: Κῦρον ἀνακαλοῦντες τὸν εὐεργέτην, τὸν ἄνδρα τὸν ἀγαθόν; John 7, 12: οἱ μὲν ἔλεγον, ὅτι ἀγαθός ἐστίν· ἄλλοι ἔλεγον οὐ, ἀλλὰ πλανᾷ τὸν ὄχλον. It denotes *that, which is to advantage* in Eph. 4, 29: λόγος ἀγαθός πρὸς οἰκοδομήν (cf. Gal. 6, 10: ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας); Matth. 7, 11: δόματα ἀγαθά; Luke 11, 13; 10, 42: ἀγαθὴ μερίς; James 1, 17: δόσις ἀγαθή; Rom. 7, 12: ἡ ἐντολὴ — ἀγαθή; 1 Thess. 3, 6: μνεῖα ἡμῶν ἀγαθή; 2 Thess. 2, 16: ἐλπίς ἀγαθή; 1 Tim. 2, 10; 5, 10: ἔργον ἀγαθόν; Acts 9, 36: πλήρης ἔργων ἀγαθῶν καὶ ἐλεημοσυνῶν; Phil. 1, 6: ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθόν; James 3, 17: μεστὴ ἐλέους καὶ καρπῶν ἀγαθῶν; 1 Pet. 3, 10: ἡμέρα ἀγαθή. The Neuter τὸ ἀγαθόν denotes, *Good things, things that are to advantage*, Luke 16, 25: ἀπέλαβες τὰ ἀγαθὰ σου; Rom. 7, 13: τὸ οὖν ἀγαθὸν ἐμοὶ γέγονεν θάνατος — ἡ ἁμαρτία διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον; 8, 28: τοῖς ἀγαπῶσιν τὸν Θεὸν πάντα συνεργεῖ εἰς ἀγαθόν; 10, 15: οἱ πόδες τῶν εὐαγγελιζομένων εἰρήνην, τῶν εὐαγγ. τὰ ἀγαθά; 13, 4: σοὶ εἰς τὸ ἀγαθόν; 15, 2: ἕκαστος ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν; (Bengel: *bonum genus, aedificatio species*); Gal. 6, 6, 10; 1 Thess. 5, 15: τὸ ἀγαθὸν διώκετε καὶ εἰς ἀλλήλους καὶ εἰς πάντας; Philem. 14; John 1, 47: Ἐκ Ναζαρετ δύναται τι ἀγαθὸν εἶναι. With this is connected the designation of possessions as *Goods* (in German Gut, Güter) in Luke 12, 18. 19; Gal. 6, 6. It denotes also that which we possess in Christ, Rom. 14, 16: ὑμῶν τὸ ἀγαθόν; Philem. 6: ἀγαθὸν τὸ ἐν ὑμῖν; cf. Luke 1, 53: πεινῶντας ἐνέπλησεν ἀγαθῶν; Hebr. 9, 11; 10, 1: τὰ μέλλοντα ἀγαθά; cf. Xen. Cyrop. 7, 1, 6: πολλὰ τε καὶ ἀγαθὰ κτήσασθαι. — By Ecclesiastical writers the Lord's Supper is also called ἀγαθόν, vid. Suic. th. s. v.; Basiliius M. epist. Can. III ad Amphiloeh.: οἱ τοῖς λησταῖς ἀντεπεξιόντες, ἔξω μὲν ὄντες τῆς ἐκκλησίας, εἰργονταί τῆς κοινωνίας τοῦ ἀγαθοῦ· κληρικοὶ δὲ ὄντες, τοῦ βαθμοῦ καθαιροῦνται.

II. b. The word was first transferred to the *moral sphere* by the Attic writers, and amongst these by Philosophers, who used the expression καλὸς καὶ ἀγαθός to denote "the sum of the qua-

lities of an Athenian man of honour" (Passow). Compare Luke 18, 15: *καρδία καλὴ καὶ ἀγαθή*; v. sub *καλός*; τὸ ἀγαθὸν equivalent to summum bonum, ἀγαθόν in general, *what is morally good*. Compare Matth. 19, 17 coll. v. 16, where L. T. τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἰς ἐστὶν ὁ ἀγαθός. Rec. as in Mark 10, 17. 18; Luke 18, 18. 19: τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἰς ὁ Θεός, cf. I. We see here the distinctive New Testament character of this idea: and its affinity again with *δίκαιος*, q. v., Matth. 5, 45: ἐπὶ πονηροὺς καὶ ἀγαθοὺς, — ἐπὶ δίκαιους καὶ ἀδίκους. Only that in *δίκαιος* the relation to the *δίκη*, or to God's revelation, is decisive; whereas *ἀγαθός* denotes that inner harmonious perfection, which is its own standard and measure, and which primarily (archetypally) belongs to God. Cf. Athan. I dial. de trin. II, 169: Πῶς οὐδεὶς ἀγαθὸς εἰ μὴ εἰς ὁ Θεός; Ὅτι ὁ Θεὸς οὐ κατὰ μετοχὴν ἀγαθότητός ἐστιν ἀγαθός, ἀλλ' αὐτός ἐστιν ἀγαθότης. ὁ δὲ ἄνθρωπος μετοχῇ ἀγαθότητός ἐστιν ἀγαθός. With a Subst. in Matth. 13, 35: ὁ ἀγαθός ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ (Luke 6, 45 add. τῆς καρδίας) ἐκβάλλει τὰ ἀγαθὰ (Luke 6, 45: προφέρει τὸ ἀγαθόν); (Acts 11, 24: ἦν ἀνὴρ ἀγαθὸς καὶ πλήρης πνεύματος ἁγίου καὶ πίστεως — belongs perhaps sub II. a.) Rom. 2, 7: καὶ ὑπομονὴν ἔργου ἀγαθοῦ ζητεῖν ζωὴν αἰών; Rom. 13, 3: φόβος τῷ ἀγαθῷ ἔργῳ (Rec. τῶν ἀγαθῶν ἔργων); 2 Cor. 9, 8: ἵνα περισσεύητε εἰς πᾶν ἔργον ἀγαθόν; Eph. 2, 10: κτισθέντες — ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοίμασεν ὁ Θεός, ἵνα ἐν αὐτοῖς περιπατήσωμεν; Col. 1, 10: ἐν παντὶ ἔργῳ ἀγαθῷ καρποφορεῖν; 2 Thess. 2 17: στήριξαι τὰς καρδίας ἐν παντὶ ἔργῳ καὶ λόγῳ ἀγαθῷ; 2 Tim. 2, 21: σκευὸς — εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον; 3, 17: ἵνα ἄρτιος ᾖ ὁ τοῦ Θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρητισμένος (cf. Matth. 19, 17); Tit. 1, 16: πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι; 3, 1: πρὸς πᾶν ἔργον ἀγαθὸν ἐτοιμους εἶναι; Hebr. 13, 21: ὁ Θεὸς τῆς εἰρήνης καταρτίσαι ὑμᾶς ἐν παντὶ ἔργῳ ἀγαθῷ εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ; 1 Pet. 3, 16: ἡ ἀγαθὴ ἐν Χρῶ ἀναστrophή. The expression *συνείδησις ἀγαθῇ* in Acts 23, 1; 1 Tim. 1, 5. 19 and 1 Pet. 3, 16. 21 defines the conscience either as determined in its utterances by the good or as inviolate; cf. ὁ ὀφθαλμὸς πονηρός Matth. 20, 15. We find the Nenter τὸ ἀγαθόν in Matth. 19, 17, L. T.; Luke 6, 45; Rom. 2, 10; 7, 19; 12, 2; 12, 9: κολλώμενοι τῷ ἀγαθῷ; 12, 21:

νίκα ἐν τῇ ἀγαθῇ τὸ κακόν; 13, 3; 16, 19: θέλω ἑμᾶς σοφοὺς εἶναι εἰς τὸ ἀγαθόν; Eph. 4, 28; 1 Pet. 3, 13: τοῦ ἀγαθοῦ μιμηταί; 3 John 11: μιμοῦ τὸ ἀγ., Plur. τὰ ἀγαθά; Matth. 12, 35; John 5, 29; Rom. 3, 8; Ἀγαθόν Matth. 19, 16: τί ἀγαθὸν ποιήσω; Rom. 7, 18; 9, 11; 2 Cor. 5, 10; Eph. 6, 8; 1 Pet. 3, 14; John 5, 29. — Ἀγαθὰ λαλεῖν, Matth. 12, 34. — Opp. κακός, πονηρός Matth. 5, 45; 7, 11; 12, 34. 35; 22, 10; το φαῦλος in John 5, 29; 2 Cor. 5, 10; syn. καλός, δίκαιος.

Κρείσσων, ον, όνος, compar. of ἀγαθός, according to Etym. M. from κρατύς, on which H. Steph.: „recte, nam pro κρατίων dicitur κράσσων (cf. Matth. Gr. Gr. §. 131, A. 1). Inde primum κρέσσων, ex quo κρείσσων“; att. κρείττων. The Mss. of the New Testament vacillate between σσ and ττ. In Hebrews 6, 9 all the Uncials read σσ where the Recept. reads ττ; in all the other passages of Hebrews where the word occurs, the Uncials have ττ. In 1 Cor. 7, 9; 11, 17; Phil. 1, 23 Tisch. reads σσ. It denotes *superiority in power, worth and importance*; more excellent, resp. more advantageous (cf. κράτιστος, Ps. 16, 6 = כָּרִיִּים); hence Philo 1, 33, 44, ed. Mang.: ἐφ’ ὅσον κρείττων ὁ ποιῶν, ἐπὶ τοσοῦτο καὶ τὸ γενόμενον ἄμεινον. Cf. the Oxy-moron in Plat. legg. 1, 627 B: τὸ χειρὸν κρείττον τοῦ ἀμεινονος deterius meliore superius. The word is used in a sense more akin to the fundamental meaning in Hebr. 12, 24: κρείττονα λαλοῦντι παρὰ τὸν Ἀβελ, where Lachm. and Tisch. κρείττον adverbialiter = *more emphatically*. a. *More excellent*, Hebr. 7, 7: τὸ ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται; 1, 4: κρείττων γενόμενος τῶν ἀγγέλων; 7, 19: κρείττων ἐλπὶς opp. τὸ τῆς ἐντολῆς ἀσθενὲς καὶ ἀνωφελές v. 18, οὐδὲν γὰρ ἐτελειώσεν ὁ νόμος v. 19; 7, 22: κρείττων διαθήκη; 8, 6: κρείττονες ἐπαγγελίαι; 9, 23: κρείττονες θυσίαι; 10, 34: τὴν ἀρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προςεδέξασθε, γινώσκοντες ἔχειν ἑαυτοῖς κρείττονα ὑπαρξιν καὶ μένουσαν; 11, 16: κρείττονος (sc. πατρίδος) ὀρέγονται, τοῦτ’ ἐστιν ἐπουρανίου; 11, 35: οὐ προςδεξάμενοι τὴν ἀπολύτρωσιν (deliverance in this life). ἵνα κρείττονος ἀναστάσεως τύχωσιν. On the κρείττον τι (τοῦ Θεοῦ περὶ ἡμῶν προβλεψαμένου) in 11, 40, see Riehm, Lehrbegr. des Hebr.-Br. 583: “Our living in the time of fulfilment, is the great advantage we have

above them; and we enjoy this advantage by virtue of the divine decree, — a decree so peculiarly in our favour, — that the Messiah should appear in these latter days." Hebr. 12, 24 Rec. *κρείττονα λαλεῖν*, where it would be more correct to read *κρεῖττον* adv. Phil. 1, 23: *πολλῷ γὰρ μᾶλλον κρεῖσσον*. —

b. *More to be preferred*, resp. *more advantageous*; 1 Cor. 12, 31 Rec.: *ζηλοῦτε τὰ χαρίσματα τὰ κρείττονα*, where L. T. *τὰ μείζονα*; 1 Pet. 3, 17: *κρεῖττον ἀγαθοποιούντας πάσχειν ἢ κακοποιούντας*, cf. v. 16. 2 Pet. 2, 21 c. dat.: *κρεῖττον γὰρ ἦν αὐτοῖς μὴ ἐγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης ἢ ἐπιγνοῦσιν ἐπιστρέψαι ἐκ τῆς παραδοθείσης αὐτοῖς ἀγίας ἐντολῆς*, cf. v. 20: *ἡτῶνται* and *χείρονα*. 1 Cor. 7, 9: *κρεῖσσόν ἐστιν γαμήσαι ἢ πυροῦσθαι*, where *κρεῖσσον*, *more advantageous*, parall. *καλὸν αὐτοῖς* v. 8, it is proper for them, it is good for them; cf. 9, 15 and 1 Cor. 7, 1 with v. 28; cf. on the passage: Aesch. Prom. 752: *κρεῖσσον γὰρ εἰσάπαξ θανεῖν ἢ τὰς ἀπάσας ἡμέρας πάσχειν κακῶς*. *Κρεῖσσον* does not appear to have been used in a *moral sense* as equivalent to *better* (better is expressed by *ἀμείνων*). In 1 Cor. 11, 17 also: *οὐκ εἰς τὸ κρεῖσσον ἀλλὰ εἰς τὸ ἥσσον συνέρχεσθε* the antithesis appears to be between *advantageous* and *disadvantageous*: — in favour of which speaks the combination *εἰς τὸ — συνερχ.*

κρεῖσσον, the Neuter of *κρεῖσσων* (q. v.) as an adv. Hebr. 12, 24: *κρεῖττον λαλεῖν* (sq. *παρὰ*) = *more emphatically*. 1 Cor. 7, 38: *καὶ ὁ ἐγαμίζων καλῶς ποιεῖ, καὶ ὁ μὴ ἐγαμίζων κρεῖσσον* = *more advantageously, more appropriately*, cf. v. 35.

Ἄγαθωσύνη, ἡ, only in Biblical and Eccles. Gk. = *Goodness* and *Kindness* (*bonitas, benignitas*) chiefly, however, in the former signification, which appears to be the exclusive one in the New Test., Phavorin. *ἡ ἀπηρτισμένη ἀρετή*. It is the quality of the man, who is ruled by, and aims at the good — *moral worth*. Eph. 5, 9: *ὁ καρπὸς τοῦ φωτὸς ἐν πάσῃ ἀγαθωσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ*; 2 Thess. 1, 11: *εὐδοκία ἀγαθωσύνης*, what is pleasing to α.; vid. *εὐδοκία*; Rom. 15, 14: *μεστοὶ ἐστε ἀγαθωσύνης, πεπληρωμένοι πάσης γνώσεως, δυνάμενοι καὶ ἀλλήλους νοουθετεῖν*. The only questionable passage is Gal. 5, 22, where Theophyl. explains *benignitas*; others, on the con-

trary, in consideration of the word *πίστις* that immediately succeeds, explain it by *bonitas, integritas*. LXX = מְרִיבָה 2 Chron. 24, 16. Eccles. 4, 8; 5, 10; 7, 14; 9, 17.

Ἀγαθοεργέω 1 Tim. 6, 18: τοῖς πλουσίοις — παρ-
 ἄγγελλε — ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις καλοῖς, εὐμετα-
 δότους εἶναι, κοινωνικοῦς. Otherwise it only occurs in Eccl.
 Greek where it is equivalent to ἀγαθοεργεῖν, the Attic form,
 which Tisch. and Lachm. have adopted in Acts 14, 17. Cf. Hdt.
 1, 67: Λίχης τῶν ἀγαθοεργῶν — Σπαρτιητέων: Lichas, of
 the number of Spartans of "approved worth", according to Tim.
 lex. = κατ' ἀνδραγαθίαν αἰρετοί; 3, 154: αἱ ἀγαθοεργίαι
 res praeclare gestae; 3, 160: ἀγαθοεργία Περσέων, good done
 to the Persians, by which some one has deserved well of them.
 Hence ἀγαθοεργεῖν = *Work good*, as also, *act for some one's ad-
 vantage*. As the passage (1 Tim. 6, 18) in which ἀγαθοεργεῖν
 occurs, forms a climax, and relates to the use made of riches, it
 would seem best to render the word, — *do good, so that others
 shall be advantaged*, — *deserve well*. *To do good, to do well*, as
 in Acts 14, 17: οὐκ ἀμαρτυροῦνταυτὸν ἀφῆκεν ἀγαθοεργῶν,
 where Rec. reads ἀγαθοποιῶν.

Ἀγαθοποιέω, Eccl. Greek, att. ἀγαθὸν ποιεῖν on the
 one hand, ἐνεργεῖν on the other. 1. *To do good, to do the good*,
 opp. ἀμαρτάνειν 1 Pet. 2, 20; so also 2, 15. coll. 16; 3, 6. 17;
 3 John 11: μὴ μιμοῦ τὸ κακὸν ἀλλὰ τὸ ἀγαθόν· ὁ ἀγαθο-
 ποιῶν ἐκ τοῦ θεοῦ ἐστίν. — 2. *To do good, so that some
 one derives advantage from it*; c. acc. Luke 6, 33: ἀγαθοποιεῖτε
 τοὺς ἀγαθοποιούντας ὑμᾶς, cf. Num. 10, 32 = מַעֲשֵׂה טוֹב. Tob.
 12, 14; c. dat. 2 Macc. 1, 2; 1 Macc. 11, 33. Absol. Luke
 6, 35; Mark 3, 4 and Luke 6, 9 parall. ψυχὴν σῶσαι. Matth.
 12, 12 καλῶς ποιεῖν. — Acts 14, 17 Rec. v. ἀγαθοεργεῖν. —
 Opp. κακοποιεῖν in Mark 3, 4; Luke 6, 9; 3 John 11; 1 Pet.
 3, 17 cf. ἀγαθοποιεῖν opp. to κακοῦν in Zephan. 1, 13. As
 used by Astrologers it is = *bonum omen afferre*.

Ἀγαθοποιός, ὄν, *practising good, acting rightly*, 1 Pet.
 2, 15: εἰς ἐκδίχησιν κακοποιῶν, ἐπαινὸν δὲ ἀγαθοποιῶν. —
 Clem. Al. Strom. 6. Sylb. 294: φῦσις τοῦ ἀγαθοποιοῦ τὸ
 ἀγαθοποιεῖν, ὡς τοῦ πυρὸς τὸ θερμαίνειν καὶ τοῦ φωτὸς

τὸ φωτίζειν. Plut. Is. et Osir. c. 42: ὁ γὰρ Ὀσίρις ἀγαθοποιός. It is further used also in the sense of beneficent; and is applied by Astrologers to favourable constellations. — In Eccles. 42, 14: ἀγαθοποιὸς γυνή, it refers to a woman who puts on a kind or friendly manner, in order to corrupt. — Only in later writers.

Ἀγαθοποιῶν, ἡ, except in astrological writers where it is = *beneficentia siderum*, only in 1 Pet. 4, 19: οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ Θεοῦ ὡς πιστῶ κτίσῃ παρατιθέσθωσαν τὰς ψυχὰς αὐτῶν ἐν ἀγαθοποιῶν (L. — ποιῶν) cf. 2, 15. 20; 3, 6. 17 = *well doing, the practise of good*. Clem. Al. Strom. 6. Sylb. p. 274: οὕτω δὲ ἡ ἐπίτασις τῆς δικαιοσύνης εἰς ἀγαθοποιῶν ἐπιδέδωκεν, τούτῳ ἡ τελείωσις ἐν ἀμεταβόλῃ ἔξει εὐποιῶν καὶ ὁμοίωσιν τοῦ Θεοῦ διαμένει.

Ἀγαπάω, f. ἡσώ, *to love*, derivation uncertain. According to some from ἄγαμαι (ἃ γὰρ φιλοῦμεν, ἐκεῖνα καὶ θανμάζειν εἰσάγαμεν, Coray ad Isocr. 2, 157, 9); according to Hemsterh. from ἄγαν and the obsolete root πάω = *summo opere curam alicujus gerere*. Damm, *lex Hom.*: est pro ἀγαπάω, ab ἄγαν, valde et ἀφάω, contingo, compositum, applico quasi me valde ad aliquid, suscipio quid amplexu meo. The Greek language has three words for *to love*: φιλεῖν, ἐρᾶν, ἀγαπᾶν. ἐρᾶν is used in only a few passages of the O. T.: Esth. 2, 17; Prov. 4, 6 = עָרַב; 1 Sam. 19, 2 עָרַב; not in the N. T. On the relation between φιλεῖν and ἐρᾶν cf. Xen. Hier. 11, 11: οὐ μόνον φιλοῖτο αὐν, ἀλλ' καὶ ἐρῶ ὑπ' ἀνθρώπου, on which Sturz remarks: scil. φιλοῦσιν amici; sed qui vehementius amant, tanquam amasium, ii ἐρῶσι; cf. 1 Sam. 19, 2: Ἰώναθαν ἡρεῖτο (al. ἡρεῖτο) τὸν Δαυὶδ σφόδρα. — Ἀγαπᾶν and φιλεῖν are used indeed in many cases synonymously (v. sub voce φιλεῖν); still there is a distinction between the two, although they seem sometimes to be used interchangeably; cf. e. g. Xen. Mem. 2, 7. 9: ἐὰν δὲ προστάτης ᾖς, ὅπως ἐνεργοὶ ᾖσι, σὺ μὲν ἐκείνας φιλήσεις, ὁρῶν ὠφελίμους σεαυτῷ οὐσας, ἐκεῖναι δὲ σὲ ἀγαπήσουσιν, αἰσθόμεναι χαίροντά σε αὐταῖς with 2, 7. 12: αἱ μὲν ὡς κηδεμόνα ἐφίλουν, ὁ δὲ ὡς ὠφελίμους ἠγάπα. Cf. John 12, 25 with Apoc. 12, 11. φιλεῖν denotes love con-

sidered as a *natural inclination*, as an *emotion*; whereas ἀγαπᾶν denotes love considered as a *tendency of the will*, diligere. Accordingly ἀγαπᾶν is used: —

a. where the *direction* taken by the *will* is in question; Matth. 5, 43: ἀγαπήσεις τὸν πλησίον σου; v. 44: ἀγαπᾶτε τοὺς ἐχθρούς 19, 19; 22, 37. 39; Mark 12, 30. 31. 33; Luke 6, 27. 35; 10, 27; Rom. 13, 9; Gal. 5, 14; Eph. 5, 25. 28. 33; Col. 3, 19; James 2, 8; 1 Pet. 1, 22; 2, 17. So also where the inclination rests on the *decision* of the will, on a *selection* of the object. So in Hebr. 1, 9: ἡγάπησας δικαιοσύνην; 2 Cor. 9, 7: ἰλαρὸν δότην ἀγαπᾷ ὁ Θεός; 2 Pet. 2, 15: μισθὸν ἀδικίας ἡγάπησεν; 2 Tim. 4, 10: ἀγαπήσας τὸν νῦν αἰῶνα; 1 Pet. 3, 10: ὁ Θέλων ζωὴν ἀγαπᾶν; cf. John 3, 19: ἡγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς; John 12, 43: ἡγάπησαν τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἢ περὶ τὴν δόξαν τοῦ Θεοῦ. Cf. Demosth. pro. cor. p. 263, 6. ed. Reisk.: οὐτ' ἐν τοῖς Ἑλληνικοῖς τὰ Φιλίππου δῶρα καὶ τὴν ξενίαν ἡγάπησα ἀντὶ τῶν κοινῇ πᾶσι τοῖς Ἑλλήσι συμφερόντων. Plut. Camill. 10: ἀγαπήσαι τὴν ἡσσαν πρὸ τῆς ἐλευθερίας. Under this head must be classed the cases in which ἀγαπᾶν is used to express the *love which decides the direction of the will*, as in the relation between the Father and the Son. John 3, 35: ὁ πατὴρ ἀγαπᾷ τὸν υἱὸν καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ; John 10, 17: διὰ τοῦτό με ὁ πατὴρ ἀγαπᾷ κτλ.; 15, 9; 17, 23. 24. 26; John 14, 31: ἀγαπῶ τὸν πατέρα. So also when the love-relation of man to God, to the Father and to the Son, is expressed by ἀγαπᾶν, John 8, 42; 14, 15. 21. 23. 24. 28; 1 John 4, 10. (et 19 Rec.) 20. 21; 5, 1. 2; Rom. 8, 28; 1 Cor. 2, 9; 8, 3; Eph. 6, 24; James. 1, 12; 2, 5; 1 Pet. 1, 8; 2 Tim. 4, 8: τοῖς ἡγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ. (Cf. John 21, 15. 16 s. v. φιλεῖν.)

b. ἀγαπᾶν is therefore employed where an *eligere*, resp. a *negligere* takes place. Matth. 6, 24: τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει; Luke 16, 13; Rom. 9, 13: τὸν Ἰακώβ ἡγάπησα, τὸν δὲ Ἠσαὺ ἐμίσησα. (Mal. 1, 2 = אָבָה) Rom. 9, 25: καλέσω τὸν οὐ λαὸν μου λαὸν μου καὶ τὴν οὐκ ἡγαπημένην ἡγαπημένην. (Hos. 2, 13 = אָהַבָה), whence may be easily explained why ὁ υἱὸς μου ὁ ἀγαπητός in Luke 3, 22 and elsewhere, is parallel with 9, 35: ὁ υἱ. μ. ὁ ἐκλελεγμένος. Cf. Matth. 12, 18:

ὁ ἀγαπητός μου after Is. 42, 1: יְיָ יִחְבֵּד LXX: ὁ ἐκλεκτός μου. Rom. 11, 28: κατὰ τὴν ἐκλογὴν ἀγαπητοί, as also the addition: ἐν ᾧ εὐδόκ. Matth. 3, 17 see s. v. ἀγαπητός. To this head belong Apoc. 20, 9: ἡ πόλις ἡγαπημένη, as also John 13, 23; 19, 26; 21, 7. 20: μαθητῆς ὃν ἠγάπα ὁ Ἰς; whereas in 20, 2 ὃν ἐφίλει is used, with unusual delicacy. Cf. John 12, 25 with Apoc. 12, 11. Closely connected herewith is finally: —

c. The use of ἀγαπᾶν, where love, in its freedom, takes the form of *compassion*. Cf. Luke 7, 5: ἀγαπᾷ γὰρ τὸ ἔθνος; 1 Thess. 1, 4: εἰδότες ἀδελφοὶ ἡγαπημένοι ὑπὸ Θεοῦ τὴν ἐκλογὴν ὑμῶν; Eph. 2, 4: ὁ δὲ Θεὸς πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ, ἣν ἠγάπησεν ἡμᾶς κτλ. Eph. 1, 6: ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ — hence both the *delivering* love of God, and the *redeeming* love of Christ, are designated by ἀγαπᾶν. The former in John 3, 16; 1 John 4, 10. 11. 19; John 14, 21. 23; 17, 23; Rom. 8, 37; Eph. 2, 4; 2 Thess. 2, 16. The latter in John 13, 1. 34; 14, 21; 15, 9. 12; Gal. 2, 20; Eph. 5, 2. 25; Apoc. 1, 5; 3, 9; (Mark 10, 21?) The part. perf. pass. then denotes those in whom the love is realized and in whom its results are abiding; as in 1 Thess. 1, 4; 2 Thess. 2, 13; Col. 3, 12: ὡς ἐκλεκτοὶ τοῦ Θεοῦ ἅγιοι καὶ ἡγαπημένοι. In Jude 1: τοῖς ἐν Θεῷ πατρὶ ἡγαπημένοις (Rec. ἡγιασμένοις) ἡγ. is an independent idea (like ἡγιασμένοι in Hebr. 10, 10) and the expression ἐν Θεῷ πατρὶ is to be explained like ἐν in Hebr. 10, 10: that they are ἡγαπημένοι or ἡγιασμένοι (Rec.) and Ἰησοῦ Χριστοῦ τετηρημένοι, has its ground in God as the Father.

Ἀγαπᾶν having thus acquired a higher meaning, it is used finally to denote the *love entertained by Christians for each other*. John 13, 34; 15, 12. 17; 1 John 2, 10; 3, 10. 11. 14. 23; 4, 7. 11. 12. 20. 21; 5, 1. 2; 2 John 5. In all these passages, as in Rom. 13, 8; 1 Thess. 4, 9; 1 Pet. 1, 22; 2, 17 the object is specified: τὸν ἑτερον, ἀδελφόν, ἀδελφούς, ἀλλήλους, ἀδελφότητα etc. Without specification of an object, it is used to denote *Christian, Brotherly, and Social Love* in 1 John 3, 18; 4, 7. 8.

Ἀγάπη, ἡ, *Love*, not found in the Profane writers. The LXX use it in 2 Sam. 13, 15; Song 2, 4. 5. 7; 3, 5. 10; 5, 8; 7, 6; 8, 4. 6. 7; Jer. 2, 2; Eccl. 9, 1. 6; and indeed as equivalent to אַהֲבָה which is elsewhere translated ἀγάπης and

φιλία. It does not occur in Acts Mark and James. The peculiar New Test. use of the word *ἀγαπᾶν* would seem, to have rendered the introduction of *ἀγάπη*, as it were, a necessity. (We may remark in passing, that the word *ἀγάπη* was apparently coined by the LXX; neither Philo nor Josephus use it.) It denotes the *love which chooses its object with decision of will, so that it becomes selfdenying or compassionate devotion to and for the same*. In this form of good-will or selfsacrifice, love may occasionally have been displayed by heathens; but it was not a permanent element of their life. The Greek *φιλανθρωπία*, which was a special characteristic of the Athenians, was a different thing from *ἀγάπη* and is surpassed even by the *φιλαδελφία* of the New Test. See 2 Pet. 1, 7: *ἐπιχορηγήσατε — ἐν τῇ εὐσεβείᾳ τὴν φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην*. "We shall not form a correct idea of the neighbourly love practised among the Greeks, unless we remember that the word for it, namely, *φιλανθρωπία*, does not denote love to man as such. Its root was rather justice, requiring that to every one be given what he had a right to claim, whether he were a personal friend and benefactor, or a fellowcitizen having a political right to friendship, or a helpless and needy fellowman, having a divine claim to help. — Nothing more was necessary to a full display of *φιλανθρωπία* than to give him who was entitled to it his full rights. It was taken for granted that the heart of him who thus discharged his obligations, was right towards his *πέλας*; and he was said to have *αἰδώς*, or pious respect for usage and prescription. *φιλανθρωπία* was accordingly not the free manifestation of a disposition existing even independently of the law; but simply *respect for the law*. In a word, it is with this form of *δικαιοσύνη*, as it is with *εὐσέβεια* — so long as both are practised in outward deeds the question is never raised — what is the source of the deeds? — no distinction is drawn between a free and a legal, unfree fulfilment of the law." See Nägelsbach, nachhomer. Theologie, p. 261. Synon. with *φιλανθρωπία* is *πραότης, χαρίζεσθαι*. Cf. Aesch. Epist. 12, 14: *καὶ γὰρ ὀργίζεσθαι ῥαδίως ὑμῖν ἔθος ἐστὶ καὶ χαρίζεσθαι*. Opp. *ὠμότης*. Herewith compare 1 Cor. 13: *ἡ ἀγάπη μακροθυμεῖ, οὐ ζηλοῖ, οὐ περπερεύεται* etc., as also *πλήρωμα οὐν νόμου ἡ ἀγάπη* Rom. 13, 10. For *φιλανθρωπία* see Acts 28, 2; in one instance Paul uses it also of God's *χάρις* Tit. 3, 4; cf. Eph. 2, 8. — Plut. employs *ἀγάπησις* to denote sensual love. —

We now find ἀγάπη used to designate a love unknown to writers outside of the New Testament (cf. καρπὸς τοῦ πνεύματος Gal. 5, 22), — love in its fullest conceivable form. John 15, 13: μεῖζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ, cf. Rom. 5, 8: συνίστησιν τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ Θεός, ὅτι ἐτι ἁμαρτωλῶν ὄντων ἡμῶν Χρὶς ὑπὲρ ἡμῶν ἀπέθανεν, coll. v. 10: ἐχθροὶ ὄντες κατηλλάγημεν τῷ Θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ. We are accordingly told that this form of love was first exhibited by Christ in the work of redemption, 1 John 3, 16: ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν, where the object is not to characterize the spirit manifested in the fact of the crucifixion; but to set forth the nature of the love required from us; cf. what follows: καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς θεῖναι. Accordingly the relation of God to us has now been shown, by the giving up of His Son, to be one of ἀγάπη, 1 John 4, 9: ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ Θεοῦ ἐν ὑμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ Θεὸς κτλ., cf. Rom. 5, 7; and as this love is, as it were, absorbed in its object, in view of the revelation of God's feeling towards us in Christ, He is said to be Love: ὁ Θεὸς ἀγάπη ἐστίν 1 John 4, 8 — whatever He is, He is, not for Himself but for us. In v. 10: ἐν τούτῳ ἐστίν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήσαμεν τὸν Θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς "Love is set forth, not as displayed by us, but as displayed by God — love in itself, love in its very essence" (Düsterdieck). Hence, 1 John 4, 7: ἡ ἀγάπη ἐκ τοῦ Θεοῦ ἐστίν cf. Gal. 5, 22, where love is spoken of as a fruit of the spirit. 1 John 4, 12: ἐὰν ἀγαπῶμεν ἀλλήλους ὁ Θεὸς ἐν ἡμῖν μένει καὶ ἡ ἀγάπη αὐτοῦ τετελειωμένη ἐστίν ἐν ἡμῖν. In this general sense, without specification of an object it occurs further in 1 John 4, 17: ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ' ἡμῶν; v. 18: φόβος οὐκ ἐστίν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει, ὁ δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ, with which cf. Rom. 8, 14 sq.: πνεῦμα υἰοθεσίας opp. πνεῦμα δουλείας (εἰς φόβον). We do not find indeed in the Pauline writings any such exhibition of the essential nature of ἀγάπη; but still no less stress is laid upon it; the expression ὁ Θεὸς τῆς ἀγάπης καὶ εἰρήνης corresponds pretty nearly to John's words ὁ Θεὸς ἀγάπη ἐστίν

and Rom. 5, 7 contains even a profounder description of love than any passage in John's writings. Both Paul and John, however, assign to love the same central position, as a distinctive feature of the Christian life, cf. *κατὰ ἀγάπην περιπατεῖν* Rom. 14, 15; Eph. 5, 2; Gal. 5, 6: *πίστις δι' ἀγάπης ἐνεργουμένη*; Eph. 4, 16: *εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ*. See particularly 1 Tim. 1, 5: *τὸ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου*, on which Huther remarks: "As the Gospel proclaims to the believer *one* divine deed alone, to wit, the atonement by Christ as rooted in the love of God; so does it demand alone *one* human deed, to wit love, for *πλήρωμα νόμου ἡ ἀγάπη* Rom. 13, 10." There is this difference, however, between Paul and John, that whereas the latter uses *ἀγάπη* to designate, not only our relation to our fellowmen, but also our relation to God and His revelation in Christ, cf. 1 John 2, 5. 15; 3, 17; 4, 17. 18; 5, 3; John 5, 42; the former employs instead the expression *πνεῦμα υἱοθεσίας* Rom. 8, 15; cf. Gal. 4, 6; Eph. 1, 5; further, John represents love to the brethren as a fruit of love to God; whilst Paul represents it as a fruit of *πίστις*: — John, on the other hand uses *πίστις* only once (1 John 5, 3); *πιστεύειν* frequently, though rarely without object.

Ἀγάπη is used accordingly to mark 1. *the relation between the Father and the Son*, John 15, 10; 17, 26; Col. 1, 13: *ὁ υἱὸς τῆς ἀγάπης αὐτοῦ*. 2. *The redeeming love of God and Christ* (vid. *ἀγαπᾶν*); 1 John 4, 9; (3, 17;) 3, 1; 4, 16; John 15, 9. 10 etc. Rom. 5, 8; 8, 39: *χωρῆσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ ἐν Χρῆστῷ*; 5, 5: *ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχνηται ἐν ταῖς καρδίαις ἡμῶν διὰ τοῦ πνεύματος ἁγίου*; 2 Cor. 13, 13; Eph. 1, 5: *ἐν ἀγάπῃ προορίσας ἡμᾶς εἰς υἱοθεσίαν*; 2, 4: *ὁ Θεὸς πλούσιος ὢν ἐν ἐλέει διὰ τὴν πολλὴν ἀγάπην ἣν ἡγάπησεν ἡμᾶς κτλ.* Jude 2: *ἔλεος ὑμῶν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη*, cf. 2 Cor. 13, 11; v. 21: *ἑαυτοὺς ἐν ἀγάπῃ Θεοῦ τηρήσατε*, cf. John 15, 9. 10; 2 Cor. 13, 13; 2 Thess. 3, 5. — 2 John 3; Rom. 8, 35; 2 Cor. 5, 14; Eph. 3, 19. 3. *The distinctive character of the Christian life in relation to others* with specification of the object: *εἰς πάντας τοὺς ἁγίους* Eph. 1, 15; Col. 1, 4; *εἰς ἀλλήλους καὶ εἰς πάντας* 1 Thess. 3, 12; 2 Thess. 1, 3; cf. 2 Cor. 2, 4. 8; 8, 7; *ἡ ἀγάπη τῆς ἀληθείας* 2 Thess. 2, 10 (cf. 1 Cor. 13, 6); *εἰς ἑαυτούς* 1 Pet. 4, 8; the immediate object are the *ἀδελφοί*, so in 1 John; the more remote *πάντες*,

πλησίον Rom. 13, 10. — In 2 Pet. 1, 7 *φιλαδελφία* (q. v.) is distinguished from the *ἀγάπη* which extends to all. — It occurs without specification of object in the combinations *περιπατεῖν κατὰ, ἐν* Rom. 14, 15; Eph. 5, 2; *διώκειν τὴν ἀγάπην* 1 Cor. 14, 1; *ἔχειν* 1 Cor. 13, 1. 2. 3; Phil. 2, 2; *ἐν ἀγάπῃ ἔρχεσθαι* 1 Cor. 4, 21; opp. *ἐν ῥάβδῳ*. — Gal. 5, 13: *διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις*; Philem. 9; Phil. 1, 17; 1 Cor. 16, 14: *πάντα ἑμῶν ἐν ἀγάπῃ γινέσθω*; Eph. 4, 2; Col. 2, 2; 3, 14: *ἐνδύσασθαι τὴν ἀγάπην ὃ ἐστὶν σύνδεσμος τῆς τελειότητος*; Eph. 3, 18; 4, 15. Further: *ὁ κόπος τῆς ἀγάπης* 2 Thess. 1, 3; *ἐνδειξις τῆς ἀγάπης* 2 Cor. 8, 24; 1 Thess. 5, 8; Hebr. 10, 24. For expressions of love see Phil. 2, 1: *παραμύθιον ἀγάπης*; 1 Pet. 5, 14: *φίλημα ἀγάπης*. 1 Cor. 8, 1: *τῇ ἀγάπῃ οἰκοδομεῖ* cf. Eph. 4, 16; 1 Cor. 13, 4—8; Rom. 13, 10; 1 Pet. 4, 8. — Rom. 12, 9; 2 Cor. 6, 6: *ἀγάπη ἀνυπόκριτος*. — Conjoined with *πίστις* etc. 1 Cor. 13, 13; 1 Thess. 5, 8; Eph. 6, 23; 1 Thess. 3, 6; 1 Tim. 1, 14; 4, 12; 6, 11; 2 Tim. 1, 13; 2, 22; Gal. 5, 6; 1 Tim. 2, 15; 2 Tim. 3, 10; Tit. 2, 2; Philem. 5; Apoc. 2, 19 (in accordance with which 2, 4 also must be explained). It is designated *καρπὸς τοῦ πνεύματος* in Gal. 5, 22; cf. Rom. 15, 30; Col. 1, 8. — See besides Rom. 13, 10; 2 Cor. 8, 8; Phil. 1, 9; 1 Thess. 5, 13; 2 Tim. 1, 7; Philem. 7; 3 John 6; Matth. 24, 12. — In 2 Pet. 2, 13 L. reads instead of *ἀπάταις* — *ἀγάταις*, which is the correct reading in Jude 12, where AC *ἀπάταις*. The Plural denotes the *Lovefeasts* or *Agapae*, at which the supper of the Lord was celebrated, cf. 1 Cor. 11, 16—34; Matth. 26, 20 sq.; cf. 1 Cor. 10, 17: *ὅτι εἰς ἄρτιος, ἐν σῶμα οἱ πολλοὶ ἔσμεν*, coll. Eph. 4, 16: *εἰς οἰκοδομὴν τοῦ σώματος ἐν ἀγάπῃ*. Vid. Herzog's Real-Encyclopädie 1, 174 sq. Suiceri thes. 1, 23—28.

Ἀγαπητός, ἡ, όν, adj. verb. from *ἀγαπάω*, in the N. T. with the force of the part. perf. pass. = *ἡγαπημένος beloved, dear*, see Buttmann §. 134, 8—10. With the facultative force of *amabilis*, which is rare even in profane writers, it is not used by the N. T.; for the two passages commonly adduced as illustrations, viz 1 Tim. 6, 2: *ὅτι πιστοὶ εἰσιν καὶ ἀγαπητοὶ οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι* and Philem. 16: *ἵνα αὐτὸν ἀπέχης οὐκ ἔτι ὡς δοῦλον, ἀλλ' ὑπὲρ δοῦλον, ἀδελφὸν ἀγαπητόν*, must be rejected, in consideration of the usage elsewhere. (For

1 Tim. 6, 2 cf. the like conjunction, πιστὸς καὶ ἀγαπητὸς in Col. 4, 9; 1 Cor. 4, 17. For Philem. 16 both the constant association with ἀδελφός, and v. 16^b μάλιστα ἐμοὶ κτλ.) LXX use it in both senses, in that of the part. perf. pass. for תִּיִּי Gen. 22, 2, 12; Jer. 6, 26; Amos 8, 10; Zech. 12, 10; תִּיִּי Ps. 127, 2; 60, 7; 108, 7; תִּיִּי Jer. 31, 20; in the facultative sense in Ps. 84, 2: ὡς ἀγαπητὰ ἰὰ σκηνώματα σου. We find it used in the N. Test. 1. as an adj. ὁ υἱός μου ὁ ἀγαπητός Matth. 3, 17; 17, 5; Mark 1, 11; 9, 7; Luke 3, 22 (Rec. Luke 9, 35, where T. ἐκλελεγμένος, v. s. v. ἀγαπάω); 2 Pet. 1, 17; Mark 12, 6: ἔτι ἓνα εἶχεν υἱὸν ἀγαπητόν; cf. Od. 2, 365: μούνος ἐὼν ἀγαπητός, and Od. 4, 817; Il. 6, 401 without μούνος designation of the only son. Between this use and the designation of Christ in Matth. 3, 17 etc. there is no connection, as the latter is traceable to the Hebrew תִּיִּי (Luke 9, 35), תִּיִּי (v. supra); cf. the addition ἐν ᾧ εὐδόκησα in Matth. 3, 17; 17, 5 and s. v. εὐδοκεῖν (Mark 1, 11; Luke 3, 22; 2 Pet. 1, 17). Cf. further Rom. 11, 28: κατὰ τὴν ἐκλογὴν ἀγαπητός, as also the remarks s. v. ἀγαπάω. To the Hebr. תִּיִּי corresponds rather μονογενής, q. v. Luke 20, 13. — Conjoined with τέκνον 1 Cor. 4, 14; Eph. 5, 1; 2 Tim. 1, 2, with ἀδελφός 1 Cor. 15, 58; Eph. 6, 21; Col. 4, 7, 9; Philem. 16; James 1, 16, 19; 2, 5; 2 Petr. 3, 15; — ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι Phil. 4, 1; Col. 1, 7: ἀγαπητὸς σύνδουλος; with proper names Col. 4, 14; Rom. 16, 12; fem. Philem. 2; 3 John 1. 2. As a subst. in Rom. 11, 28: κατὰ μὲν τὸ εὐαγγέλιον ἐχθροί —, κατὰ δὲ τὴν ἐκλογὴν ἀγαπητοί. In the Voc. — Sing. 3 John 2, 5, 11; Plur.: Rom. 12, 19; 2 Cor. 7, 1; 12, 19; Eph. 5, 1; Hebr. 6, 9; 1 Pet. 2, 11; 4, 12; 2 Pet. 3, 1. 8. 14, 17; 1 John 2, 7; 3, 2, 21; 4, 1. 7, 11; Jude 3, 17, 20. With a genitive following Rom. 1, 7: ἀγαπητὸς Θεοῦ (cf. תִּיִּי Ps. 127, 2; 60, 7; 108, 7); 1 Cor. 10; Phil. 2, 12. The dative in 1 Thess. 2, 8: ἀγαπητοὶ ἡμῖν γεγέννησθε is no more to be connected with ἀγαπητός than in Eccclus. 15, 13: οὐκ ἔστιν ἀγαπητὸν τοῖς φοβουμένοις αὐτόν, but with the verb, cf. Winer, §. 31, 2. b. — The import of the expression is determined in agreement with what was remarked on ἀγαπᾶν b. c.

Ἀγγέλλω, *bring a message, announce, proclaim*; sq. *ὅτι* John 20, 18: ἀγγέλλουσα τοῖς μαθηταῖς (where Rec. ἀπαγγέλλουσα), which alternately with the acc. c. inf., is the usual construction. Derivatives in the N. T. ἀγγελία, ἄγγελος and composita ἀναγγέλλω, ἀπαγγέλλω κτλ.

Ἀγγελία, ἡ, *message, proclamation, news*, 1 John 1, 5: ἔστιν αὕτη ἡ ἀγγελία (Rec. ἐπαγγελία) ἣν ἀκηκόαμεν — καὶ ἀναγγέλλομεν ὑμῖν, cf. Is. 28, 7: ἀναγγέλλειν ἀγγελίαν, 1 John 3, 11; αὕτη ἔστιν ἡ ἀγγελία (elsewhere ἐπαγγ.) ἣν ἰκούσατε — ἵνα ἀγαπῶμεν ἀλλήλους, where ἀγγελία is more precisely defined, by being connected with ἵνα, as *commission*, as the *announcement of a will, of an intention*. — LXX = מַלְאָכִים 1 Sam. 4, 19; Is. 28, 7; Ez. 7, 26; מַלְאָכִים Prov. 12, 26.

Ἄγγελος, ὁ, *Messenger*, syn. πρέσβυς Xen. Hell. 1, 4, 1: οἱ τε Λακεδαιμονίων πρέσβεις καὶ οἱ ἄλλοι ἄγγελοι freq. κήρυξ, An. 2, 3, 1 sqq. etc. — Luke 7, 24: ἄγγελοι Ἰωάννου, 9, 52; James 2, 25. — LXX = מַלְאָכִים in the same sense Gen. 32, 4; Josh. 7, 22 freq. Then of *messengers of God*; — of men who are intrusted with a divine commission, who have to speak in the name of God, e. g. Prophets, Hagg. 1, 13: יְהוָה מַלְאָכָיו הָיוּ לְהַגִּיד בְּכֹתֹב; 2 Chron. 36, 15; Priests Mal. 2, 7 (Eccl. 5 5). This use is rare, indeed; but still it would seem scarcely right (cf. 2 Chron. 36, 15) to treat it as a figurative mode of speech, as though the name belonging to the messengers of God from the unseen world, were transferred to men. The designation relates rather to the divine commission generally; and it was easy to apply it κατ' ἐξοχήν to the messengers who came from the unseen world. Cyrill. Alex.: τὸ Ἄγγελος ὄνομα λειτουργίας μᾶλλον ἔστιν, ἥπερ οὐσίας σημαντικόν. — Accordingly the forerunner of the Messiah also is called, not His Messenger, but the Angel of the Lord Mal. 3, 1; Matth. 11, 10; Mark 1, 2; Luke 7, 27. — It is questionable whether in Apoc. 1, 20: ἄγγελοι τῶν ἐπτὰ ἐκκλησιῶν, 2, 1. 8. 12. 18; 3, 1. 5. 7. 14 men are so designated in the same sense. The Genitive is primarily analogous to the Genitive in 16, 5: ἄγγελοι τῶν ὑδάτων; Matth. 18, 10: οἱ ἄγγελοι αὐτῶν, Acts 12, 11. 15, and denotes that which is intrusted to the Angel. The contents of the Epistles tell us that the persons are meant, to whom the Churches are intrusted. We are

prevented by 1, 16. 20 from taking the genitive as the gen. of source and from understanding by the ἄγγελοι, Deputies of the Churches (Ebrard after Phil. 4, 18; Col. 4, 12). To regard ἄγγελοι as a personification of the spirit of the community in its "ideal reality" (as Düsterdieck has recently done again) is not merely opposed to all Biblical analogy; for such a view derives no support from Dan. 10, 13. 20; Deut. 32, 8 LXX; but is an abstraction decidedly unfavourable to the import and effect of the Epistles: — it would have been far better then to have written simply τῇ ἐν — ἐκκλησίᾳ γράψον. Assuming the ἄγγ. τῶν ἐκκλησιῶν to be those to whom the Churches are intrusted, the next question is, to what sphere do they belong, the earthly or the supra-earthly? For their belonging to the earthly sphere speaks above all the address of the Epistles; secondly, the circumstance that the writer of the Apocalypse could not Act as Messenger between two supra-earthly beings (cf. Apoc. 1, 1; 22, 16); and further, that as the candlesticks, so also the stars must belong to this sphere. Looking upon them as men, we are at once reminded of Acts 20, 28; 1 Pet. 5, 2 and may say that these ἐπίσκοποι and πρεσβύτεροι are those whose business it is to execute the will or commission of the Lord, in general, or in special cases, as those whom the Lord has appointed representatives of, and has intrusted with, the Churches; cf. Acts 20, 28; Mal. 2, 7.

The λειτουργικὰ πνεύματα εἰς διακονίαν ἀποστελλόμενα, the members of the στρατιὰ οὐράνιος Luke 2, 13; cf. Act. 7, 42; Apoc. 19, 14, cf. Matth. 26, 53: δώδεκα λεγεῶναι ἄγγέλων, cf. צבאות אלהים in Is., Jer., Zech., Mal.; יְהוָה צבאות 1 Kings 22, 19; 2 Chron. 18, 18; Ps. 148, 2; Dan. 7, 10; 2 Kings 6, 17; Josh. 5, 14. 15 are designated κατ' ἐξ. ἄγγελοι in Luke 2, 15, by way of giving prominence to the position they hold in the relation of God to men, cf. John 1, 52: τοὺς ἄγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου. They are called οἱ ἄγγελοι τῶν οὐρανῶν Matth. 24, 36; ἐν τοῖς οὐρ. Mark 12, 25; 13, 32; ἐξ οὐρ. Gal. 1, 8; cf. Luke 22, 43, in order to indicate the sphere to which they belong; ἄγγελοι Θεοῦ Matth. 22, 30; Luke 12, 8. 9; 15, 10; John 1, 52; Acts 10, 3; 27, 23; Gal. 4, 14; Hebr. 1, 6. — The Sing. ἄγγελος τοῦ Θεοῦ Acts 10, 3; 27, 23 is rare; otherwise we always find ἄγγελος κυρίου Matth. 1, 20. 24; 2, 13. 19; 28, 2; Luke 1, 11. 13; 2, 9; Acts 7, 30; 12, 7. 23, so far as a messen-

ger of the Known God of Revelation is in question (v. Κύριος); on the other hand, for ἄγγελος τοῦ Θεοῦ cf. Acts 27, 23: παρέστη μοι — τοῦ Θεοῦ οὐ εἰμί, ὃ καὶ λατρεύω, ἄγγελος = מַלְאָךְ הַיְיָ, as the former = מַלְאָךְ, on which cf. Kurz, Geschichte des A. B., §. 50, 2; Hofmann, Schriftbeweis 1, 175. 378. — As λειτουργικὰ πνεύματα εἰς διακονίαν ἀποστ. particular persons are committed to their care, Matth. 4, 6 (from Ps. 91, 11): τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ κτλ., hence they are styled the angels of those who are intrusted to their care, so in Matth. 18, 10: οἱ ἄγγελοι αὐτῶν (sc. τῶν μικρῶν τούτων). Acts 12, 15: ὁ ἄγγελος αὐτοῦ. Cf. Apoc. 21, 12; Matth. 24, 31; Dan. 10, 12 sq.; Zech. 3, 7; Josh. 5, 13 sq. — Luke 16, 22; 15, 10; — Eph. 3, 10. They are represented also as doing service in the domain of Nature Hebr. 1, 7; John 5, 4; Apoc. 16, 5, cf. 14, 18: ἄγγελος ὁ ἔχων ἐξουσίαν ἐπὶ τοῦ πυρός. Especially, however, were they employed to reveal God's plan of salvation, when a divine proclamation or self-declaration was to be made which could not be made through the medium of men; as for example, at the commencement of the New Testament dispensation; see Matth. 1, 20. 24; 2, 13. 19; Luke 1, 11 sq.; 2, 9; cf. Matth. 28, 2. 5 and parallels: — in the Patriarchal age; — further when the divine purpose of redemption was historically accomplished; see Matth. 13, 39. 41. 49; 24, 31; 25, 31 and parallels: — and lastly, in apocalyptic visions; cf. Auberlen, Daniel und die Apokalypse, cap. 3 Die Apokalyptik. "Their function is to be the medium of single divine selfwitnessings; — be it that God is willed to make His presence perceptible in a single case; or to render manifest help, without the intervention of human agency; or to communicate on some one individual matter, the knowledge of His will or counsels, without employing an human tongue. Only the consciousness or knowledge of a selfmanifestation of God, without the employment of a human agency, is effected by their means; they have nothing to do with the influence on the personal, individual life which God designs His selfrevelation to have." See Hofmann, Schriftbeweis 1, 398. Nothing is expressly taught about them in the Scripture: they are only mentioned in connection with some event of history that actually has happened or is foreshown in visions. Accordingly the allusions to them in the Apostolic Epistles are comparatively rare; see Rom. 8, 38; 1 Cor. 4, 9;

6, 3; 11, 10; 13, 1; 2 Cor. 11, 14; Gal. 1, 8; 3, 19; 4, 14; Col. 2, 18; 2 Thess. 1, 7; 1 Tim. 3, 16; 5, 21; Hebr. 1, 4—7. 13; 2, 2. 5. 7. 9. 16; 12, 22; 13, 2; 1 Pet. 1, 12; 3, 22; 2 Pet. 2, 4. 11; Jude 6.

We read however, not merely of ἄγγελοι Θεοῦ, but also of ἄγγελοι τοῦ διαβόλου in Matth. 25, 41; σαταν 2 Cor. 12, 7; ἄγγελοι ἁμαρτήσαντες 2 Pet. 2, 4; cf. Jude 6: τοὺς μὴ τηρήσαντας τὴν ἐαυτῶν ἀρχὴν ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδίοις ὑπὸ ζόφον τετήρηκεν; Apoc. 12, 7. 9; 9, 11; cf. John 8, 44. The Angels of God are termed ἄγιοι in Apoc. 14, 10; Mark 8, 38; Luke 9, 26; Acts 10, 22; ἐκλεκτοί in 1 Tim. 5, 21; — ἄγιοι, in order to characterize them in contrast with sinful men; ἐκλ., in order to indicate that they take part in the revelation of the plan of redemption; see ἐκλεκτός.

Cf. Böhmer, Art. on Angels in Herzog's Real-Encyclopädie 4, 18 sq.; Hahn, Theolog. des N. T., § 107 sq., p. 259—384; Beck, Lehrwissenschaft 1, 173 sq.; Kahnis, lutherische Dogmatik 1, 553 sq. On the ἄγγελοι ἁμαρτήσαντες cf. in particular the discussion by Beck in his Lehrw. 1, §. 21, p. 247 sq.: "The apostacy in the Invisible world."

Ἀρχάγγελος, ὁ, *first, highest angel*. 1 Thess. 4, 16: ὁ κύριος — ἐν φωνῇ ἀρχαγγέλου — καταβήσεται; Jude 9: *Μιχαήλ ὁ ἀρχάγγελος*. According to Hofmann Schriftbeweis 1, 343, this designation is equivalent to מִשְׁכָּל־רָאשִׁי in Dan. 10, 13; or מִשְׁכָּל־רָאשִׁי in Dan. 12, 1 and opens up, not a relation within the angelic world, but the relation of Israel to the great nations and powers of history. Still, if the title given to the Angel Michael in Dan. 10, 13, is given him because of the greatness and importance of his work, it must involve a distinction of rank; for מִשְׁכָּל־רָאשִׁי אֱלֹהִים relates not to the specific work here in new, but to the position and functions assigned to them in general. Not the LXX, which in Dan. 10, 13 has εἰς τῶν ἀρχόντων; 12, 1: ὁ ἀρχων ὁ μέγας. — Philo on Gen. 18, 6. 7 designates Moses ἀρχιπροφήτης καὶ ἀρχάγγελος; he also styles the Logos ἀρχάγγελος, from which one thing, at all events, is clear, that the title denotes a distinction of rank. Cf. besides Apoc. 12, 7: ὁ Μιχαήλ καὶ οἱ ἄγγελοι αὐτοῦ — ὁ δράκων καὶ οἱ ἄγγελοι αὐτοῦ.

Ἰσάγγελος, ὁ, ἡ, *equal to, like the angels*, Luke 20, 36: — οὔτε γαμοῦσιν οὔτε γαμίσκονται, οὐδὲ γδρ ἀποθανεῖν ἔτι δύνανται, ἰσάγγελοι γάρ εἰσιν, where Mark 12, 25: ὡς ἄγγελοι οἱ ἐν τοῖς οὐρανοῖς, cf. Matth. 22, 30. According to this passage, neither mortality nor sexual communion, pertains either to the *υἱοῖς τῆς ἀναστάσεως*, or to the Angels; cf. 1 Cor. 6, 13; — so much the more horrible therefore must the sin of the angels be considered, which is mentioned in Jude 6 and 2 Pet. 2, 4.

Ἀναγγέλλω, f. ελῶ, strictly, *to report back*; used of the reports brought by persons returning from somewhere, Xen. Anab. 1, 3, 21: ἀκούσαντες δὲ ταῦτα οἱ αἰρετοὶ ἀναγγέλλουσι τοῖς στρατιώταις. Judith 11, 15; thus in 2 Cor. 7, 7: ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν. In accordance herewith is to be explained the choice of this word in John 16, 14: ἐκ τοῦ ἐμοῦ λήμψεται καὶ ἀναγγελεῖ ὑμῖν; v. 15; v. 13: ὅσα ἂν ἀκούσῃ λαλήσει καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν; 1 John 1, 5: ἡ ἀγγελία ἣν ἀκηκόαμεν ἀπ' αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν; cf. Erasm.: quod filius annuntiavit a patre, hoc apostolus acceptum a filio renunciat nobis; also in John 4, 25 of the Messiah: ἀναγγελεῖ ἡμῖν πάντα coll. Deut. 18, 18. This ought surely also to be taken into consideration in 1 Pet. 1, 12: οἷς ἀπεκαλίφθῃ ὅτι οὐχ ἑαυτοῖς ἡμῖν δὲ διηκόνουν αὐτὰ, ἀ νῦν ἀνγγέλη ὑμῖν κτλ., where the meaning, "to report things that have happened," (Schott) is inadmissible. It is then used with a weaker sense of ἀνα and signifies, to send news of, and generally to report, to notify, to announce, to proclaim. Very frequently in the LXX = 𐤀𐤒𐤍 etc., Rom. 15, 21: οἷς οὐκ ἀνγγέλη περὶ αὐτοῦ, Is. 52, 15: 𐤀𐤒𐤍 𐤀𐤔𐤁 𐤀𐤔𐤁; besides, only with certainty in Acts 14, 27: ἀνγγέλον (Rec. ἀνήγγειλαν) ὅσα ἐποίησεν — καὶ ὅτι κτλ.; Acts 15, 4; 19, 18; 20, 20. 27. In Prof. Gk. we find more frequently ἀπαγγέλλω which Ln. and Tf. have received into their text, instead of the Rec. ἀναγγέλλω, in Mark 5, 14. 19; John 5, 15; 16, 25; Acts 14, 27. The Aor. 2 ἡγγέλην, which in the compounds of ἀγγέλλω is not infrequently used by later writers, occurs in 1 Pet. 1, 12; Rom. 15, 21 (cf. Rom. 9, 17; Acts 17, 13). I. with the acc.: John 4, 25; 16, 13; Acts 16, 38; 19, 18; 20, 20. 27; 2 Cor. 7, 7; 1 Pet. 1, 12; 1 John 1, 5. Instead of the acc. with a following Relative clause in Mark 5, 19; Acts 14, 27; II. Followed by ὅτι John 5, 15;

Acts 14, 27; III. *περὶ τινος* John 16, 25; Rom. 15, 21; cf. Judith 10, 22 (*ἀπαγγέλλειν περὶ τινος* often in Polyb.). Except in Mark 5, 14: *εἰς τινα*, it is connected with the Dative of the person.

Ἀπαγγέλλω, Aor. 2 pass. *ἀπηγέλλην* (cf. s. v. *ἀναγγέλλω*) Luke 8, 20. Herodian. 7, 9. = *ἀγγέλλειν* (*τινὶ τι*) *ἀπὸ τινος*, *to announce or report from some place or person*; vid. Acts 4, 23; 5, 22. 25; 23, 16. 17. 19; then generally, *to report, to announce, to publish* — and indeed, *to publish* something that has *happened*, been experienced, heard: — it is also used of a commission to be executed in words, Acts 15, 27; 26, 20. LXX = 𐤀𐤏𐤁𐤏 etc., more common, however, is the word *ἀναγγέλλω* (q. v.), which occurs less frequently in the profane writers. *Ἀπαγγέλλω* especially in Lucan, Gospels and Acts. I. *τινὶ τι* Matth. 28, 11; Mark 6, 30; Luke 9, 36; 14, 21; 24, 9; Acts 12, 17; 16, 38; 23, 17. *Of the activity of the Apostles* (cf. on the contrary *ἐπαγγέλλομαι* of the divine activity) 1 John 1, 2: (*ἐωράκαμεν καὶ μαρτυροῦμεν καὶ*) *ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον* (cf. Acts 26, 20). Cf. Matth. 12, 18: *κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ* from Is. 42, 1: 𐤀𐤏𐤁𐤏 𐤏𐤕𐤁𐤏 𐤌𐤁𐤏𐤕𐤁 LXX: *ἐξοίσει*, where *κρίσις* denotes not future things, but *quid sit verum, sanctum, Deo dignum* (Coccej.), the moral government of God, v. s. v. *κρίσις*. — Hebr. 2, 12: *ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου*, Ps. 22, 23: 𐤁𐤏𐤁𐤏𐤕𐤁 𐤏𐤕𐤁𐤏 LXX: *διηγῆσομαι*. Instead of *τινὶ* — *πρὸς τινα* Acts 16, 36. Xen. Anab. 6, 3, 22. *εἰς τινὰ* when the object is impersonal, the place whither the proclamation goes; Acts 26, 20: *τοῖς ἐν Λαμιάσκῳ πρῶτόν τε καὶ Ἱεροσολύμοις εἰς πᾶσάν τε τὴν χώραν τῆς Ἰουδαίας καὶ τοῖς ἔθνεσιν ἀπήγγελον μετανοεῖν κτλ.* *ἀπαγγέλλειν τι* Matth. 8, 33; Acts 15, 27; Luke 8, 47 Ln. Tf.

II. The object subjoined in the form of a relative or object-clause (Winer § 60, 6 Ed. cf. Acts 14, 27: *ἀνήγγελον ὅσα ἐποίησεν ὁ θεὸς μετ' αὐτῶν καὶ ὅτι ἤνοιξεν κτλ.*) Matth. 11, 4; Luke 7, 22; 8, 47 Rec.; Acts 4, 23; 23, 19; 1 Thess. 1, 9; 1 John 1, 3; sq. *πῶς* Luke 8, 36; Acts 11, 13; sq. *ὅτι* Luke 18, 37; 1 Cor. 14, 25 (cf. Acts 5, 25); sq. inf. Acts 26, 20; acc. c. inf. Acts 12, 14 (cf. Winer § 44, 3). III. *ἀπαγγ. τινὲ περὶ τινος*. Luke 7, 18; 13, 1; John 16, 25 (cf. 1 Thess. 1, 9; *περὶ ἡμῶν ἀπαγγέλλουσιν, ὅποیان εἰσόδον ἔσχομεν πρὸς ὑμᾶς* and Acts 28, 21:

ἀπήγγειλεν ἣ ἐλάλησέν τι περὶ σοῦ πονερόν. IV. Without object ἀπαγγέλλειν τινι = to give an account to some one Matth. 2, 8; 14, 12; 28, 8.9.10 (L. T. om. v. 9). — John 4, 51: ἀπήγγειλαν λέγοντες, cf. 2 Sam. 15, 31: רָאָה לְיִשְׁרָאֵל.

Διαγγέλλω (Aor. 2 pass. διηγγέλην cf. s. v. ἀναγγέλλω), to make known through an intervening space — to convey a message or tidings, cf. Xen. An. 1, 6, 2: ὥστε μήποτε δύνασθαι αὐτούς, ἰδόντας τὸ Κύρου στρατόπεδον, βασιλεῖ διαγγεῖλαι; 2, 2, 7: μέχρις ἂν βασιλεῖ τὰ παρ' ὑμῶν διαγγεῖλῃ; 7, 1, 14: Ἐπακούσαντες δὲ τινες τῶν στρατιωτῶν ταῦτα ἦ καὶ τῶν λοχαγῶν τις διαγγέλλει εἰς τὸ στρατόπεδον. So in Acts 21, 26: διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν κτλ., on which Chrys.: αὐτὸς ἦν ὁ δῆλον ἑαυτὸν ποιῶν, he caused to be known, that etc. Then = report further, proclaim far and wide, cf. LXX Lev. 25, 9: διαγγελεῖτε σάλπιγγος φωνῇ ἐν πάσῃ τῇ γῇ ὑμῶν, = רָאָה לְיִשְׁרָאֵל. Plut. Camill. 24: ἡ φήμη [τάχῃ] διαγγέλονσα τὴν προᾶξιν εἰς τὰς πόλεις. Thus in Luke 9, 60: σὺ δὲ ἀπελθὼν διάγγελε τὴν βασιλείαν τοῦ Θεοῦ. Rom. 9, 17: ὅπως διαγγεῖλῃ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ from Exod. 9, 17 = רָאָה (cf. Exod. 14).

Ἐπαγγέλλω, to proclaim, to do to wit; used, like the Lat. edicere and pronuntiare, of public announcements,* decrees; to emit or promulgate, be it a message, a summons or a promise. Xen. Cyrop. 7, 4, 2: στρατιᾶς ὁπότε δέοιτο, ἐπήγγελλεν αὐτοῖς; Thucyd. 7, 17: στρατίαν τε ἐπαγγέλλων ἐν τοὺς ξυμμάχους; 5, 47: ἐπὶν ἔλθῃ εἰς τὴν πόλιν τὴν ἐπαγγείλασαν βοηθεῖν. Most frequently in the sense, emit a summons, issue a command. Also in the Med. Herodian. 7, 1: ἐπηγγέλλετο ἐτοιμάζειν στρατιήν, he caused to be issued; cf. on this use of the Med. Krüger § 52, 11; Matth. § 492, 9. In the N. T. only Med. ἐπαγγέλλεσθαι to offer oneself, d. i. I offer myself for something to be granted by me — I offer my services. Krüger § 52, 8. 5. Eur. Med. 721: πόλεων ἐπαγγελλομένων καὶ αὐτῶν συμπολεμεῖν. In particular of the offers of the Sophists to teach something. (Cf. Eccles. 3, 26: γνώσεως δὲ ἀμοιβῶν μὴ ἐπαγγελοῦ.) This is the use in 1 Tim. 2, 10: ἐπαγγελλομένοις θεοσέβειαν, professing godliness, pretending to be godly, 1 Tim. 6, 21: (ἐκτρεπόμενος τὰς — ἀντιθέσεις τῆς ψευδωνύμου

γνώσεως) ἣν τινες ἐπαγγελλόμενοι κτλ.; — cf. Wisd. 2, 18: ἐπαγγέλλεται γινῶσιν ἔχειν Θεοῦ. — "In distinction from ὑποσχεῖσθαι, it means, promise spontaneously, engage oneself to render a service" (Pape), quae verbi graeci proprietates, ubi de divinis promissionibus agitur, exquisite observanda est. Beng. on Acts 1, 4. 2 Pet. 2, 19: ἐλευθερίαν αὐτοῖς ἐπαγγελλόμενοι αὐτοὶ δοῦλοι ὑπάρχοντες τῆς φθορᾶς; Mark 14, 11: ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι. Of God in Acts 7, 5: ἐπηγγείλατο δοῦναι; Tit. 1, 2: ἐπ' ἐλπίδι ζωῆς ἣν ἐπηγγείλατο ὁ ἀψευδὴς Θεός; cf. 1 John 2, 25; James 1, 12: τὸν στέφανον τῆς ζωῆς ὃν ἐπηγγείλατο τοῖς cet.; James 2, 5: τῆς βασιλείας ἧς ἐπηγγείλατο κτλ.; Rom. 4, 21; Heb. 12, 26: ἐπηγγέλλεται λέγων. Absolutely = *give a promise* (cf. supr. Eccus. 3, 26; Aristot. Eth. 10, 10: τῶν σοφιστῶν οἱ ἐπαγγελλόμενοι); ὁ ἐπαγγειλάμενος: Heb. 6, 13; 10, 23; 11, 11; Gal. 3, 19: σπέρμα ᾧ ἐπηγγέλλεται, the seed, to which the promise is given, cf. v. 18. As Paul uses ἐπαγγ. only in the Med. and it is a term. techn., it falls under the category of those verba deponentia, which in some temporibus, especially in the Perf., have both an active and a passive meaning, cf. Matth. §. 496 a. — The O. T. has no corresponding term. techn.

Προεπαγγέλλω, *proclaim beforehand*, resp. *promise beforehand*? it occurs frequently in Dio Cass. both Active and Mid. — In the N. T. pass. 2 Cor. 9, 5: ἵνα — προκαταρτίσωσι τὴν προεπηγγελμένην εὐλογίαν ὑμῶν (Rec. προκατηγγελμένην); med. Rom. 1, 2: ὃ (sc. εὐαγγέλιον) προεπηγγείλατο διὰ κτλ.

Ἐπαγγελία, ἡ, *Proclamation*, as the content of ἐπαγγέλλειν, denoting both the fact of the proclamation, and that which is proclaimed, = τὸ ἐπηγγελλόμενον (cf. ἐπαγγελίαν ἐπαγγέλλειν in the style of the Attic Courts of Law; and the same combination in the N. T. sense in 1 John 2, 25: ἡ ἐπαγγ. ἣν αὐτὸς ἐπηγγείλατο ἡμῖν), more frequently in later Greek where it is mostly equivalent to *assent*, *promise*, *offer*, for which Isocr., Dem., Aesch. have ἐπάγγελμα, q. v.; cf. Polyb. 1, 43, 6; 7, 13, 6; 18, 11, 1: ἐν ἐπ. καταλείπειν, to rest content with promising; 1, 62, 6: ἐπαγγελίας ποιεῖσθαι πρὸς τὴν ἀποστάσιν. On the contrary Aeschin. p. 24, 14: εἰδὼς δ' αὐτὸς ἐν τοῖς πρὸς ὑμᾶς ἔργοις γένηται οἷος νῦν ἐστὶν ἐν τοῖς ἐπαγγέλμασιν.

— In the N. T. Acts 23, 21: *προσδεχόμενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν* = *consent*. In the remaining passages it is used of the *divine promise*, and refers mainly either to the promises themselves, or to that which is promised Gal. 3, 18: τῷ Ἀβραὰμ δι' ἐπαγγελίας κεχάρισται ὁ θεός cf. Bengel on Acts 1, 4 s. v. ἐπαγγέλλειν. Rom. 9, 9: ἐπαγγελίας ὁ λόγος; Rom. 4, 20: εἰς τὴν ἐπ. τοῦ θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ (cf. Plat. Euthyd. 274, A.: ὑπὸ γὰρ τοῦ μεγέθους τοῦ ἐπαγγέλματος οὐδὲν θανμαστὸν ἀπιστεῖν). With specification of the contents in Acts 2, 33: τὴν ἐπ. τοῦ πνεύματος; Gal. 3, 14 id.; 1 Tim. 4, 8: ἐπ. ζωῆς; 2 Tim. 1, 1 id.; 2 Pet. 3, 4: ἡ ἐπ. τῆς παρουσίας αὐτοῦ; Rom. 4, 13: ἡ ἐπ. — τὸ κληρονόμον αὐτὸν εἶναι κόσμου; Heb. 4, 1: ἐπ. εἰσελθεῖν εἰς τὴν καταπαύσιν αὐτοῦ. Cf. 1 John 2, 25: αὕτη ἐστὶν ἡ ἐπ. ἣν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰών. Absolutely, the *divine promise of redemption* Acts 2, 39: ὑμῖν γὰρ ἐστὶν ἡ ἐπ.; 13, 23: τοῦτου ὁ θεὸς ἀπὸ τοῦ σπέρματος κατ' ἐπαγγελίαν ἤγαγεν τῷ Ἰσραὴλ σωτῆρα Ἰν; V. 32: εὐαγγελιζόμεθα τὴν πρὸς τοὺς πατέρας ἐπ. γενομένην ὅτι ταύτην ὁ θεὸς ἐκπεπλήρωκεν τοῖς cet.; 26, 6: ἐπ. ἐλπίδι τῆς εἰς τοὺς πατέρας ἐπαγγ. γενομένης ὑπὸ τοῦ θεοῦ. Hence the combinations: Rom. 9, 8: τὰ τέκνα τῆς ἐπαγγ.; Gal. 4, 28 id.; Eph. 1, 13: πνεῦμα τῆς ἐπαγγ. τοῦ ἁγίου; Eph. 2, 12: διαθήκαι τῆς ἐπαγγ.; Heb. 6, 17: κληρονόμοι τῆς ἐπαγγ.; 11, 9: συγκληρονόμοι τῆς ἐπαγγ.; Gal. 3, 29: κατ' ἐπαγγ. κληρονόμοι; Eph. 3, 6: συμμετοχα τῆς ἐπαγγ.; 2 Pet. 3, 9: κύριος τῆς ἐπαγγ.; Rom. 4, 14; Gal. 3, 17: καταργεῖν τὴν ἐπαγγ.; Rom. 15, 8: βεβαιῶσαι τὰς ἐπαγγ., cf. 4, 16; Gal. 3, 16: ἐρρήθυσαν αἱ ἐπαγγ.; Heb. 6, 12: κληρονομεῖν τὰς ἐπαγγ.; 2 Cor. 7, 1; Heb. 7, 6: ἔχειν τὰς ἐπαγγ.; Heb. 11, 17: ἀναδέχεσθαι τὰς ἐπαγγ. The expressions λαμβάνειν τὴν ἐπαγγ. Acts 2, 33; Heb. 9, 15; τὰς ἐπαγγ. Heb. 11, 13; ἐπιτυγχάνειν τῆς ἐπαγγ. Heb. 11, 33; ἐπαγγελιῶν 6, 15; χομίζειν τὴν ἐπαγγ. Heb. 11, 39; 10, 36; ἡ ἐπαγγ. δίδοται Gal. 3, 22 stand in opposition to Acts 1, 4: περιμένειν τὴν ἐπαγγ.; Luke 24, 49: ἀποστελλεῖν τὴν ἐπαγγ.; Heb. 4, 1: καταλείπομένης ἐπαγγ. Cf. Polyb. l. l. καταλείπεται ἐν ἐπαγγ. — Acts 7, 17; Rom. 9, 4; Gal. 3, 18. 21; 4, 23; Eph. 6, 2; Heb. 8, 6; 11, 9. Only in Luke, Acts, Heb., in Paul, 2 Pet., 1 John.

Ἐπάγγελμα, τό, Promise 2 Pet. 1, 4: τὰ τίμα καὶ μέγιστα ἡμῖν ἐπαγγέλματα δεδώρηται; 2 Pet. 3, 13: κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν, conjoined with ὑποσχέσεις in Dem. p. 397. Dion. Hal. 19, 178.

Ἐξαγγέλλω, I. to report from somewhere, to publish abroad Xen. Anab. 1, 6, 5: ἐπεὶ δ' ἐξηλθεν, ἐξηγγεῖλε τοῖς φίλοις τὴν κρίσιν τοῦ Ὁρόντου ὡς ἐγένετο· οὐ γὰρ ἀπόρρητον ἦν. Hence also, to proclaim publicly; Prov. 12, 16 opp. κρύπτειν; Ps. 9, 15: ὅπως ἂν ἐξαγγείλω πάσας τὰς αἰνέσεις σου ἐν ταῖς πύλαις τῆς θυματρὸς Σιών. II. = to publish completely, Biel = plene et plane, cf. "to tell to the end", as verbs compounded with ἐκ often mean: thus Ecclus 18, 3. — In the N. T. only in 1 Pet. 2, 9: ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ — ὑμᾶς καλέσαντος κτλ.; after Is. 43, 20, where we find διηγείσθαι, and 42, 12 where ἀναγγέλλειν is used. Bengel: ἐξ in ἐξαγγείλητε innuit multorum ignorantiam, quibus fideles debent virtutes Dei praedicare.

Καταγγέλλω (Xen., Polyb., Plut. and other later writers), to proclaim somewhere, to announce, τι or τινά τι. Acts 16, 17; 17, 3. 23; 26, 23; 1 Cor. 2, 1; pass. Acts 13, 38; without specification of the direction, merely with the Obj. accus. Acts 3, 24; 4, 2; 13, 5; 15, 36; 16, 21; 1 Cor. 9, 14; 11, 26; Phil. 1, 17; Col. 1, 28; pass. Acts 17, 13; Rom. 1, 8; Phil. 1, 18; ἐν c. dat. Acts 17, 13; Rom. 1, 8, denotes not the direction, but the locality, in which the καταγγέλλειν takes place. The word may contain both a hint at the unknown content of the proclamation (cf. καταγγελλεύς) and a strengthening of the verb. simpl., cf. Rom. 1, 8; 1 Cor. 9, 14; 11, 26; Vig. ed Herm., p. 638.

Καταγγελεύς, ἑως, ὁ = ὁ καταγγέλλων, κατάγγελος, Proclaimer, Setter forth, only in Acts 17, 18: ξένων δαιμονίων δοκεῖ καταγγελεὺς εἶναι, and Eccl. Gk.

Προκαταγγέλλω, to proclaim beforehand; Jos. antt. 1, 12, 3; 2, 9, 4. In the N. T. Acts 3, 18: ὁ δὲ θεὸς ὁ προκατήγγειλεν διὰ στόματος πάντων τῶν προφητῶν, παθεῖν τὸν Χν αὐτοῦ, ἐπλήρωσεν; 7, 52: ἀπέκτειναν τοὺς προκαταγγέλαντας περὶ τῆς ἐλεύσεως τοῦ δικαίου; 3, 24 Rec., where Gr.,

Ln., Tf. κατήγγειλαν; 1 Cor. 9, 5: Rec. την προκατηγγελημένην ἐνλογίαν; Beng., Ln., Tf. more concretely προεπηγγελημένην, cf. Rom. 1, 8 with Acts 3, 18.

Παραγγέλλω, *proclaim*, more rarely in the sense of a mere communication (as the LXX in Jer. 46, 14: ἀναγγείλατε [תְּבַרֵּךְ] εἰς Μάγδωλον καὶ παραγγείλατε [בְּחִשְׁתִּי] εἰς Μέμφιν), than in that of a *summons*, a *proclamation*, resp. a *strict urging* of something which is to be done, cf. Xen. Cyrop. 2, 4, 1: καὶ τὸ δευτέρῳ ἐκέλευσε ταὐτὸ τοῦτο παραγγεῖλαι, in which sense also, our expressions, “proclaim, do to wit”, are used to denote what certainly will or must take place. In Greek it is the proper term for military commands. Cf. Acts 4, 18: παρήγγειλαν τὸ καθόλου μὴ φθέγγεσθαι μηδὲ κτλ. 5, 28: παραγγέλλει παραγγείλαμεν ὑμῖν μὴ διδάσκειν; V. 40; 16, 23. Also in a milder sense = to *charge*. Acts 23, 22: παραγγέλλας μηδενὶ ἐκλαλῆσαι ὅτι ταῦτα ἐνεφάνισας πρὸς μέ. — Used of apostolic commands, — not arbitrary enactments, but pressing injunctions; = *strictly enjoin*. 1 Cor. 7, 10 = τοῖς γεγαμηκόσιν παραγγέλλω — γυναῖκα μὴ χωρισθῆναι, and in the remaining passages of the Pauline Epistles, cf. 1 Tim. 4, 11: παράγγελε ταῦτα καὶ δίδασκε. Used where Christ is spoken of as sending forth His disciples Mark 6, 8: παρήγγειλεν αὐτοῖς ἵνα μηδὲν αἴρωσιν; Acts 10, 42: παρήγγειλεν ἡμῖν κηρῦξαι — καὶ διαμαρτυρᾶσθαι. — Constr.: *τινὶ τι* 2 Thess. 3, 4, 10; (v. 10: τοῦτο παραγγέλλομεν ἡμῖν ὅτι); without Dative in 1 Cor. 11, 17; 1 Tim. 4, 11; 5, 7. Instead of the acc. the inf. cf. Acts 4, 18: παρήγγειλαν (αὐτοῖς T. om.) τὸ καθόλου μὴ φθέγγεσθαι, and indeed the inf. aor.: Matth. 15, 35; Mark 8, 6; Luke 5, 14; 8, 29. 56; Acts 10, 42; 16, 18; 23, 22; 1 Tim. 6, 13 (acc. c. inf.); 1 Cor. 7, 10. Bernhardt, Synt., p. 383 sq. The inf. praes. in Luke 9, 21; Acts 1, 4; 4, 18; 5, 28. 40; 15, 5; 16, 23; 17, 30; 23, 30; 2 Thess. 3, 6 (acc. c. inf.); 1 Tim. 1, 3; 6, 17, without there being apparently any radical distinction between the two constructions; cf. Acts 15, 5 with 1 Tim. 6, 13. See, however Matth. § 501, who thinks there is between the aor. of the imperat., opt., conj., inf., and the praes. of the same moods, the distinction, that the former denotes transitory action, action considered in and by itself in its completeness; whereas the latter denotes an action which is either continued or repeated, or of which merely

the beginning is taken into consideration. At the same time, it is to be remarked (p. 1130), that the writer may often please himself which tense he employs. Sq. *lva* in Mark 6, 8; 2 Thess. 3, 12 (not 1 Tim. 5, 7). Connected with direct address by λέγων in Matth. 10, 5.

Παραγγελία, ἡ, *Proclamation, Command* in Acts 16, 24; 5, 28; *παραγγέλια παρηγγείλαμεν*, corresponding to the apostolic *παραγγέλλειν* 1 Thess. 4, 2, cf. v. 3; 1 Tim. 1, 5, cf. v. 3; 1 Tim. 1, 18.

Εὐαγγέλιον, τό, from Hom. to Plut. = the *Reward* for a good message; as τὰ διδασκάλια = fees paid for instruction. It also denotes, "sacrifice for a good message", in Isocr., Xenoph., Aeschin. Later Greek writers use it, at the same time, in the sense of "*Good message*"; e. g. Plut., Lucian., Appian. Chrysostom establishes a forced connection between the two meanings in Hom. 19 in Act: τὸ εὐαγγέλιον τοῦτο ἔστι· τὰδε σοι ἔσται ἀγαθά. As τὸ διδασκάλιον denoted primarily what was taught, doctrina, and then later (Plut.) in the plur. the merces docendi; so reversedly εὐ. denoted primarily the *reward* for a good message, and then the *Good message* itself. The LXX use it in the latter sense only in 2 Sam. 18, 25, unless εὐαγγελία ought to be read instead of εὐαγγέλια, as בְּשָׁרָה is translated in 2 Sam. 18, 20. 27; 2 Kings 7, 9. On the other hand, we find in 2 Sam. 4, 10 ὃ ἔδει με δοῦναι εὐαγγέλια, בְּשָׁרָה לְיִי־לֵהָ and in 2 Sam. 18, 22 where it is also = *Reward for a good message* — בְּשָׁרָה. Its constant use in the N. T. and by Eccl. writers in the sense of "good message", is opposed neither to the formation of the word from εὐάγγελος = proclaiming good news (Eurip., Aeschyl.); nor to the usus loq.

In the N. T. = *Good News*, and indeed always in a very special respect. As ἐπαγγελία (q. v.) = the *promise of salvation*, so εὐαγγέλιον (cf. εὐαγγελίζεσθαι Is. 4, 9; 52, 7; 61, 1; Luke 4, 18) = the *News of the actual fulfilment* of the promise of salvation = the *News of salvation*, cf. Acts 13, 32: ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν γενομένην, ὅτι ταύτην ὁ θεὸς ἐκπεπλήρωκεν κτλ.; Eph. 3, 6: εἶναι τὰ ἔθνη συγκληρονόμα καὶ σῶμα καὶ συμμετοχα τῆς ἐπαγγελίας ἐν Χρῆ Ἰν διὰ τοῦ εὐαγγελίου. Mark 1, 14. 15;

cf. Phavor. εὐαγγέλιόν ἐστι κήρυγμα τῆς νέας σωτηρίας ἢ λόγος περιέχων ἀγαθοῦ παρουσίαν. Theodoret. on Rom. 1: εὐαγγέλιον τὸ κήρυγμα προσηγόρευσεν ὡς πολλῶν ἀγαθῶν ὑπισχνούμενον χορηγίαν. Hence the expressions ἡ ἀλήθεια τοῦ εὐαγγ. Gal. 2, 5, 14; τὸ μυστήριον τοῦ εὐ. Eph. 6, 19; ἡ ἐλπίς τοῦ εὐ. Col. 1, 23, cf. v. 5, as in most of the connections given below. As regards the sense, there is no distinction between the news to be, or already, delivered, the *news of salvation*, and the act of delivery itself, the *proclamation of salvation* (usus transit.); for passages like 1 Cor. 9, 14 ὁ κύριος διέταξεν τοῖς τὸ εὐ. καταγγέλλουσιν ἐκ τοῦ εὐαγγελίου ζῆν do not admit of such a change of signification (cf. Phil. 1, 12. 7. 16), further the combination κατὰ τὸ εὐαγγέλιόν μου, ἡμῶν Rom. 2, 16; 16, 25; 2 Tim. 2, 8; 2 Cor. 4, 3; 1 Thess. 1, 5; 2 Thess. 2, 14 may be quite as suitably rendered, the *news of salvation to be delivered* or *actually delivered* by me or us; and in Gal. 2, 7: πεπιστεῦσθαι τὸ εὐαγγ. τῆς ἀκροβυστίας τῆς περιτομῆς, cf. 1 Tim. 1, 11; 1 Thess. 2, 4, the apparently apt translation "Evangelization of the foreskin, of the circumcision", is excluded by the context v. 2. 5; so that the Gen. must be regarded as a possessive; cf. Rom. 9, 4: ὧν — αἱ ἐπαγγελίαι. Besides, the transitive rendering, "proclamation of salvation, evangelization" does not harmonize with the formation of the word, which points to the passive meaning "news of salvation". Phil. 4, 15: ἐν ἀρχῇ τοῦ εὐ. to be explained as in Mark 1, 1; cf. Heb. 2, 3; John, 2, 11. Εὐαγγέλιον Θεοῦ Rom. 1, 1; 15, 16; 2 Cor. 11, 7; 1 Thess. 2, 2. 8. 9; 1 Pet. 4, 17 designates the message of salvation as to its divine origin, cf. Rom. 1, 2. 3: ὁ προεπηγγέλαιο — — περὶ τοῦ υἱοῦ αὐτοῦ; on the other hand εὐ. τοῦ τοῦ υἱοῦ αὐτοῦ in Rom. 1, 9; Mark 1, 1: εὐ. Ἰν Χυ υἱοῦ Θ.; Rom. 15, 19: τοῦ Χυ, as in Rom. 1, 16 Rec.; 1 Cor. 9, 12; 2 Cor. 2, 12; 9, 13; 10, 14; Gal. 1, 7; Phil. 1, 27 (cf. 1 Thess. 3, 2: συνεργὸς τοῦ Θεοῦ ἐν τῷ εὐ. τοῦ Χυ; Mark 8, 35; 10, 29: ἔνεκεν ἐμοῦ καὶ ἔνεκεν τοῦ εὐ.), as also 1 Tim. 1, 11: τὸ εὐ. τῆς δόξης τοῦ μακαρίου Θ. coll. 2 Cor. 4, 6; 2 Cor. 4, 4: τὸ εὐ. τῆς δόξης τοῦ Χυ, designates the news of salvation as to its contents, like τὸ εὐ. τῆς βασιλείας in Matth. 4, 23; 9, 35; 24, 14; Mark 1, 14 Rec. τὸ εὐ. τῆς βασιλείας τοῦ Θ., Τῆ. τοῦ Θ. Acts 20, 24: τὸ εὐ. χάριτος τοῦ Θεοῦ; Eph. 1, 13: τὸ εὐ. τῆς σωτηρίας ὑμῶν; 6, 15: τῆς εἰρήνης.

Doubtful may still remain the explanation of the Genitive in 2 Thess. 1, 8: τοῖς μὴ ὑπακούουσιν τῷ εὐ. τοῦ κυρίου ἡμ. *Iu* coll. Heb. 2, 3. — The form is used, κηρύσσειν τὸ εὐ. Matth. 4, 23; 9, 35; 24, 14; 26, 13; Mark 1, 14; 13, 10; 14, 9; 16, 15; Gal. 2, 2; 1 Thess. 2, 9; λαλεῖν τὸ εὐ. 1 Thess. 2, 2; διαμαρτύρασθαι τὸ εὐ. Acts 20, 24 (cf. εἰς μαρτύριον Matth. 24, 14); τὸ εὐ. καταγγέλλειν 1 Cor. 9, 14; τὸ εὐ. εὐαγγελίζεσθαι 1 Cor. 15, 1; 2 Cor. 11, 7; Gal. 1, 11; Apoc. 14, 6; ἱερουργεῖν τὸ εὐ. Rom. 15, 16; δουλεύειν εἰς τὸ εὐ. Phil. 2, 22; συναθροῖν ἐν τῷ εὐ. Phil. 4, 3, cf. 1, 27: συναθροῖν τῇ πίστει τοῦ εὐ. cf. 1 Thess. 3, 2; πεπληρωμέναι τὸ εὐ. τοῦ Χυ Rom. 15, 19; μεταστρέφειν τὸ εὐ. τοῦ Χυ Gal. 1, 7; cf. v. 6: μετατίθεσθαι εἰς ἕτερον εὐ., ὃ οὐκ ἔστιν ἄλλο, to fall away to another (qualitatively) Gospel, which is not (numerically) another, because there is no second message of salvation, but at the utmost τὸ εὐ. τοῦ Χυ μετεστραμμένον; cf. 2 Cor. 11, 4: εὐ. ἕτερον ὃ οὐκ ἐδέξασθε. Further, ὑπακούειν τῷ εὐ. Rom. 10, 16; 2 Thess. 1, 8; πιστεύειν ἐν τῷ εὐ. Mark. 1, 15; συγκακοπαθεῖν τῷ εὐ. 2 Tim. 1, 8. — Substant. Verb.: 2 Cor. 8, 18: οὐ ὁ ἔπαινος ἐν τῷ εὐ.; 1 Cor. 9, 18: ἔξουσία ἐν τῷ εὐ.; Phil. 1, 5: κοινωνία εἰς τὸ εὐ.; cf. 1 Cor. 9, 23: πάντα ποιῶ διὰ τὸ εὐ. ἵνα συγκοινωνῶς αὐτοῦ γένομαι. It occurs also besides in Acts 15, 7; Rom. 11, 28; 1 Cor. 4, 15; 9, 18; 2 Tim. 1, 10; Philem. 13; not in Luke, Heb., Tit., 2 Pet., Jude, John.

Εὐαγγελίζω = εὐαγγέλια λέγειν, to bring a joyful message, good news. The Act. is unknown in the better Greek writers; rare also in the later ones, Dio Cass. 61, 13. LXX: 1 Sam. 31, 9; 18, 19. 20. In the N. T. Apoc. 10, 7: εὐηγγέλισεν τοὺς ἑαυτοῦ δούλους τοὺς προφῆτας; 14, 6: ἔχοντα εὐαγγέλιον — εὐαγγελίσαι ἐπὶ τοὺς (al. τοὺς) κτλ. Elsewhere med. Aristoph. Eq. 642: λόγους ἀγαθοὺς φέρων, εὐαγγελίσασθαι πρῶτον ὑμῖν βούλομαι; Theophr. Char. 17, 5: πρὸς τὸν εὐαγγελιζόμενον ὅτι υἱὸς σοι γέγονεν; Dem., Luc., Plut.; LXX 1 Kings 1, 42: ἀγαθὰ εὐαγγελίσαι. In the N. T. 1 Thess. 3, 6: εὐαγγελισαμένου ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν καὶ ὅτι κτλ.; Luke 1, 19: ἀπεστάλην λαλῆσαι πρὸς σέ καὶ εὐαγγελίσασθαι σοι ταῦτα. Except in these passages, it is only used by the N. T. writers to denote, "proclaim salvation" (vid. εὐαγγέλιον)

cf. LXX Is. 40, 9 coll. v. 10; Is. 52, 7: ὡς πόδες εὐαγγελιζόμενου ἀκοὴν εἰρήνης, ὡς εὐαγγελιζόμενος ἀγαθὰ; 61, 1: εὐαγγελίσασθαι πτωχοῖς; 40, 10: εὐηγγελισάμην δικαιοσύνην; Heb. 4, 2—6. Cf. also the combination with κηρύσσειν, διδάσκειν, παρακαλεῖν, μαθητεύειν Luke 3, 18; 8, 1; 9, 6 coll. v. 2; 20, 1; Acts 5, 42; 14, 21. — The augment comes after εὐ — εὐηγγελίζετο etc. Cf. Lob. Phryn. 269; Winer 66; Krüger §. 28, 4, 6; 15, 2. I. Med. εὐαγγελίζομαι. 1. With an impersonal (and personal) object: — to proclaim something (to somebody) as a divine message of salvation. a. τί τινα. Luke 2, 10: εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην (ὅτι ἐτέχθη ἡμῖν σήμερον σωτήρ.); Luke 4, 43: ταῖς ἐτέραις πόλεσιν εὐαγγελίσασθαι με δεῖ τὴν βασιλείαν τοῦ Θεοῦ; Acts 8, 35: εὐηγγελίσαστο αὐτῷ τὸν Ἰν; Acts 17, 18: τὸν Ἰν καὶ τὴν ἀνάστασιν (αὐτοῖς Rec., Tf. om., Ln. add.) εὐηγγελίζετο; 1 Cor. 15, 1: τὸ εὐ. ὃ εὐηγγελισάμην ὑμῖν; 2 Cor. 11, 7: τὸ τοῦ Θ. εὐ. εὐηγγελισάμην ἡμῖν; Gal. 1, 8: παρ' ὃ εὐηγγελισάμεθα ὑμῖν; Eph. 2, 17: εὐηγγελίσαστο εἰρήνην ὑμῖν. Instead of the dat. pers. ἐν c. dat. Gal. 1, 16: ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν; Eph. 3, 8: ἐν τοῖς ἔθνεσιν εὐαγγελίσασθαι τὸ ἀν. ἐξιχνιάστον πλοῦτος τοῦ Χυ. b. τι. Luke 8, 1: τὴν βασιλείαν τοῦ Θεοῦ; Acts 8, 12: τὰ περὶ τῆς βασιλείας (Tf. om. τὰ) καὶ τοῦ ὀνόματος Ἰν Χυ; Acts 5, 42: Ἰν τὸν Χυ; 8, 4: τὸν λόγον (cf. v. 5. 12); 15, 35: τὸν λόγον τοῦ κυρίου; 10, 36; Rom. 10, 15: εἰρήνην, τὰ ἀγαθὰ (Is. 52, 7.); Gal. 1, 23: τὴν πίστιν; Acts 14, 15 sq. acc. c. inf.: εὐαγγελιζόμενοι ἡμᾶς ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ Θεὸν ζῶντα. c. τί τινα. Acts 13, 32: ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα τὴν ἐπαγγελίαν κτλ. cf. Alclphr. Ep. 3, 12: ταῦτά σε οὖν εὐαγγελίζομαι; Heliod. Aeth. 2, 10: Εὐαγγελίζομαί σε τὴν Δημεινέτης τελευτήν; Chrys. hom. 106: ἔστι δὲ εὐαγγέλιον ἐρμηνεία τοῦ πράγματος — εὐαγγελίζεται γὰρ ἡμᾶς τὴν πολύμνητον τοῦ σωτῆρος οἰκονομίαν. 2. Without impersonal object = proclaim the divine message of salvation. a. τινι. Luke 4, 18; Rom. 1, 15; 1 Cor. 15, 2; Gal. 1, 8; 4, 13; — sq. εἰς 2 Cor. 10, 16 (cf. 1 Pet. 1, 25). b. τινὰ, the most intensive construction = by proclaiming the message of salvation, to bring some one into relation to it, to evangelize him. Luke 3, 18; Acts 8, 25. 40; 14, 21; 16, 10; Gal. 1, 9; 1 Pet. 1, 12: ἃ νῦν ἀνηγγέλη ὑμῖν δια τῶν εὐαγγελισαμένων ὑμᾶς, cf.

Euseb. Vit. Const. 3, 26: τὰς γυναῖκας εὐαγγελιζόμενος. Cf. Lob. Phryn. 268. c. Absol. Luke 9, 6; 20, 1; Acts 14, 7; Rom. 15, 20; 1 Cor. 1, 17; 9, 16. 18.

II. Passiv. 1. With an impersonal subject. Luke 16, 16: ἡ βασις τοῦ Θ. εὐαγγελίζεται; Gal. 1, 11: τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ; 1 Pet. 1, 25 = τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς; 4, 6: νεκροῖς εὐηγγελισθῆ. 2. With a personal subject. Matth. 11, 5: πτωχοὶ εὐαγγελίζονται (coll. Luke 4, 18); Luke 7, 22; Heb. 4, 2. 6.

Εὐαγγελιστής, δὲ, ὁ, *Proclaimer of the message of salvation*, Acts 21, 8; Eph. 4, 11; 2 Tim. 4, 5. (Evangelists — “Proclaimers of the Gospel Story”; Otto, die geschichtl. Verh. der Pastoralbr., p. 80.) Theodoret's definition does not touch the kernel: ἐκεῖνοι περιῶντες ἐκήρυττον; cf. 2 Tim. 4, 4. 5: ἐπὶ τοῖς μύθοις ἐκτραπήσονται. συ δὲ — — ἔργον ποιήσον εὐαγγελιστοῦ with Rom. 1, 16; 1 Cor. 1, 17; Eph. 4, 11; Hieron.: omnis apostolus evangelista, non omnis evangelista apostolus. In distinction from the *προφήτης*, the Evangelist speaks of the facts of redemption, the revelations of God (cf. the combinations *κηρύσσειν*, *διαμαρτύρεσθαι τὸ εὐ.* etc. s. v. *εὐαγγέλιον*), the *διδάσκαλος* about them; the *προφ.* has revelations. Cf. Harless on Eph. 4, 11. At a subsequent period (Chrys.) the authors of the Four Gospels were so called.

Προεναγγελίζομαι, to *proclaim beforehand a joyful message*, resp. something as a joyful message. Philo de nomm. mut., p. 1069 ed. Paris.: τὸν νεοττὸν οὐχ ὀρεῖς, — τὴν ἐλπίδα τοῦ πέτεσθαι δυνήσεσθαι προεναγγελιζόμενος; id. de mund. op. 7: ὃν ἡ μὲν (sc. *πρωτῶν*) προεναγγελίζεται μέλλοντα ἥλιον ἀνίσχειν, Mang: quorum alterum praenunciat laetum adventum solis orituri. Gal. 3, 8: προενηγγελίσατο (touching the Augm. vid. s. v. *εὐαγγελίζω*) τῷ Ἀβραάμ = ἐπαγγέλλεσθαι, q. v.; cf. s. v. *εὐαγγέλιον*. Bengel on the passage: Verbum ad catachresin accedens suavissime. Abrahamo ante tempora evangelii evangelizatum est. Evangelium lege antiquius. Cf. Gal. 3, 12. 16 sq.

ἅγιος, ἱά, ον, from ἅζω to reverence, usually Mid. to have veneration, awe; applied especially to conduct towards Gods and Parents; ἄγιος, Reverence and the object thereof, hence ἅγιος, what belongs to the same = holy, sacred (just as οὐράνιος denotes what belongs to heaven, what is heavenly). Very rare in Attic Greek; altogether not common: ἱερός is more common, though very rare in Bibl. Greek. Pillon, syn. grecs: ἅγιος exprime l'idée de sainteté naturelle et intérieure ou morale; tandis qu' ἱερός, comme le latin sacer, n'exprime que l'idée de sainteté extérieure ou d'inviolabilité consacrée par les lois ou la coutume. Xen. Hellen. 3, 2, 19: ἔνθα ἦν Ἀρτέμιδος ἱερὸν μάλα ὅγιον; Plat. Crit. 116, C: Ἐν μέσῳ μὲν ἱερὸν ὅγιον αὐτόθι τῆς τε Κλειτοῦς καὶ τοῦ Ποσειδῶνος ἄβατον ἀφείτω. — The LXX use it to render קדוש; in Bibl. Greek it denotes, agreeably to the Greek etymology, God in his distinctive essence (ipsam Deitatem, vel, ut magis proprie dicamus, divinitatem; Bengel on Rom. 1, 4); it even stands as a name of God in the peculiar combination קדוש ישראל Is. 1, 4; 5, 19. 24; 10, 17 etc.; Ps. 71, 22; 89, 19, so far as this divine peculiarity was known alone to Israel; cf. Lev. 10, 3; Is. 5, 16 (the latter passage is of importance for the relation of ἅγιος to δίκαιος: קדוש ה' קדוש; נקדש ב'קדש; vid. δίκαιος). קדוש, ἅγιος is accordingly an attribute belonging to the God of the Revelation of redemption, cf. Is. 54, 5. The external aspect of the peculiarity denoted by קדוש, ἅγιος is קבור, δόξα, Is. 6, 3, cf. Lev. 10, 3; 2 Thess. 1, 10. As a peculiarity of God revealing Himself, it is therefore contrasted with חל Lev. 10, 10: וּבִין־הַקֹּדֶשׁ וּבִין־הַחֹל; akin to the antithesis between מִמָּא and מְדוּרָה ibid. cf. Hebr. 10, 29; 9, 13; Acts 21, 28: κεκοίνωσε τὸν ὅγιον τόπον cf. s. v. κοῖνος. It is also used of men and things which stand in that peculiar relation to God, or which have received that peculiar character, which is required and conditioned by the revealed character of God.

1. Of God. John 17, 11: πάτερ ἅγιε; Luke 1, 49: ὅγιον τὸ ὄνομα αὐτοῦ (cf. Ps. 99, 3; 111, 9); 1 John 2, 20: χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου; Apoc. 4, 8: ἅγιος κύριος ὁ θεὸς ὁ παντοκράτωρ; 1 Pet. 1, 15. 16: κατὰ τὸν καλέσαντα ἡμᾶς ὅγιον καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε, διότι γέγραπται ὅτι ἅγιοι ἔσεσθε ὅτι ἐγὼ ἅγιος. The Spirit of

God, as the organ by which He reveals His inward being, is for this reason called *πνεῦμα ἅγιον*, at every stage of revelation. Matth. 1, 18. 20; 3, 11; 12, 32; 28, 19; Mark 1, 8; 3, 29; 12, 36; 13, 11; Luke 1, 15. 35. 41. 67 etc. — The designation of Jesus Christ as *ὁ ἅγιος τοῦ Θεοῦ* Mark 1, 24; Luke 4, 34; John 6, 69 (cf. Acts 3, 14; 4, 27. 30) is to be explained by John 10, 36: *ὃν ὁ πατὴρ ἡγάσεν κτλ.*, vid. s. v. *ἀγιάζω*. — As to the import of the conception: — *ἅγιος* denotes that characteristic of the selfrevealing God, by which He is free from that, which separates men from Him, which gives to the *ל*, to the Profanus, the character of the *מפ* — free, in a word, from sin: — nay more, so free, that it is His holiness which repels and delivers from sin — which works salvation; cf. Is. 6, 3. 5 and the passages in the second part of Isaiah where the *יְהוָה שְׁלֵמִים* appears at the same time as *בְּלִי* Is. 41, 14; 43, 3. 14; 48, 17; 49, 7; 54, 5 etc.

2. Of men and things, in the sense given above; hence connected with *ἐκλεκτός* on the one hand and *ἡγαπημένος* on the other, Col. 3, 12, cf. Luke 23, 35; 9, 35; Eph. 1, 4; Rom. 15, 16. As an epitheton, conjoined with *ἀντὶς* of John the Baptist, in Mark 6, 20; of the *προφήται* Luke 1, 70; Acts 3, 21; *ἀποστόλοι* Eph. 3, 5; 2 Pet. 1, 21: *ἅγιοι Θεοῦ ἀνθρώποι* (T. *ἀπό Θεοῦ*). *Ἅγια πόλις* Matth. 4, 5; 27, 53; Apoc. 11, 2 etc.: *τόπος ἅγιος* etc.; 2 Tim. 1, 9: *κλησίς ἁγία*; Luke 1, 72: *Θεοθήκη ἁγία*. — Used substantively often as a name of Christians (v. s. v. *ὅσιος*) so far as Christ Himself *ὁ ἅγιος τοῦ Θεοῦ* and the *πνεῦμα ἅγιον*, are the ground of their life, — so far as, by their relation to Christ, they have been delivered from the fellowship of the world and the connex of sin and have been received into the fellowship of God, e. g. *κλητοὶ ἅγιοι* Rom. 1, 2; 1 Cor. 1, 2; *ἐκκλησίαι τῶν ἁγίων* 1 Cor. 6, 1. 2; Eph. 2, 19: *συνπολιταὶ τῶν ἁγίων*. Cf. 2 Thess. 1, 10: *ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ*; Rom. 15, 16.

Ἁγιότης, Holiness; not used by Prof. writers, rare also in Eccl. writers. In the N. T. only in Hebr. 12, 10: *ὁ δὲ (sc. πατὴρ τῶν πνευμάτων παιδεύει) ἐπὶ τὸ συμφέρον εἰς τὸ μεταλαβεῖν τῆς ἁγιότητος αὐτοῦ*, cf. v. 11. — 2 Macc. 15, 2 the Sabbath is described as *ἡ προτετιμημένη ὑπὸ τοῦ πάντα ἐφορῶντος μεθ' ἁγιότητος ἡμέρα*. — Ln. reads the word also in

2 Cor. 1, 12; Tisch. too in his ed. acad. ex trigl.; the latter, however, has restored the old reading, *ἐν ἀπλότῃ καὶ εἰλικρινείᾳ* in his Ed. 7, with the remark, — probabilius est *ἀγιότῃ*, utpote quod esset multo plus quam *ἀπλότῃ*, aliena manu inlatum quam sublatum esse.

Ἀγιωσύνη. Written sometimes with *o* and sometimes with *ω* — the latter the more correct, as in *ἱερωσύνη*, *ἀγαθωσύνη*, *μεγαλωσύνη*, because a short syll. precedes. It is derived not from *ἀγιοῦν* i. q. *ἀγιάζειν* (Valck.), but from *ἅγιος* and denotes *Sanctity* not *sanctification*. Only used in Bibl. and Eccl. Greek. LXX Ps. 96, 12 = *שְׁבַח*; Ps. 96, 6 = *יָד*; Ps. 104, 1 = *תִּיָּה*. 2 Macc. 3, 12: *πιστεύειν τῇ τοῦ τόπου ἀγιωσίῃ*. Clem. Alex. Paed. 3, p. 110, ed. Sylb.: *ἀγιωσύνην ἀποκρίνεσθαι*. In the N. T. 1 Thess. 3, 13: *εἰς τὸ στηριξαι ὑμῶν τὰς καρδίας ἀμέμπτους ἐν ἀγιωσίῃ*. 2 Cor. 7, 1: *ἐπιτελεῖν τὴν ἀγιωσύνην*, an expression like *ποιεῖν τὴν δικαιοσύνην*, — has the force of, — to exhibit holiness completely. In Rom. 1, 3 *πνεῦμα ἀγιωσύνης* is used in order to set forth more clearly, than by *πνεῦμα ἅγιον*, why Christ is *ὁρισθεὶς υἱὸς Θεοῦ κατὰ πνεῦμα*, and at the same time, wherein the distinction consists between *πνεῦμα* and *σάρξ* v. 2.

Ἀγιάζω, to make holy, sanctify. Form unused by the better Greek writers; instead *ἀγίζω*, later *ἀγιάζω*; — opp. *κοινοῦν* Hebr. 9, 13: *τοὺς κεκοινωμένους ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα*; — its meaning accordingly is to set something into a state opposed to *κοινόν*; or where the something is already *κοινόν* to deliver it from this state and put it into a state corresponding to the revealed nature of God; cf. Exod. 19, 10 sq.; Hebr. 12, 14. This is the reason why the Church Fathers explain it on the one hand by *ἀφορίζειν*; on the other, by *δοξάζειν*: — the former expressing the negative, the latter the positive aspect. Cf. Exod. 19, 23: *ἀφόρισαι τὸ ὄρος καὶ ἀγιάσαι αὐτό*. Where *καθαρίζειν* is connected with it (Exod. 29, 36 sq.; 2 Tim. 2, 21 etc.), the ground is, the actual relation between *ἅγιος* and *κοινός*, *ἀγιάζειν* being impossible without *καθαρίζειν*, Eph. 5, 26. vid. infr.; cf. s. v. *κοινός*. — LXX = *שְׁבַח* Pi., first of the sanctification of the Sabbath, Gen. 2, 3. The word then acquired a liturgical character, cf. Exod. 28, 37; 29, 36 sq.;

2 Kings 11, 4, and its import becomes then the *σκέπη* of the N. T. *ἀγιάζειν ἐν ἀληθείᾳ* John 17, 19; cf. Heb. 9, 13. In this sense further in Matth. 23, 17. 19. It retains its full force, however, where God, the Holy one, is its object. Is. 29, 23 (Hiph.): *ἀγιάσουσι τὸ ὄνομά μου καὶ ἀγιάσουσι τὸν ἅγιον Ἰακώβ, καὶ τὸν Θεὸν τοῦ Ἰσραὴλ φοβηθήσονται*; Ez. 28, 23 (Hithp.): *μεγαλυνθήσομαι καὶ ἀγιασθήσομαι καὶ ἐνδοξασθήσομαι καὶ γνωσθήσομαι ἐναντίον ἐθνῶν πολλῶν καὶ γινώσκονται ὅτι ἐγὼ κύριος*. A distinction must be made between: —

1. *ἀγιάζειν ἅγιόν τι*, and 2. *ἀγιάζειν κοινόν τι*.

1. *ἀγιάζειν ἅγιόν τι*. Matth. 6, 9; Luke 11, 2: *ἀγιασθήτω τὸ ὄνομά σου* (opp. *κοινὸν ἡγεῖσθαι* Heb. 10, 29); 1 Pet. 1, 17; 3, 15: *κύριον τὸν Θεὸν ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν*; Apoc. 22, 11: *ὁ ἅγιος ἀγιασθήτω ἔτι*; cf. 2 Cor. 7, 1; Heb. 12, 14; John 10, 36: *ὃν ὁ πατὴρ ἥγιασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον*. Cf. Calvin, Luthardt in loc.: "When Jesus quitted the Father to enter into the fellowship of the world, the Father took him, so far as he was to become the Son of Man, out of this fellowship and sent him into the world as one who did not share the character of the world." Bengel, *Sanctitas est id, ob quod Christus dicitur filius Dei*; but God's deed must not be explained by Rom. 1, 4, as he does John 17, 19: *ὑπὲρ αὐτῶν ἐγὼ ἁγιάζω ἑμαυτόν*. Cf. Heb. 1, 3; 10, 9 sq. 14.

2. *ἀγιάζειν κοινόν τι*. In the O. T. sense Matth. 23, 17. 19: — in the N. T. sense, with a personal object, except 1 Tim. 4, 5: *πᾶν κτίσμα ἁγιάζεται διὰ λόγον Θεοῦ καὶ ἐντενύξεως*; 2 Tim. 2, 21: *ἔσται σκεῦος εἰς ὑμῆν ἡγιασμένον*; Rom. 15, 16: *ἵνα γένηται ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν πνεύματι ἁγίῳ*. — Then John 17, 17: *ἁγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ*; v. 19: *ὑπὲρ αὐτῶν ἁγιάζω ἑμαυτόν, ἵνα ᾧσιν καὶ αὐτοὶ ἡγιασμένοι ἐν τῇ ἀληθείᾳ*, where (coll. v. 16. 18) it denotes an *activity, whose design is the perfection of fellowship with God*. We find here the beginnings (cf. v. 20) of the *specific N. T. meaning* of *ἀγιάζειν*, as denoting that aspect of redemption, by which man is introduced into a new sphere of life, — into that of fellowship with God. Cf. Exod. 19, 5. 6; Heb. 13, 12. — *ἡγιασμένοι* Acts 20, 32; 26, 18; 1 Cor. 1, 2: in whom the corresponding redemptive act is accomplished; ἐν Χρῶ *Ἰν* 1 Cor. 1, 2; Heb. 10, 10: *ἡγιασμένοι ἔσμεν*; v. 29: *ἐν τῇ αἵματι τῆς διαθήκης ἡγιασθη*; 13, 12: *ἵνα ἀγιάσω*

διὰ τοῦ ἰδίου αἵματος τὸν λαόν, vid. αἷμα. The negative relation to sin (cf. Lev. 16, 19 יִשְׂרָאֵל מִמָּחַת כִּנִּי וְקִדְשׁוֹ מִמִּשְׁחָת וְיִשְׂרָאֵל מִמִּשְׁחָת וְיִשְׂרָאֵל מִמִּשְׁחָת Josh. 7, 13) vid. 1 Cor. 6, 11, coll. v. 10; Eph. 5, 26: ἵνα αὐτήν (sc. τὴν ἐκκλ.) ἁγιάσῃ καθαρίσας κτλ., where καθαρίσας denotes an action contemporaneous with ἁγιάζεν, without which, in fact, the latter could not take place, cf. Heb. 9, 13. 14. 1 Cor. 7, 14: ἡγιασται ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικί, καὶ ἡγιασται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἀδελφῷ is perhaps correctly explained by Bengel, when he compares 1 Tim. 4, 5: sanctificatus est, ut pars fidelis sancte uti possit, neque dimittere debeat. Not only, however, the act of redemption; but also the continuous redemptive effect is meant in Heb. 2, 11; 10, 14; 1 Thess. 5, 23.

ἁγιασμός = *Sanctification* (vid. *ἀγιάζειν*); only found in Bibl. and Eccl. Greek. Eccles. writers use it now in an act., then in a pass. sense. The latter, as an effect of the action denoted by the original active meaning, may be found also in other words, e. g. *πλεονασμός*, *βασανισμός* etc. For the active sense vid. Basil. hom. in ps. 14: τὸν ἁγιασμὸν κατορθώσας, ἀξίός ἐστι τῆς ἐν τῷ ἁγίῳ ὄρει κατασκηνώσεως. For the pass. vid. Oecum. on 1 Thess. 3, 13: τοῦτο ἀληθὺς ἁγιασμός τὸ παντὸς ῥύπον καθαρὸν εἶναι. We may reckon here the special use to denote *σεμνότης*, the *Eucharist*, *Consecrated water*, *Baptismal water* vid. Suic. Thes. — ἁγιασμός in the N. T. denotes 1. the *accomplishment of the salvation expressed in ἀγιάζειν*. — 1 Cor. 1, 30: Χὸς — ἐγενήθη ἡμῖν ἁγιασμός (Is. 8, 14: ἔσται σοι εἰς ἁγίασμα?); 1 Thess. 4, 7: οὐκ ἐκάλεσεν ἡμᾶς ὁ Θεὸς ἐπὶ ἀκαθαρσίᾳ ἀλλὰ ἐν ἁγιασμῷ (vid. *καλεῖν*); 2 Thess. 2, 13: εἴλατο ὑμᾶς ὁ Θεὸς — εἰς σωτηρίαν ἐν ἁγιασμῷ πνεύματος; 1 Pet. 1, 2: ἐκλεκτοὶ ἐν ἁγιασμῷ πνεύματος. — ἁγ. πνεύματος, so far as it is the Spirit through whom this redemptive act is accomplished in man. Am. 2, 11: ἔλαβον ἐκ τῶν νεανίσκων ἡμῖν εἰς ἁγιασμόν (יְהוָה) ἁγιασμ. is likewise a divine act, cf. v. 12: ἐποτίετε τοὺς ἡγιασμένους οἶνον.

2. The *result of this action*, in that it is contemplated as effected. This meaning is suggested by the passages in which *ἁγιασμός* accompanies a redemptive activity of God to which another name is given, 1 Thess. 4, 7; 2 Thess. 2, 13; 1 Pet. 1, 2; cf. 1 Thess. 4, 7 with 4, 3. 4: τοῦτο ἐστὶν θέλημα τοῦ Θεοῦ, ὁ ἁγιασμός ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας, εἰδέναι

ἑκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν ἁγιασμῷ καὶ τιμῇ; 1 Tim. 2, 15: μένειν ἐν πίστει καὶ ἀγάπῃ καὶ ἁγιασμῷ μετὰ σωφροσύνης; Heb. 12, 14: εἰρήνην διώκετε μετὰ πάντων καὶ τὸν ἁγιασμόν, ὃν χωρὶς οὐδεὶς ὄψεται τὸν κύριον. Both διώκειν τὸν ἁγιασμόν and μένειν ἐν ἁγιασμῷ, can be said, because ἁγιάζειν denotes the redeeming work of God not merely as a single deed, but also as a continuous act. Rom. 6, 19 opp. ἀνομία: παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν; cf. v. 22: δουλωθέντες τῷ Θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν.

Ἀγνός, ἡ, ὄν, like ἅγιος from ἁγίζομαι = consecrated, devoted, e. g. ἐορτή Od. 20, 257, ἄλσος Hymn. in Merc. 187, i. e. primarily, *far and free from contact and stain*. Epith. of the Gods (Hom., Aeschyl., Eurip.), especially of Diana in Hom. on account of her peculiar chasteness, cf. Eustath. 1528: ἀγνήν δὲ τὴν Ἀρτεμιν ὡς παρθένον καλεῖ, ὅπερ ἡ Ἀφροδίτη οὐκ ἂν ἔχοι. Soph. Ant. 1201 calls the bath of the corpse of Poly-nikes ἀγνόν: τὸν Πολυνείκη — λούσαντες ἀγνὸν λούτρον. Specially used to denote *virgin chastity*, e. g. Dem. adv. Neaeram. 1371: Ἀγιστεύω, καὶ εἰμι καθαρὰ καὶ ἀγνή ἀπὸ τῶν ἄλλων τῶν οὐ καθαρυνόντων καὶ ἀπ' ἀνδρὸς συνουσίας (Oath of the Priestesses of Bacchus); Soph. Ant. 880: ἡμεῖς γὰρ ἀγνοὶ τοῦτι τήνδε τὴν κόρην. Also generally *pure*, e. g. ἀγνὸς φό-νου Plat. legg. 6, 759 C. The idea lying every where at the basis is, *untouched*. Combined c. genit. and acc. In the N. T. c. dat. 2 Cor. 7, 11. LXX = 7177 Ps. 12, 7; 19, 10; cf. Prov. 20, 9: 7177 = καρδίαν ἀγνήν ἔχειν. Vid. ἀγνίσκειν.

With a special application in 2 Cor. 7, 11: συνεστήσατε ἑαυτοὺς ἀγνοὺς εἶναι τῷ πράγματι (Rec. ἐν τῷ πρ.). Of *chastity* in 2 Cor. 11, 2: ἡρμοσάμεν ὑμᾶς ἐνὶ ἀνδρὶ παρθένον ἀγνήν παραστήσαι τῷ Χρ; cf. v. 3: μήπως — φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος τῆς εἰς τὸν Χν; Tit. 2, 5; 1 Pet. 3, 2, in which latter places, however, chastity is not limited to bodily purity; but, as is beautifully set forth in 2 Cor. 11, 3, involves also the ἀπλότης τοῦ νοός, which shows itself in the relations in question. The best rendering would perhaps be *pure* (cf. James 4, 8: ἀγνίσατε καρδίας δίψυχοι), especially in the remaining passages, 1 Tim. 5, 22: μηδὲ κοινώνει ἑμαρτίαις

ἄλλοτριαις· σεαντὸν ἀγνὸν τήρει; Phil. 4, 8: ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνά, ὅσα δίκαια, ὅσα ἀγνά — ταῦτα λογίζεσθε; James 3, 17: ἡ ἄνωθεν σοφία πρῶτον μὲν ἀγνή ἐστίν, cf. v. 16: ζῆλος καὶ ἐριθεία, and Phil. 1, 17 s. v. ἀγνώως. Cf. Clem. Alex. Stromm. II, 219: ἀγνεία γάρ οἶμαι τελεία, ἡ τοῦ νοῦ καὶ τῶν ἔργων καὶ τῶν διανοημάτων, πρὸς δὲ τῶν λόγων εἰλικρίνεια.

ἀγνώως, vid. ἀγνός, *purely, sincerely*; cf. ἀγνώως ἔχειν Xen. Mem. 3, 8. 10; vid. s. v. ἀγνίζω. Phil. 1, 17: οἱ δὲ ἐξ ἐριθείας τὸν Χν καταγγέλλουσιν οὐχ ἀγνώως, οἰόμενοι κτλ., in saying which Paul denies the simplicity of the spirit in which they preached, cf. v. 18: πλὴν παντὶ τρόπῳ, εἴτε προφάσει, εἴτε ἀληθείᾳ, Χς καταγγέλλεται. Cf. Cic. pro leg. Man. 1, 2: Labor meus in privatorum periculis caste integreque versatus.

Ἀγνότης, *Purity, Sincerity*, 2 Cor. 6, 6 (some codd. also 2 Cor. 11, 3: τῆς ἀπλότητος καὶ τῆς ἀγνότητος). Not quite unknown in Profane Greek, Copulantur quoque in titulis, ut δίκαιος et ἀγνός — item ἀγνότης et δικαιοσύνη. Inscr. Argis reperta, Boeckh. corp. inscr. Gr. 1, p. 583, No. 1133, l. 15: Ἡ Πόλις — Τιβέριον Κλαύδιον — Φροντεῖνον — στρατηγὸν Ρωμαίων, δικαιοσύνης ἕνεκεν καὶ ἀγνότητος, τὸν ἑαυτῆς εὐεργέτην." Hase in Steph. thes. s. v.

Ἀγνεία, *Purity*, e. g. Soph. Oed. R. 863: ἐγνεία λόγων ἔργων τε πάντων. Plut. of the chastity of the Vestals: ἀγνεία τριακονταεῖς. In the N. T. 1 Tim. 4, 12: τύπος γένου τῶν πιστῶν, ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πίστει, ἐν ἀγνείᾳ. The expression ἐν πάσῃ ἀγνείᾳ in 1 Tim. 5, 2 may indeed grammatically be referred to the whole clause and would not be unsuitable taken together with 4, 12 and 5, 22; but it may also be more closely conjoined with the last words: παρακάλει — νεωτέρας ὡς ἀδελφὰς ἐν π. ἀγν.; — ἀγνεία would then denote the chastity which shuts out whatever impurity of spirit or manner might be mixed up with the παρακλησίς. Cf. Clem. Alex. Stromm. IV, 219: ἀγνεία δὲ ἐστὶ φρονεῖν ὅσια vid. s. v. ἀγνός. LXX 2 Chron. 30, 19: ἡ ἀγνεία τῶν ἁγίων שְׁמִירָתָם שְׁמִירָתָם. Num. 6, 21 explan.: κατὰ νόμον ἀγνείας = נְזִירִית הָיָה שֶׁנֶּאֱמָר cf. v. 5; 1 Macc. 14, 36: ἐμύλινον κύκλῳ τῶν ἁγίων καὶ

ἐποιοῦν πληγὴν μεγάλην ἐν τῇ ἁγνείᾳ, where ἁγνεία is a designation of the sanctuary, to indicate how sacrilegiously it had been treated; cf. s. v. ἁγνίζω. — Phavor. ἁγνεία, καθαρότης, ἐπίτασις σωφροσύνης, ἐλευθερία παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος.

Ἄγνίζω, to consecrate (vid. ἁγνός), to purify. Plut., Jos., Bibl. and Eccl. Greek; otherwise rarely. In accordance with the fundamental meaning, the LXX use it as term. techn. for the purification required in Priests; Numb. 8, 21; 2 Chron. 29, 5, and, indeed, in all who belonged to the chosen people. Exod. 19, 10. 11; Josh. 3, 5: ἁγνίσασθε εἰς αὖριον, ὅτι αὖριον ποιήσει κύριος ἐν ὑμῖν θανμαστά; 2 Chron. 30, 17 (v. 20 ἴασατο κύριος τὸν λαόν throws light on the meaning); Num. 19, 12; 31, 19. 23; = ἀφαγνίζεσθαι Num. 19, 12. 13. 19. 20; Num. 6, 3: ἀπὸ οἴνου καὶ σίκερα ἀγνισθήσεται ἱὴρ ἰשכר מִיין cf. v. 2: ἐφαγνίσασθαι ἁγνείαν κυρίῳ of the vow of the Nazarenes; opp. μιαινεσθαι. It includes καθαρίζειν and ἁγιάζειν, cf. 1 Sam. 21, 5; 2 Chron. 29, 5; stands in the corresponding genus for אֲחֻזָּה, מִדָּה and מִדָּה, שְׂכַר Pi., Hi., Hithpa. After Num. 31, 23 it would seem, one may compare what Plut. Qu. Rom. 1 says: τὸ πῦρ καθαίρει καὶ τὸ ὕδωρ ἀγνίζει. — In the same relation the LXX use ἁγνεία, ἁγνισμα (Num. 19, 9), ἁγνισμός. In the N. T. with the same relation to God as in the Old Test.; cf. John 11, 55 (coll. 2 Chron. 30, 17; Exod. 19, 10 sq.); Acts 21, 24. 26; 24, 18. Otherwise, as a term. techn. = purify, cleanse (without the collateral meaning "consecrate") not used in the N. T., cf. s. v. ἁγνός. So in James 4, 8: ἁγνίσατε καρδίας δίψυχοι; 1 Pet. 1, 22: τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας εἰς φιλαδελφίαν ἀνυπόκριτον; 1 John 3, 3: ἀγνίζει ἑαυτὸν, καθὼς ἐκεῖνος ἁγνός ἐστιν (where ἁγνός would seem to be put because of ἀγνίζειν and not vice versa).

Ἄγνισμός, Consecration, Purification. Plut. de def. or. 15: ἁγνισμοῦ δεέσθαι; Dion. Hal. A. R. 3, 21: ἁγνισμὸν ποιεῖσθαι = expiatio. In the LXX, of the purification and consecration of the Levites: Num. 8, 7 = מִדָּה and מִדָּה, cf. 31, 23; ὕδωρ ἁγνισμοῦ 8, 7 = מִדָּה מִי, here expl. for מִי נְדָה; 6, 5 of the Naz. vow: πᾶσαι αἱ ἡμέραι τοῦ ἁγνισμοῦ = נְדָה נְדָה כָּל יְמֵי

In the N. T. only Acts 21, 26: *ἡμέραι τοῦ ἀγνισμοῦ*. The use of it by the LXX in Jer. 6, 16 = *סוּכֹת* Neumann (in loc.) explains by a reference to Exod. 15, 13.

Ἀγορά, from *ἀγείρω*, hence originally *assembly, popular assembly*; then the *place of meeting*, a place opened to public intercourse, serving also as a Court of Justice. (Il. 16, 387; Od. 12, 439.) Acts 16, 19; *Market Place* Matth. 11, 16; 20, 3; 23, 7; Mark 6, 56; 12, 38; Luke 7, 32; 11, 43; 20, 46; Acts 17, 17; — Mark 7, 4: *ἀπ' ἀγορᾶς ἐὰν μὴ βαπτίσωνται οὐκ ἐσθίουσιν*, cf. Winer 547. Eccles 31, 30: *βαπτιζόμενος ἀπο νεκροῦ καὶ πάλιν ἀπτόμενος αὐτοῦ*. From this; —

Ἀγοράζω, *buy*; c. acc. Matth. 13, 44. 46; 14, 15; 27, 7; Mark 6, 36; 15, 46; 16, 1; Luke 9, 13; 14, 18. 19; 22, 36; John 4, 8; 6, 5; 13, 39; Apoc. 3, 18; 18, 11. Acc. of the thing and genit. of the value Mark 6, 37; pass. 1 Cor. 6, 20; 7, 23. In the last two passages, *ἡγοράσθητε τιμῆς*, *buy for a price*, “as the opposite of a gratis acquisition” (Meyer): by which stress is laid both on the right of possession and on the worth of the object — as we say, “a thing is worth money, it cost me money”; Propert. 3, 14 (vid. Wetst. on 1 Cor. 6, 20): *Talis mors pretio vel sit emenda mihi*. — Value assigned by ἐν c. dat. Apoc. 5, 9; cf. 1 Chron. 21, 24: *ἐν ἀργυρίῳ ἀξίῳ*. — Without mention of an object: Matth. 21, 12; 25, 9. 10; Mark 11, 15; Luke 17, 28 (19, 45 T. om.); 1 Cor. 7, 30; Apoc. 13, 17. — Transferred to the redemptive work of Christ, 1 Cor. 6, 20; 7, 23. *ἡγοράσθητε τιμῆς*; 2 Pet. 2, 1: *τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι*; Apoc. 5, 9: *ἡγόρασας (ἡμᾶς T. om.) τῷ θεῷ ἐν τῷ αἵματι σου ἐκ πάσης φυλῆς κτλ.*; Apoc. 14, 3: *οἱ ἡγορασμένοι ἀπὸ τῆς γῆς*; v. 4: *οὗτοι ἡγοράσθησαν ἀπὸ τῶν ἀνθρώπων ἀπαρχὴ τῷ θεῷ καὶ τῷ ἀρνίῳ*. The negative aspect of the idea in the use of *λύτρον*, *λυτροῦν*, *ἀπολύτρωσις* in Matth. 20, 28; 1 Tim. 2, 6; *ἐξαγοράζειν* Gal. 3, 13; 4, 5. For the positive vid. Acts 20, 28: *ἣν περιποιήσαιο διὰ τοῦ ἰδίου αἵματος*; Tit. 2, 14; 1 Pet. 1, 18; Eph. 1, 14; 2 Thess. 2, 14. — In Apoc. 14, 3. 4 *ἡγορ. ἀπὸ*, *ἀπὸ* is used as in Od. 5, 40: *ἀπὸ ληϊδος αἰῶα*; Hdt. 6, 27: *ἀπὸ ἑκατὸν παίδων εἰς μοῦνος*; Thucyd. 7, 87: *ὀλίγοι ἀπὸ πολλῶν*. — Cf. also the idea

expressed in Rom. 3, 19 by ὑπόδικος (q. v.) with Gal. 4, 5: γενόμενον ὑπὸ νόμον, ἐνὰ τοὺς ὑπὸ νόμον ἐξαγοράσῃ. The idea accordingly is, that Christ by offering for us the satisfaction due (cf. Gal. 3, 13) freed us from our liability; we on the other hand are now His, i. e. as it were bound to him, vid. 1 Cor. 7, 23: τιμ. ἢ γ. μὴ γίνεσθε δοῦλοι ἀνθρώπων; 6, 19: οὐκ ἐστὲ ἐαυτῶν.

¹Εξαγοράζω, peculiar to later Greek, and there rare; = *buy out, redeem*, e. g. Prisoners; redimere, Polyb., Diod. Sic. — So in Gal. 3, 13; 4, 5, where, however, only the negative aspect of the idea contained in ἀγοράζειν is expressed. — Also = *to buy up*; i. e. *to buy all* that is anywhere to be bought; Plut. Crass. 2: ἐξηγόραζε τὰ καίόμενα καὶ γειτνιῶντα ταῖς καιόμενοις. So the Med. Eph. 5, 16; Col. 4, 5: τὸν καιρὸν, by Huther, in loc., rightly taken to be = not to allow the suitable moment to pass by unheeded, but to make it one's own, = *χρᾶσθαι ἀκριβῶς τῷ καιρῷ*. Dan. 2, 8: καιρὸν ὑμεῖς ἐξαγοράζετε, [דב] [ב] = seek time or delay. Cf. 1 Cor. 7, 29, and the parallels quoted by Wetstein on Eph. 5, 16; M. Anton IV, 26: *περδαντέον τὸ παρόν*. Dion. Hal. ant. 3, 23: *ταμιευόμενος ἐμαντῷ τὸν τῆς ἐπιθέσεως καιρὸν*.

²Ἀδελφός, ὁ, *Brother, ἀδελφή, Sister*, from a copulativum and δελφύς, Hesych: ἀδελφοί, οἱ ἐκ τῆς αὐτῆς δελφύος γεγονότες· δελφὺς γὰρ ἡ μήτρα λέγεται. The Hebrew מִתְּ is also used of more distant relatives; e. g. Gen. 14, 16; 29, 12. 15; — Some think this circumstance ought to be taken into consideration where brothers and sisters of Jesus are referred to; Matth. 12, 46. 47; 13, 55; Mark 3, 31. 32; 6, 3; Luke 8, 19. 20; John 2, 12; 7, 3. 5. 10; Acts 1, 14. But the conjoined mention of the mother of Jesus (except in John 7, 3. 5. 10) appears to imply that children of the same mother are meant; against which no argument is furnished by John 19, 26, which ought rather to be explained by Matth. 19, 29 etc. The answer to this question depends on the view taken of the relation between James the Son of Alphaeus and James the Brother of the Lord; cf. Mark 15, 47; John 19, 25; with Matth. 13, 55. — Ἀδελφός denotes further, in

general, a *vital community*, based on identity of origin. The Hebrew אֶחָד is also applied to members of the same tribe, countrymen etc.; so in Acts 3, 22; 7, 23; Rom. 9, 3: ὑπὲρ τῶν ἀδελφῶν μου τῶν συγγενῶν μου κατὰ σάρκα; cf. Plat. Menexen. 239, A: ἡμεῖς δὲ καὶ οἱ ἡμέτεροι, μιᾶς μητρὸς πάντες ἀδελφοὶ φύντες — in this sense, however, expressly only figuratively, and that rarely, in Prof. Greek. As community of life, brings also community of love, the “neighbour” is regarded as a “Brother”, Matth. 5, 22. 23. 24. 47 etc. Ἀδελφός thus becomes the designation of a *community of love equivalent to or bringing with it a community of life*; Acts 22, 13 etc. Hither belong our Lord’s words in Matth. 12, 50: ὅστις γὰρ ἂν ποιῇ τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς, αὐτός μου ἀδελφός καὶ ἀδελφὴ καὶ μήτηρ ἐστίν; as also Mark 10, 29. 30: οὐδεὶς ἐστὶν ὃς ἀφῆκεν οἰκίαν ἢ ἀδελφούς ἢ ἀδελφὰς ἢ μητέρα — ἐὰν μὴ λάβῃ ἑκατονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ οἰκίας καὶ ἀδελφούς κτλ. Cf. Matth. 23, 8: εἰς γὰρ ἐστὶν ἡμῶν ὁ διδάσκαλος, πάντες δὲ ὑμεῖς ἀδελφοὶ ἐστε. Christ speaks thus of his brethren in Matth. 25, 40; 28, 10; John 20, 17; cf. Heb. 2, 11. 17. In Prof. Greek, designation of an intimate Friend, Xen. Anab. 7, 2, 25: ὑπισχνόμενος σοι φίλῳ χρησεσθαι καὶ ἀδελφῷ ibid. 38: καὶ ἀδελφούς γε ποιήσομαι καὶ ἐνδιφροίους καὶ κοινονοὺς ἀπάντων ὧν ἂν δυνώμεθα κτῆσασθαι. Also adjectively of things connected with each other, e. g. Plat. Rep. 3, 404, B: ἡ βελτίστη γυμναστικὴ ἀδελφὴ τις ἂν εἴη τῆς ἀπλῆς μουσικῆς. Thus often, e. g. Aesch. 2, 145 (Pape, s. v.). Herewith is connected also its use as a designation of the members of the Christian community, of the οἰκεῖοι τῆς πίστεως Gal. 6, 10; οἰκεῖος syn. συγγενής opp. ἀλλότριος; cf. 1 Cor. 7, 12; 5, 11; ἐάν τις ἀδελφὸς ὀνομαζόμενος ἢ πόνος κτλ., so that οἱ ἀδελφοί Acts 9, 30; John 21, 23; Rom. 16, 11 etc., denotes those who are united by faith in Christ, into one fellowship of life and love; — the latter especially urged as a duty in 1 John. Ἀδελφὴ in this sense Rom. 16, 1; 1 Cor. 7, 15. — For the import of the designation 1 Tim. 6, 2 is important, where instead of ἀδελφοί in 2a πιστοὶ καὶ ἀγαπητοὶ οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι are substituted in 2b. Cf. also ψευδάδελφοι 2 Cor. 11, 26; Gal. 2, 4.

Ἀδελφότης denotes a *brotherly relation*. In 1 Macc. 12, 10 connected with *φιλία*: — *τὴν ἀδελφότητα καὶ φιλιὰν ἀνανεώσασθαι* (also v. 17). — Then, especially in Eccl. Greek, transferred to the community in which this relation is realized — *brotherhood*. So 1 Pet. 2, 17: *τὴν ἀδελφότητα ἀγαπᾶτε*; 5, 9: *ἢ ἐν κόσμῳ ὑμῶν ἀδελφότης*, in the sense given s. v. *ἀδελφός* in fin. Cf. Nestor. ad Cyrill. in act. ephesin. p. 11 (in Suic.): *πᾶσαν τὴν σὺν σοι ἀδελφότητα ἐγὼ τε καὶ οἱ σὺν ἐμοὶ προσαγορεύομεν*.

Ἄδης, *ον*, *ὸς*, mostly deriv. from *ἀ-εἶδω*, = *αἶδης*, as the reading is in Hom. = *The Invisible, the invisible land*. Plut. Is. et Osir. 79, 382, F: *τὸ ἀειδὲς καὶ ἀόρατον*. Originally name of the God of the Nether World, who holds rule over the dead; hence *εἰς* or *ἐν ᾧδον*, sc. *οἶκῳ*, *οἶκον*, *δῶματα* in Poetry and Prose, as also in the LXX; cf. Acts 2, 27. 31. Then also especially later, *the place of the Dead*. Cf. Lucian. de luct. 2: *ὁ μὲν δὲ πολὺς ὄμιλος*, — *Ὁμήρῳ τε καὶ Ἡσιόδῳ καὶ τοῖς ἄλλοις μυθοποιοῖς περὶ τούτων πειθόμενοι καὶ νόμον θέμενοι τὴν ποίησιν αὐτῶν τόπον τινα ὑπὸ τῇ γῇ βαθύν Ἄδην ὑπειλήφασιν, μέγαν δὲ καὶ πολύχωρον τοῦτον εἶναι καὶ ζόφερον καὶ ἀνήλιον κτλ.*, where the ideas in question are found in connection with each other; Plut. l. c. Cf. Nägelsbach, homerische Theologie 7, 28, 405 sq.; nachhomerische Theologie 7, 26, 413 sq. "The idea connected therewith recurs with tolerable unanimity amongst the heathen, so far as the faith in personal immortality was able to gain recognition. Hades, taken in its most general sense, would thus be the place of assembly and residence for all who depart from the present world; — in a word, the future world." See Güder's Article in Herzog's Real-Encyclop. 5, 440 sq. The LXX borrowed the word to render *שְׁאֵרִי*; which also denotes in general the *Place of the Dead*; according to Hupfeld (Comm. Ps. 6, 6; and Zeitschrift für die Kunde des Morgenlandes, 1839, 462) to be derived from "the fundamental idea of the entire family of *שְׁאֵרִי* (*שׁוּל*, *שְׁלֵה*, *שְׁלֵל*, *שְׁלַל*, *שְׁלַל* etc. whose kernel is *שׁ*, signifying here as in all languages, what is loose, relaxed, open in its two aspects of sinking down and going asunder (as in *χάω*, *hio*, *χαλάω* etc.). Hence for *שְׁאֵרִי*, both the idea of a *hollow*, an *abyss*, a *depth*, as in its poetical synonym

תַּחְתִּיּוֹת הָאָרֶץ; and of *cleft, cavity* or *empty space*, as in the word Hell (Germ. *Hölle*) and in χάσμα, χάος (also used for Hell)."

שְׁאֵל receives *all* who die, Gen. 37, 35; 42, 38; 1 Sam. 2, 6; 1 Kings 2, 9; Ps. 89, 49; Hab. 2, 5, and concentrates in itself whatever terrors death has and brings for man; 2 Sam. 22, 6; Ps. 18, 5, 6; 116, 3; 88, 4; Hiob 7, 9; 17, 13; Is. 5, 14, 15; 38, 10, 18; especially distance from God, the source of life; Ps. 36, 10; 6, 6; 30, 10; 115, 17. Hence is it specially the place to which the ungodly belong, Ps. 49, 13—15; 55, 16; Prov. 5, 5; 7, 27; 9, 18; 15, 11; Is. 14, 9, 11, 15; 28, 15, 18; Ez. 32, 27; Num. 16, 30, 33, seeing that in it the wrath of God is revealed, Deut. 32, 22. Hence the glimpses of light caught by the righteous as in Ps. 49, 15, 16. See Stier on Luke 16, 23: — "In borrowing the word ᾠδης from Heathenism, both the LXX and the N. T. writers adopted also its main idea — which is based on an inner consciousness — and thus confirmed its identity with the O. T. Sheol." Cf. Delitzsch on Ps. 6, 6: — "The ideas of the Hebrews on this subject did not differ from those of other ancient nations. In such doctrines as the creation, the Fall etc., the difference is that between an original and a caricatured copy; whereas on this point, notwithstanding the variety of the mythical inventions, the essential unity, even in matters of detail, has not been destroyed. From which we draw the conclusion that the idea of Hades is the product of the common consciousness of humanity and for that reason cannot be without objective truth." The O. T. view is distinguished from the corresponding profane views by "a chaste sobriety due to the earnestness of monotheism." (Güder in Herzog's Encycl.) ᾠδης accordingly is the *Kingdom of the Dead*, in which are concentrated all the dead, and all that death involves; — it is, in particular, the place for sinners, where they find the result of their life. Hence ὁ θάνατος καὶ ὁ ᾠδης Apoc. 20, 13, 14; cf. 6, 8: . . . ὁ θάνατος, καὶ ὁ ᾠδης ἀκολουθεῖ μετ' αὐτὸν, that is Hades in the train of death, as its consequence. Christ as the Redeemer ἔχει τὰς κλεῖς τοῦ θανάτου καὶ τοῦ ᾠδου Apoc. 1, 18. The redeemed say: ποῦ σου θάνατε τὸ κέντρον; ποῦ σου ᾠδη (al. θάνατε) τὸ νίκος; the redemption realised in Christ, vid. Acts 2, 27, 31. οὐκ ἐγκατελείφθη εἰς ᾠδην, from Ps. 16, 8—11. • When therefore we read about Capernaum:

ἡ εὐς οὐράνοῦ ὑψώθη, εὐς ἄδου καταβήσῃ or καταβιβασθήσῃ Matth. 11, 23; Luke 10, 15, it is the same idea as in Is. 14, 11. 12; Ez. 32, 27 etc., based on the conception of Hades as the proper place for sinners, where they and all their glory are brought to confusion. The promise, on the contrary, in Matth. 16, 18: οἰκοδομήσω μου τὴν ἐκκλησίαν καὶ πύλαι ἄδου οὐ κατισχύσουσιν αὐτῆς refers to the eternal duration of the Church of Christ, which is not, like all other things in the world, to come to an end in the realm of the Dead; cf. Ez. 32, 18—32; Is. 28, 15—18. On the expression πύλαι ἄδου cf. Job 38, 17; Ps. 9, 13; 107, 18; Is. 38, 10; Wisd. 16, 13: σὺ γὰρ ζωῆς καὶ θανάτου ἐξουσίαν ἔχεις καὶ κατὰγεις εἰς πύλας ἄδου καὶ ἀνάγεις. — Inasmuch now as the idea of Hades is everywhere that of a joyless, painful, terrible place, in which especially the joy and glory of the godless come to an end, what we read in Luke 16, 23: καὶ ἐν τῇ ἄδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, is not a special feature, but one that at once falls in, and combines with, the general idea, of Hades. As Hades is for all a joyless place, but a place of torture especially for the Godless, it is natural to suppose that the dwellingplace of the righteous, though forming part of the one great abode of the dead, is separated from that of the wicked. In this place they await the end hinted at in Ps. 49, 15. 16, which is brought about by the accomplishment of redemption. Cf. Is. 57, 2; Gen. 19, 18. 33. Hence Luke 16, 23: ὁρᾷ Ἀβραὰμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ. Luke 23, 43 (coll. Acts 2, 27. 31; Apoc. 2, 7), contains a new element.

Αἷμα, αἶμα, τό, the *Blood* of the human or animal body; Mark 5, 25. 29; Luke 8, 43. 44; 13, 1; 22, 44; John 19, 34; Acts 15, 20. 29; 21, 25; 2, 19. 20; Apoc. 6, 12; 8, 7. 8; 11, 6; 14, 20; 16, 3. 4. 6; 19, 13. The blood as the substantial basis of the individual life, Acts 17, 26: ἐποίησεν ἐξ ἐνὸς αἵματος πᾶν ἔθνος ἀνθρώπων κατοικεῖν κτλ.; John 1, 13: ἐξ αἱμάτων γεννηθῆναι (cf. Eur. Ion 705 [693]: ἄλλων τραφεῖς ἀφ' αἱμάτων; Winer 159). Cf. Hom. Il. 19, 105: οἱδ' αἵματος ἐξ ἐμεῦ εἰσίν etc.; Aeschyl. Sept. 128: ἐξ αἵματος γίνεσθαι. Though the O. T. contains nothing parallel to these two passages

(cf. Delitzsch, Bibl. Psych. 4, 12), the expression corresponds to the idea contained in Lev. 17, 11: נֶפֶשׁ חַיִּשׁ בְּדָם הוּא etc. Cf. Heb. 12, 4: οὐπω μέχρις αἵματος ἀντικατέστητε κτλ. — Αἷμα as the *substantial basis* of the individual life, conjoined with σὰρξ (q. v.) which mediates the possession of human nature, Heb. 2, 14: ἐπεὶ οὖν τὰ παῖδια κεκοινωνήκεν αἵματος καὶ σαρκός (Rec. σαρκ. κ. αἷμ. few authorities), serves to designate men so far as they owe their distinctive character to this material aspect of their being, Eph. 6, 12: οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα. On the contrary σὰρξ καὶ αἷμα Matth. 16, 17: σ. κ. αἷμα οὐκ ἀπεκάλυψεν σοί; 1 Cor. 15, 50: σ. κ. αἷμα βασιλείαν Θεοῦ κληρονομήσαι οὐ δύνανται; Gal. 1, 16: οὐ πρὸς ἀνεθέμην σάρκι καὶ αἵματι. In John 6, 53—56 also this must be taken into consideration. As this conjunction gives prominence to the material perceptible aspect of the individual, with the liability to death peculiar to it (Heb. 2, 14), in contrast to its spiritual nature (Eph. 6, 12), it would seem that that which is characteristic of the σὰρξ, i. e. the alienation of human nature from what is higher, spiritual, divine, is hinted at in the position of the words σὰρξ καὶ αἷμα, Matth. 16, 17; Gal. 1, 16; 1 Cor. 15, 50. Cf. Eccles. 14, 18: ὡς φύλλον θάλλον — οὗτος γενεὰ σαρκός καὶ αἵματος· ἡ μὲν τελευτᾷ, ἑτέρα δὲ γεννᾶται; 17, 30: πονηρὸς ἐνθymήσεται σάρκα καὶ αἵματα. רֶשֶׁת רָצוֹן occur oftener in Post Bibl. Hebr., Lightf. hor. hebr. on Matth. 16, 17: infinita frequentia hanc formulam adhibent scriptores iudaici eaque homines Deo opponunt. — This character of blood, as the substantial basis of the individual life, must specially be considered where reference is made to the blood of sacrifices, for the life of the animal offered for propitiation is in the blood separated from the flesh, Lev. 17, 11—14; Heb. 9, 15. 18. 19. 21. 22. 25; 10, 4; 13, 11; which life is, on the one hand, presented to God; on the other, by sprinkling, appropriated to man, cf. Heb. 9, 7. 19. 20, by which it becomes τὸ αἷμα τῆς διαθήκης ἧς ἐνετέλετο πρὸς ὑμᾶς ὁ Θεός 9, 20. The same is true of the blood of Christ Heb. 10, 29: τὸ αἷμα τῆς διαθήκης, cf. 13, 20; Matth. 26, 28; Mark 14, 24; cf. Luke 22, 20: ἡ καινὴ διαθήκη ἐν τῷ αἵματι μου; 1 Cor. 11, 25. 1 Pet. 1, 2: ῥαντισμὸς αἵματος; Heb. 12, 24: αἷμα ῥαντισμοῦ. It is the *life of Christ* offered for an *atonement* and is contrasted with the blood of sacrifices, Heb. 9, 12: οὐδὲ δι' αἵματος τράγων καὶ μόσχων, διὰ

δὲ τοῦ ἰδίου αἵματος εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια; cf. v. 14: τὸ αἷμα τοῦ Χου ὃς διὰ πνεύματος αἰωνίου ἐαντὸν προσ-
 ἤνεγκεν τῷ Θεῷ coll. v. 25: ὁ ἀρχιεὺς εἰσέρχεται εἰς τὰ
 ἅγια — ἐν αἵματι ἁλλοτρίῳ, only that τὸ αἷμα τοῦ Χου
 does not denote the substance of the blood as separated from the
 body; cf. Heb. 9, 25: οὐδ' ἵνα πολλάκις προσφέρῃ ἐαντόν
 parall. ἐν αἵματι ἁλλοτρίῳ; v. 7: οὐ χωρὶς αἵματος ὁ προσ-
 φέρει coll. v. 14: ἐαντὸν προσῆνεγκεν τῷ Θεῷ; cf. 26: διὰ
 τῆς θυσίας αὐτοῦ πεφανέρωται. In other passages too of the
 N. T. where the blood of Christ is spoken of, the reference is not
 to the *substance*, but to the life offered for *atonement*; and αἷμα
 is the designation of the *accomplished sacrifice*. So 1 John 1, 7:
 τὸ αἷμα Ἰου καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας; 5, 6:
 οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, — ἐν τῷ ὕδατι
 καὶ αἵματι; cf. v. 8 (for the Constr. διὰ cf. Heb. 9, 12; ἐν Heb.
 9, 25; Matth. 16, 27. 28 = אֶמְצָא Ps. 66, 13 etc.). Rom. 3, 25:
 ὃν προσέθετο ὁ Θεὸς ἱλαστήριον διὰ πίστεως ἐν τῷ αὐτοῦ
 αἵματι; 5, 9: δικαιωθέντες ἐν τῷ αἵματι αὐτοῦ; Eph. 1, 7:
 ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ; 2, 13:
 ἐγγὺς ἐγενήθητε ἐν τῷ αἵμ. τοῦ Χυ (Col. 1, 14 Rec.); Col.
 1, 20: εἰρηνοποίησας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ;
 Heb. 10, 19; 13, 12; Acts 20, 28: ἦν περιεποιήσατο διὰ τοῦ
 αἵματος τοῦ ἰδίου; 1 Pet. 1, 19: ἐλυτρώθητε τιμῇ αἵματι
 Χυ; Apoc. 1, 5; 5, 9; 7, 14. The expression αἷμα ἐκχέειν
 Matth. 26, 28; Mark 14, 24; Luke 22, 20; 1 Cor. 11, 27; Rom.
 3, 15; Apoc. 16, 6; Luke 11, 50; Matth. 23, 35; Acts 22, 20
 does not express so much the actual outpouring of the blood, as the
 violent withdrawal of the life, the killing conceived as caused or
 accompanied by the shedding of the blood; cf. Acts 22, 20 where
 it is used of the stoning of Stephen: ὅτε ἐξεχύνητο τὸ αἷμα
 Στεφάνου. Αἷμα alone is used first for life lost by shedding
 blood; and then, in general, life lost by violence, Matth. 23, 30.
 35; 27, 4; Luke 11, 50. 51; Matth. 27, 6: τιμὴ αἵματος; v. 8:
 ἀργὸς αἵματος; Acts 1, 19: χωρίον αἵματος; Matth. 27, 24:
 ἀθῆός εἰμι ἀπὸ τοῦ αἵματος τούτου; v. 25: τὸ αἷμα αὐτοῦ
 ἐφ' ἡμᾶς; Acts 5, 28: βούλεσθε ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ αἷμα
 τοῦ ἀνθρ. τούτ.; 18, 6: τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν
 ὑμῶν; 20, 26: καθαρὸς ἐγὼ ἀπὸ τοῦ αἵματος πάντων. Cf.
 Ez. 3, 18—20; Apoc. 6, 10: ἐκδικεῖς τὸ αἷμα ἡμῶν; 17, 6;
 18, 24; 19, 2. Cf. αἱμάτων δίκη Plat. legg. 9, 872 B. ἐφ'

αἵματι φεύγειν Dem. adv. Mid. 21, 105. On the Blood of Christ cf. Bengel on Heb. 12, 24, who views it as separated from the body and eternally existent and efficient. Otherwise Delitzsch on Heb. 9, 12, who takes the passage to refer to the substantial blood, which was shed, but was renewed in the heavenly body, at the resurrection, on the basis of the remainder left by death. Beck, Lehrwissenschaft 1, 624 sq.; Riehm, Lehrbegr. des Hebr. Br., §. 61. — ὁ πρόσχυσις τοῦ αἵματος Heb. 11, 28, cf. Exod. 12, 7 corresponds to the Rite observed at the Passover prior to the Exile, 2 Chron. 30, 16; 35, 11. לֶחֶם אֶת־קֶרֶם LXX = προσχέειν τὸ αἷμα Exod. 24, 6.

Αἱματεκχυσία, only in Heb. 9, 22: χωρὶς αἱματεκχυσίας οὐ γίνεται ἄφεσις, *Shedding of Blood*. According to Thol., de W., Hofmann, *the bringing of the blood to the altar*, the *application of the blood* (2 Kings 16, 15; Exod. 29, 16; Deut. 12, 27; Lev. 8, 15; 9, 9); or the bloodshedding, resp. killing (Bleek, Lünem., Delitzsch), cf. Luke 22, 20; 11, 50.

Αἰών, ὦνος, ὅ, probably from ἀω, ἄημι, *blow, breathe* (cf. Hartung, Part. 1, 216: "The aspirate is resolved into a vowel, which then, with the vowel already in existence, forms a diphthong," (as in οἶκος, vicus; ἔαρ, ver; οὔλος, ὄλος; οὔρον, ὄρον). Taking its rise in the sensuous signification, αἰών appears originally to have denoted *the life which hastes away in the breathing of our breath, life as transitory*, then *the course of life, time of life*, in general, *life in its temporal form*. So in Homer and Hesiod. Il. 24, 725: ἄνερ, ἀπ' αἰῶνος νέος ὦλεο, καὶ δὲ με χήρην λείπεις. Pind. Ol. 2, 120: ἄδακρυν νέμονται αἰῶνα. Likewise Tragg., Plat., Xen., Hdt., Plut. — Soph. El. 1085: πάγκλαντον αἰῶνα εἶλον; Plat. legg. 3, 701, C: χαλεπὸν αἰῶνα διάγοντας μὴ λήξαι ποτε κακῶν etc.; Hdt. 3, 40: οὔτω διαφέρειν τὸν αἰῶνα; Xen. Cyrop. 2, 1, 7: διὰ παντὸς τοῦ αἰῶνος ἀμηχανοῦντες βιοτεύειν. Hence explained by Eustath. = τὸ μέτρον τῆς ἀνθρωπίνης ζωῆς; by Hesych. ὁ τῆς ζωῆς χρόνος. Αἰών appears further to denote the *space of a human life, an age or generation*; whence perhaps the remark of Jerome on Ezech. 26, that it means a period of 70 years. If

we assume that αἰών syn. γενεά denotes an age or generation from the point of view of duration, as γενεά does from that of race; in other words, that the former = *age*, the latter = *generation* (cf. Luke 16, 8; Eph. 2, 7; Col. 1, 26; Eph. 3, 21; εἰς πᾶσας τὰς γενεάς τοῦ αἰῶνος τῶν αἰώνων etc.), we shall most easily account for its use to signify the *time lived or to be lived by men*. Diod. 3, 73: ἐν τῷ πρότερον αἰῶνι; Dion. Hal. A. R. 1, 3: χρόνον ὅσον ἂν ὁ θνητὸς αἰὼν ἀντέχῃ; 7, 25: ὅσας ὁ μακρὸς αἰὼν μεταβολὰς φέρει, both a *space of time*, *course of time* and in general *time as moving*, time so far as history is accomplished in it — historical time, as well as eternity; — for both, indeed, a suitable expression. Αἰών always includes a reference to the *life*, *filling time* or a *space of time*; as *seculum* denotes the time in which life passes. Accordingly αἰών = the *unbounded time* a parte ante and a parte post, in which the history, the life of the world, is accomplished. The expressions, ἐξ αἰῶνος, ἀπ' αἰῶνος, *from of old*, *since there has been time* (history); accordingly also εἰς αἰῶνα = *for ever*, or perhaps rather indefinitely, *for the future*; further, δι' αἰῶνος (Arist. de mundo, c. 5: ταῦτα δὲ πάντα ἔοικεν αὐτῇ (sc. τῇ γῇ) πρὸς ἀγαθοῦ γινόμενα τὴν δι' αἰῶνος σωτηρίαν παρέχειν) belong to the later Greek, which employed αἰών more and more to denote the time of history without any limitations, rather than a definite historical period. Cf. Arist. de coel. 1, 9: τὸ γὰρ τέλος τὸ περιέχον τὸν τῆς ἐκάστου ζωῆς χρόνον, οὐ μὴθ' ἔξω κατὰ φύσιν, αἰὼν ἐκάστου κέκληται. κατὰ τὸν αὐτὸν δὲ λόγον καὶ τὸ τοῦ παντὸς οὐρανοῦ τέλος καὶ τὸ τὸν πάντα χρόνον (cf. χρόνος δὲ ἀριθμὸς κινήσεως id. ibid.) καὶ τὴν ἀπειρίαν περιέχον τέλος αἰὼν ἐστὶν ἀπὸ τοῦ αἰεὶ εἶναι εἰληφὼς τὴν ἐπωνυμίαν, — in which passage the usage is correctly given, though the derivation is false. Inasmuch, therefore, as αἰών may denote either a definite space of time or the (infinite) course of time in general, both future and past, according to the context, it was the proper term for rendering the Hebrew עוֹלָם — for which the LXX use it constantly; — the only distinction being that the Hebr. word meant *primarily*, an unlimited time, past or future, and only *secondarily* a definite (future) period whose limits must be ascertained from the context. Deut. 15, 17: ἔσται σοι οἰκίτης εἰς τὸν αἰῶνα; Is. 32, 14. 15: ἔσονται αἱ κώμαι σπηλαία ἕως τοῦ αἰῶνος . . . ἕως ἂν ἔλθῃ ἐφ' ὁμᾶς πνεῦμα ἀφ'

ἰφθλοῦ, cf. v. 17: καὶ κρατήσῃ ἡ δικαιοσύνη ἀνάπαισιν καὶ πεποιθότες ἕως τοῦ αἰῶνος; v. Lexica s. v. עולם. Specially often do we find ἀπὸ τοῦ αἰῶνος, ἀπ' αἰῶνος, δι' αἰῶνος, εἰς τὸν αἰῶνα, also the Plur. εἰς τοὺς αἰῶνας, which latter use arose probably from the meaning "age"; and according to Steph. Thea. (Paris Ed.) occurs indeed, though very rarely in Profane writers. Ps. 61, 5; 77, 8: μὴ εἰς τοὺς αἰῶνας ἀπώσεται χύριος; Dan. 2, 44; 6, 26 etc.; πρὸ τῶν αἰώνων Ps. 55, 20.

The N. T. use of the word is not quite accounted for by a reference to the LXX; for they employed it on the whole in substantially the same way as Profane writers. *Not only* expressions like εἰς τὸν αἰῶνα Matth. 21, 19; Mark 3, 29; 11, 14; John 4, 14; 6, 51. 58; 8, 35. 51. 52; 10, 28; 11, 26; 12, 34; 13, 8; 14, 16; 1 Cor. 8, 13; 2 Cor. 9, 9; Heb. 5, 6; 6, 20; 7, 17. 21. 24. 28; 1 Pet. 1, 25; 1 John 2, 17; 2 John 2; εἰς αἰῶνα 2 Pet. 2, 17, (om. L. T.) Jude 13; εἰς τὸν αἰῶνα τοῦ αἰῶνος Heb. 1, 8 after Ps. 45, 7; εἰς τοὺς αἰῶνας Matth. 6, 13 Rec. Luke 1, 33; Rom. 1, 25; 9, 5; 11, 36; 16, 27; 2 Cor. 11, 31; Heb. 13, 8; εἰς πάντας τοὺς αἰῶνας Jude 25; εἰς τοὺς αἰῶνας τῶν αἰώνων (the Gen. strengthens the idea; it is a periphrasis for the superlative, Matth. § 430, in the O. T. the sing. εἰς τὸν αἰῶνα τοῦ αἰῶνος, only in a few passages, Hebr. עולם ועד, לעולם ועד), Gal. 1, 5; Phil. 4, 20; 1 Tim. 1, 17; 2 Tim. 4, 18; Heb. 13, 21; 1 Pet. 4, 11; 5, 11; Apoc. 1, 6. 18; 4, 9. 10; 5, 13 (14 Rec.); 7, 12; 10, 6; 11, 15; 14, 11; 15, 7; 19, 3; 20, 10; 22, 5; ἀπ' αἰῶνος Luke 1, 70; Acts 3, 21; 15, 18; ἐκ τοῦ αἰῶνος John 9, 32; ἀπὸ τῶν αἰώνων Eph. 3, 9; πρὸ τῶν αἰώνων 1 Cor. 2, 7, — but also others like ὁ αἰὼν οὗτος, μέλλον, ἐρχόμενος, ἐκεῖνος, συντέλεια τοῦ αἰῶνος occur, in which another influence is traceable, namely, a Post-Biblical and Rabbinical influence; so that we have here an example of School expressions being adopted by the sacred writers. In O. T. prophecy occurs occasionally the expression בְּאַחֲרֵית הַיָּמִים Gen. 49, 1; Num. 24, 14; Deut. 4, 30; 31, 29; Is. 2, 2; Jer. 23, 20; 30, 24; 48, 17; 49, 39; Ez. 38, 16; Hos. 3, 5; Mich. 4, 1; בְּאַחֲרֵית הַשָּׁנִים Ez. 38, 8; not to signify the latest future, "further than which the eye cannot penetrate" (Hitzig on Mich. 4, 1); nor "the end of this world's history which seems to the eye of the speaker to lie at the extreme limit of his horizon" (Delitzsch

on Heb. 1, 1); but *the latter days* in general (opp. ראשית Eccles. 7, 8; Is. 46, 10; Deut. 11, 12; not however as contrasted with the time of the speaker), the *last period* of historical development, vid. Num. 24, 14; Deut. 4, 30; 31, 29; Ez. 38, 8; Jer. 23, 20; 30, 24; 48, 47; 49, 39; Hos. 3, 5; in which both the threatened curses and the Messianic salvation (vid. Is. 2, 2; Mich. 4, 1 etc.) are to be revealed; in a word, the *time of final decision*, the *time of settlement*: — hence the term is always taken by Jewish interpreters in a Messianic sense. Kimchi on Is. 2, 2: Ubicunque leguntur haec verba באחרית הימים, ibi sermo est de diebus Messiae. (Vid. also Drechsler, Knobel on Is. 2, 2; Hengstenberg on Balaam, p. 158 sq., Christology I. on Mich. 4, 1.) We need not be surprised that the Prophets compress much into this time; for they conceive the *history* of the final decision as taking place in it. Vid. Deut. 4, 30; Hos. 3, 5; Is. 2, 2 sq. etc. The LXX render this expression by ἐν ἔσχατων τῶν ἡμερῶν, ἐν ἔσχατου, ἐσχατῶ τῶν ἡμερῶν, ἐν ταῖς ἐσχαταῖς ἡμεραῖς (vid. ἔσχατος); cf. Heb. 1, 1 etc. Chald. = כסוף בְּסוּף הַיּוֹם, post-bibl. synagogal = קץ הַיּוֹלָם (Delitzsch on Heb. 9, 26), for which in the N. T. συντέλεια τοῦ αἰῶνος Matth. 13, 39. 40. 49; 24, 3; 28, 20; συντέλεια τῶν αἰώνων Heb. 9, 26, *close of time*, of the present development of the world, of the course of the world; cf. Paul's words in 1 Cor. 10, 11: ταῦτα δὲ τύποι συνέβαινον ἐκείνοις, ἐγράφη δὲ πρὸς νοουθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντηκεν, as also τὸ πλήρωμα τοῦ χρόνου in Gal. 4, 4. Between Heb. 9, 26; 1 Cor. 10, 11, on the one hand, and Matth. 13, 39 sq. on the other, there is a difference, so far as the latter marks the end as still future; whilst the former characteristically describes the present. Looked at in relation to the past, the Messianic age is the συντέλεια τῶν αἰώνων; considered in relation to the future, the συντέλεια τοῦ αἰῶνος is still to come; in so far as the existing course of the world has not yet found its final termination. This is clear from the mode in which the idea suggested by באחרית הימים is further carried out. The ἔσχαται ἡμέραι give us the view of a future, which owes its entire character to the fulfilment of the Messianic prophecies; — a future designated עולם הבא, αἰὼν ἐρχόμενος, μέλλον, ἐκείνος; whereas the past and present, down to that time, were denoted by

עולם הזה, αἰὼν οὗτος. The question now is, to which of these times belong the יְמֵי מָשִׁיחַ? In Schabbath. fol. 63 we read: Dixit R. Chijja, Bar Abba: omnes prophetae omnino non sunt vaticinati nisi de diebus Messiae, sed לעולם הבא oculus non vidit praeter te, o Deus, Is. 64, 4. In this and many other passages, therefore, agreeably to the expression אחרית הימים, the time of the Messiah is reckoned to the עולם הזה, like all that is viewed as belonging to the end of the days. See Bleek on Heb. 1, 1. So, e. g. the resurrection promised in Dan. 12, 2, on which R. Saadiah Gaon in Emunoth fol. 36, 1 says regarding those who rise again: "God will transfer them from the days of the Messiah to the Joys of the עולם הבא. On the other hand, however, αἰὼν μέλλων also, is something described as the time of the Messiah; e. g. Targ. on 1 Kings 4, 33: בעלמא הדין ובעלמא דאתי דמשוחא, in seculo hoc et in seculo futuro Messiae. Bera- coth, cap. 1 (in Lightfoot on Matth. 12, 32): Diebus vitae tuae innuitur hoc saeculum; omnibus diebus vitae tuae superinducuntur Dies Messiae. Cf. also Oehler, Art. Messias in Herzog's Real-encycl. 9, 434, who quotes besides Tosephot on bab. Sanh., fol. 110 b.: "the future world, these are the days of Messiah." Finally, however, the days of Messiah are elsewhere separated from and placed between the two ages of the world; — affirmed by Oehler (in Herzog) to be a modification of the first view, which may perhaps be described as the one, that has at last gained exclusive recognition, ὁ αἰὼν μέλλων would then denote the *time of the New World*.

The expression ὁ αἰὼν οὗτος and μέλλων then passed over into the N. T., being used there also in the first instance to distinguish the present from the future, as the time which follows on the final decision and in which retribution takes place. So in Mark 10, 30; Luke 18, 30: ὃς οὐχὶ μὴ ἀπολάβῃ πολλαπλα- σίονα ἐν τῷ χαίρῳ τούτῳ καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶν αἰώνιον. In the parall. passage Matth. 19, 28 we read: ἐν τῇ παλιγγενεσίᾳ ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρό- νου δόξης αὐτοῦ, and in Luke 20, 35, οἱ δὲ καταξιοθέντες τοῦ αἰῶνος ἐκείνου καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν τυ- χεῖν, are contrasted with the υἱοὺς τοῦ αἰῶνος τούτου· ὁ αἰὼν μέλλ., therefore, is the new age of the world that commences with the palingenesis (cf. Apoc. 22, 5; vid. s. v. παλιγγενεσία) and which is inaugurated and conditioned by the resurrection of the

dead, by the second coming of Christ (Matth. 13, 24). Accordingly, αἰὼν οὗτος embraces the entire period of the world till the *συντέλεια τοῦ αἰῶνος* (which expression contains no reference to a further future), whose close will be the *τέλη τῶν αἰώνων* 1 Cor. 10, 11, *συντέλεια τῶν αἰώνων* Heb. 9, 26. We find here αἰὼν used in the Plural to denote the past, just as elsewhere for the future (Eph. 3, 21: *εἰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων*; Heb. 13, 8: *εἰς τοὺς αἰῶνας*), for the purpose of giving it a more general character, — like χρόνοι e. g. in 1 Pet. 1, 20: Lat. tempora. Riehm (Lehrbegriff des Hebräer-Br. 1, 209) thinks that *συντέλεια τῶν αἰώνων* in Heb. 9, 26, implies that the turning-point of both ages, the αἰὼν μέλλων, commenced with the first advent of Christ: — in opposition to Heb. 1, 6; 2, 5—8; 11, 40; 1 Cor. 15, 20—28. Cf. Heb. 6, 5 with 4, 9, 11; 10, 35, 36. That expression means however nothing more than ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων in Heb. 1, 1 (cf. 1 Pet. 1, 20); and as the latter is drawn from Biblical usage, so the former from that of the Schools and social life. The final portion of αἰὼν οὗτος commenced when Christ appeared; — ἐσχάτον τῶν χρόνων, ἐσχ. ἡμέρα Acts 2, 17; 1 Pet. 1, 20; Heb. 1, 1. The last mentioned expression is elsewhere limited to the time immediately preceding the παρουσία, 2 Tim. 3, 1; cf. 1 Tim. 4, 1; 1 Pet. 1, 5. As the αἰὼν μέλλων denotes its moral value from the decision arrived at in the *συντέλεια τοῦ αἰῶνος* (Matth. 13, 39, 40, 49; cf. Luke 20, 25: *οἱ δὲ καταξιοθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν*) an opposite moral character is attributed to αἰὼν οὗτος, as being alienated from the revealed truth of God; Matth. 13, 22: *ἡ μέριμνα τοῦ αἰῶνος τούτου* (Lachm. Tisch. om. τούτου) *συνπνίγει τὸν λόγον*, cf. v. 24 sq. 40; Luke 16, 8: — *οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτός*. Stress is laid on this especially in the Pauline writings Rom. 12, 2: *μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοὸς εἰς κτλ.*; 2 Tim. 4, 10: *ἀγαπήσας τὸν νῦν αἰῶνα*. Cf. Tit. 2, 12, where ἀσέβεια and the κοσμικαὶ ἐπιθυμίαι are taken as answering to the νῦν αἰῶν. Eph. 2, 2: *ἐν ἁμαρτίαις περιπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου*, vid. κόσμος. Hence Gal. 1, 4: *ὅπως ἐξέλθῃται ἡμᾶς ἐκ τοῦ ἐνεστώτος αἰῶνος πονηροῦ*, unless, as some think, ὁ ἐνεστὼς αἰὼν, here means the *impending* (instead of *praesens*) close of αἰὼν οὗτος,

preceding the παρουσία. 1 Cor. 2, 6: σοφία τοῦ αἰῶνος τούτου opp. Θεοῦ; 3, 18; 2, 6. 8: ἄρχοντες τοῦ αἰῶνος τούτου; 2 Cor. 4, 4: ὁ Θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσεν τα νοήματα τῶν ἀπιστῶν εἰς τὸ μὴ αὐγάζειν τὸν φωτισμὸν τοῦ εὐαγγ.; cf. Luke 16, 8. Heb. 6, 5 may perhaps also be adduced: καλὸν γευσάμενους Θεοῦ ῥῆμα δυνάμεις τε μέλλοντος αἰῶνος, cf. Eph. 3, 20; Heb. 7, 16. — The expression occurs besides in Eph. 1, 21; 1 Tim. 6, 17; Eph. 2, 7: ἐν τοῖς αἰῶσιν τοῖς ἐπερχομένοις. Syn. ὁ καιρὸς οὗτος, ὁ νῦν καιρὸς, ὁ κόσμος οὗτος, q. vid. It does not occur in John's writings; nor in James and Jude. The use in 2 Pet. 3, 18: αὐτῷ ἢ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος is peculiar.; vid. s. v. ἡμέρα ἀπολυτρώσεως, σωτηρίας, κυρίου, where the Genitive specifies what is characteristic of the day — that which serves to make it manifest. Accordingly ἡμέρα αἰῶνος opp. νῦν denotes the day on which eternity will become manifest — and that in the sense in which the expression is used in Eccles. 18, 10: ὡς σταγῶν ὕδατος ἀπὸ θαλάσσης καὶ ψῆφος ἄμμου, οὕτως ὀλίγα ἐστὶ ἐν ἡμέρα αἰῶνος.

Akin to post-biblical or rabbinical usage is also Heb. 11, 3: κατηρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ, syn. τὸ βλέπομενον; v. 2: δι' οὗ καὶ ἐποίησεν τοὺς αἰῶνας, where οἱ αἰῶνες = עוֹלָמוֹת, "as the worlds are called which fill the immeasurable contents of immeasurable time; the same pluraliter, as ὁ κόσμος singulariter" (Delitzsch). So Wisd. 13, 9: εἰ γὰρ τοσοῦτον ἴσχυσαν εἰδέναι ἵνα δύνωνται στοχάσασθαι τὸν αἰῶνα, τὸν τούτων δεσπότην πῶς τάχιον οὐχ εὐρον; "words suggested probably by the Jewish formula with עוֹלָם עוֹלָם, and often referring less to the idea of time than to the totality of that which has outward existence during time — to the world itself so far as it moves in time" (Bleek). Cf. the synonymous expressions, ὁ αἰὼν οὗτος and ὁ κόσμος οὗτος.

Αἰώνιος, ον, fem. αἰωνία. 2 Thess. 2, 16: παράκλησις αἰωνία; Heb. 9, 12: αἰωνία λύτρωσις. In the first passage F G read αἰώνιον. Besides also C. 2 Pet. 1, 11: αἰωνία βασιλεία; B Acts 13, 48: ζωὴ αἰωνία. Also in single passages in profane writers, Plat. Tim. 38, B: αἰωνία φύσις doubtful; Diog. Sic. 1, 1. Belonging to the αἰὼν, to time in its movement, — *constant, abiding, eternal* Plat. rep. 2, 363, D: ἱγησάμενος, κάλλιστον ἀρετῆς μισθὸν μέθην αἰώνιον; Legg. 10, 904, A:

ἐπειδὴ κατεῖδεν ἡμῶν ὁ βασιλεὺς . . . ἀνώλεθρον ὃν γινόμενον ἀλλ' οὐκ αἰώνιον ψυχὴν καὶ σῶμα; Philem. 15: ἐχωρίσθη πρὸς ὥραν ἵνα αἰώνιον αὐτὸν ἀπέχης. Most frequently in Bibl. and Eccl. Greek. LXX instead of the Subst. עוֹלָם. In the N. T. mostly conjoined with ζωή, ζωὴ αἰώνιος, Matth. 19, 16. 29; 25, 46; Mark 10, 17. 30; Luke 10, 25; 18, 18. 30; Acts 13, 46. 48; Rom. 2, 7; 5, 21; 6, 22. 23; Gal. 6, 8; 1 Tim. 1, 16; 6, 12. 19; Tit. 1, 2; 3, 7; Jud. 21; Joh. 3, 15. 16. 36; 4, 14. 36; 5, 24. 39; 6, 27. 40. 47. 54. 68; 10, 28; 12, 25. 50; 17, 2. 3; 1 Joh. 1, 2; 2, 25; 3, 15; 5, 11. 13. 20, for which in 1 Tim. 6, 19 L. T.: ἡ ὄντως ζωή, answering to ζῆν εἰς τὸν αἰῶνα, opp. πρὸςκαιρος 2 Cor. 4, 18: τὰ γὰρ βλέπομενα πρὸςκαιρα, τὰ δὲ μὴ βλέπομενα αἰώνια, and indeed this ζωὴ αἰώνιος belongs to the αἰὼν μελλ., cf. Luke 18, 30: ὃς οὐχὶ μὴ ἀπολάβῃ πολλὰ πλάσιονα ἐν τῷ καιρῷ τούτῳ καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶν αἰώνιον; Mark 10, 30; Joh. 12, 25: ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει αὐτήν. In the Gosp. and 1 Ep. of John it occurs only in this connection; where ζωὴ αἰώνιος is both future (6, 27; 12, 25; 4, 14. 36), and also for the most part as already present (John 17, 3 etc. cf. 11, 26. 27; 8, 51). Akin is the view contained in Hebrews, according to which the *δυνάμεις μέλλοντος αἰῶνος* may be tasted even now. Vid. ζωή. Cf. Weiss, der johann. Lehrbegr., § 1; opp. τὸ πῦρ τὸ αἰώνιον Matth. 25, 41; 18, 8; Jud. 7; πόλασις αἰώνιος Matth. 25, 46; 2 Thess. 1, 9: ὁλεθρὸς αἰώνιος. Cf. also Mark 3, 29: αἰώνιος κρίσις (where L. T. ἀμάρτημα); Heb. 6, 2: κρίμα αἰώνιον. Conjoined with σωτηρία Heb. 5, 9; λύτρωσις Heb. 9, 12; κληρονομία 9, 15; διαθήκη 13, 20; δόξα 2 Tim. 2, 10; 1 Pet. 5, 10; βασιλεία 2 Pet. 1, 11. Αἰώνιος is specially predicated of the saving blessings of divine revelation, by which their not being transitory is denoted, cf. 2 Cor. 5, 1; syn. ἄφθαρτος 1 Pet. 1, 23, cf. v. 25; ἀκατάλυτος Heb. 7, 16: ἱερεὺς — κατὰ δύναμιν ζωῆς ἀκατάλυτον, cf. v. 17 and 9, 14: ὃς διὰ πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν τῷ Θεῷ. — The expression χρόνοι αἰώνιοι, Rom. 16, 25: κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις σεσιγημένον, φανερωθέντος δὲ νῦν; Tit. 1, 2: ἦν (sc. ζῶν αἰώνιον) ἐπηγγέλματο ὁ Θεὸς πρὸ χρόνων αἰωνίων; 2 Tim. 1, 9: κατὰ χάριν τὴν δοθεῖσαν ἡμῖν ἐν Χρῆστι Ἰησοῦ πρὸ χρόνων αἰωνίων, is meant to embrace *all the periods hitherto expired*, all belonging to the αἰὼν a parte ante

like ἀπ' αἰῶνος, Luke 1, 70; Acts 3, 21; or Col. 1, 26 (coll. Rom. 16, 25): τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν, νυνὶ δὲ ἐφανερώθη. On 2 Tim. 1, 9 cf. Eph. 1, 4, 11; 1 Pet. 1, 20. — Further Rom. 16, 26; 2 Cor. 4, 17; 5, 1; 1 Tim. 6, 16; Apoc. 14, 6.

Ἀκούω, to hear. Hence ἀκοή, παρακοή, ὑπακοή.

Ἀκοή. 1. *Hearing* as a *sense* and *organ*, Matth. 13, 14; Acts 28, 26: ἀκοῇ ἀκούετε; 2 Tim. 4, 3, 4; Heb. 5, 11; 2 Pet. 2, 8; βλέμματι καὶ ἀκοῇ. 1 Cor. 12, 17 conjoined with ὄφθαλμός and ὁσφρησίς. When it denotes the *organ* usually in the Plur. Mark 7, 35; Luke 7, 1; Acts 17, 20; Heb. 5, 11. — 2. *Hearing* e. g. ἀκοῆς ἄξιος, Plat. etc. — 3. What is *heard*, fama, specially *Tradition*, particularly in Plat. e. g. Tim. 20, C.: ὁ δ' οὖν ἡμῖν λόγον εἰσηγήσατο ἐκ παλαιᾶς ἀκοῆς; 21, A: κατὰ τὴν Σόλωνος ἀκοήν; 23, D: ἀκοήν παραδέχεσθαι. Also Thuc., Paus. So LXX = מִשְׁמָעָה, 1 Sam. 2, 26: οὐκ ἀγαθὴ ἡ ἀκοή, ἣν ἐγὼ ἀκούω; 2 Sam. 13, 30 (al. ἀγγελία); Ps. 112, 7: ἀκοὴ πονηρά. c. genit. ἀκοὴ τενός, what one hears about any one, Matth. 4, 24; 14, 1; Mark 1, 28; 13, 7; Gal. 3, 2, 5: ἡ ἀκοὴ πίστεως, what is heard of the faith. c. gen. subjecti: John 12, 38; Rom. 10, 16: ἡ ἀκοὴ ἡμῶν, what we have heard, cf. Obad. 1, 1; Jer. 49, 14. מִשְׁמָעָה denotes that which is given to be heard, the *Message*, Is. 28, 9, 19; 37, 7, LXX = ἀγγελία, and so also Is. 53, 1; now as this passage is quoted in Rom. 10, 16 we can scarcely take v. 17, ἄρα ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ ῥήματος Θεοῦ to mean the actus audiendi; cf. Num. 24, 4; ἀκοή signifies therefore the *message heard*, the *communication received*; ῥῆμα the word containing the message. So also Heb. 4, 2: ὁ λόγος τῆς ἀκοῆς; 1 Thess. 2, 13: παραλαβόντες λόγον ἀκοῆς, which passages show at the same time that ἀκοή is term. techn. for the N. T. *proclamation of redemption* (cf. Is. 53, 1; 28, 9; Jer. 49, 14: "what the Prophet has heard from Jehovah and causes the people to hear," Delitzsch), syn. κήρυγμα — the latter in view of the κηρύσσοντες, the former in view of the ἀκούσαντας; and, indeed, probably such as are mentioned in Heb. 2, 3 and in 4, 2; — to that this usage would be a middle thing between מִשְׁמָעָה and the ἀκοή of Prof. Greek. Cf., however, Eccles. 41, 23.

Παρακοή, (from *παρακούειν*, in the sense of overlooking, not obeying, only in Matth. 18, 17) = *Disobedience*, used only by later and by Eccl. writers. (Otherwise = what is heard amiss.) Syn. *παράβασις* Heb. 2, 2 opp. *ὑπακοή* Rom. 5, 19; 2 Cor. 10, 6. It corresponds to the Hebr. *פָּרָא*, cf. 1 Sam. 15, 23; Deut. 31, 27; Ez. 2, 5. 8; 12, 2. 3. 9; Num. 17, 25 etc.; by the LXX rendered *ἀπειθής*, *ἀδικία*, *ἀντιλογία* (rebellion) etc. and denotes like the last mentioned word *rebellious conduct* towards the revealed will of God; cf. the contrast between *ὑπακοή* and *ἁμαρτία* in Rom. 6, 16; 5, 19; so far as that had not been done which duty to God required, cf. *ibid.* *διὰ τῆς ὑπακοῆς* — *δίκαιοι*. Heb. 2, 2 disobedience, so far as it is disregard of the law; *vid.* v. 3; 2 Cor. 10, 6 opposed to the *ὑπακοή τοῦ Χρ*; *vid.* *ὑπακοή*.

Ἐπακούω, *to listen to something, to hearken*, Acts 12, 13; mostly = *to obey, give heed, follow, yield*, of servants, soldiers, pupils, frequent in Plat., Thuc., Xen.; Matth. 8, 27; Mark 1, 27; 4, 41; Luke 8, 25; 17, 6; Eph. 6, 1. 5; Col. 3, 20. 22; 1 Pet. 3, 6; Rom. 6, 16: *δοῦλοι ἔστε ᾧ ὑπακούετε*; v. 17: *ὑπηκούσατε* — *εἰς ὃν παρεδόθητε τύπον διδασχῆς*; Rom. 6, 12: *ὑπ. ταῖς ἐπιθυμίαις*. Then of the manifestation of faith, so far as it consists in the humble acceptance of the Gospel message; cf. Rom. 6, 17; — 10, 16: *οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ*, cf. *ibid.*: *τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν*; both with specification of the object: 2 Thess. 1, 8: *τῷ εὐαγγελίῳ*; 3, 14: *τῷ λόγῳ*; Acts 6, 7: *τῇ πίστει* (*vid.* *πίστις*), cf. Heb. 5, 9: *τῷ Χρ*; 11, 8: *πίστει καλούμενος Ἀβρ. ὑπήκουσεν ἐξελθεῖν*, as also alone to denote the continuous subjection of faith under the preached word, the keeping of the word in believing obedience; so in Phil. 2, 12: *καθὼς πάντοτε ὑπηκούσατε*, — *μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε*, cf. 2 Cor. 7, 15.

Ἐπήκοος, *heedful of, obedient to*, the will of God, Acts 7, 39. Like *ὑπακούειν*, of the obedience required in believers 2 Cor. 2, 9: *ἔγραψα, ἵνα γνῶ τὴν δοκιμὴν ὑμῶν, εἰ εἰς πάντα ὑπήκοοί ἔστε*. Of Christ, Phil. 2, 8: *ἐταπείνωσεν ἑαυτὸν γενόμενος ὑπήκοος μέχρι θανάτου*, to be explained probably of the obedience to the law, which he was required, *ὡς ἄνθρωπος*, to render; cf. Gal. 4, 4; Heb. 5, 8; and only distantly referring to John 10, 18: *ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρὸς μου*.

Ἰπακοή, *Obedience*, unknown in Prof. Greek; only used in LXX (2 Sam. 22, 36), N. T. and Eccl. writers. Rom. 6, 16: ὃ παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν, here, however, in this general sense, only figurative; for elsewhere, it refers solely to obedience to God's will, to willing subjection to that which in the sphere of divine revelation is right, as immediately after *ibid.* δοῦλοί ἐστε ὃ ὑπακούετε, ἥτοι ἁμαρτίας εἰς θάνατον ἢ ὑπακοῆς εἰς δικαιοσύνην. So in Rom. 5, 19: διὰ τῆς ὑπακοῆς — δίκαιοι κατασταθήσονται. In Heb. 5, 8 of Christ: ἔμαθεν ἀπ' ὧν ἔπαθεν τὴν ὑπακοήν. More specially of subjection under the saving will of God, revealed in Christ, ὑπακοή τῆς ἀληθείας 1 Pet. 1, 22; *vid. ἀλήθ.*; ὑπακοή πίστεως Rom. 1, 5; 16, 26; cf. Acts 6, 7: ὑπήκουον τῇ πίστει; 2 Cor. 10, 5: ὑπακοή τοῦ Χυ. Elsewhere alone, as a mode of the manifestation of Christian Faith Rom. 15, 18; 16, 19: ἡ γὰρ ἑμῶν ὑπακοή εἰς πάντας ἀφίκετο; 2 Cor. 7, 15; 10, 6: ὅταν πληρωθῇ ἑμῶν ἡ ὑπακοή. Philem. 21; 1 Pet. 1, 2. 14: τέκνα ὑπακοῆς.

Ἀληθείης, *es*, gen. *εὐς*, adv. *ἀληθῶς*, *true*, from *λήθω*, *λανθάνω*, that is, primarily = *unconcealed, manifest*; cf. Matth. 26, 73: ἀληθῶς, καὶ σὺ ἐξ αὐτῶν εἰ, καὶ γὰρ ἡ λαλία δῆλον σε ποιεῖ, hence = *real, actual*. *Vid.* Acts 12, 9: οὐκ ᾔδει ὅτι ἀληθές ἐστιν τὸ γινόμενον ὑπὸ τοῦ ἀγγέλου, ἐδόκει δὲ ὄραμα βλέπειν; cf. v. 11: νῦν οἶδα ἀληθῶς ὅτι ἐξαπέστειλεν κύριος τὸν ἄγγελον αὐτοῦ. That therefore is *ἀληθές*, whose appearance is not mere show; which is the reality it appears to be, 1 Pet. 5, 12: ἐπιμαρτυρῶν ταύτην εἶναι ἀληθῇ χάριν τοῦ Θεοῦ, εἰς ἣν ἐστήκατε, *real grace of God* (Bgl.: *alteram non esse expectandam*); 1 John 2, 27: ὡς τὸ αὐτοῦ χρῆμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθές ἐστιν, καὶ οὐκ ἐστιν ψεῦδος, so it is in reality, — *ψεῦδος* = *deception, lie*. (The neutr. in Prof. Greek, especially since Hdt., as an adv.) 1 John 2, 8: ὃ ἐστιν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν, where Huth. = *actually realized*; better merely = *actual, manifest*. In John 6, 55 it makes no difference whether we read ἀληθείης βρωσίς, πόσις, or ἀληθῶς: — it is *actual food*, food which shows itself to be *really* such. Ἀληθείης always says emphatically that something is what it professes to be; it declares also that something uttered agrees with the reality (that it does not conceal the reality). So

in John 4, 18: *τοῦτο ἀληθὲς εἶρηκας*. Frequently *μαρτυρία ἀληθείης* John 5, 31. 32; 8. 13. 14. 17; 21, 24; 3 John 12; Tit. 1, 13; John 10, 41: *πάντα ὅσα εἶπεν Ἰωάννης περὶ τούτου ἀληθῆ ἦν*. Cf. especially John 19, 35: *ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία, καὶ κεῖνος οἶδεν ὅτι ἀληθῆ λέγει*; — 2 Pet. 2, 22: *ἀληθείης παροιμία*; — Soph. Aj. 664: *ἀλλ' ἐστ' ἀληθείης ἡ βροτῶν παροιμία*. In John 8, 16 Rec. has: *ἡ κρίσις ἡ ἐμὴ ἀληθείης ἐστίν*, where L. T. *ἀληθινή*. The latter reading (*ὅτι μόνος οὐκ εἰμὶ κτλ.*) appears more suitable to the context. But *ἀληθείης* also gives a good sense, so far as Christ's judgment, in contrast with that previously mentioned, appears as unassailable: *ὑμεῖς κατὰ τὴν σάρκα κρίνετε*; my judgment answers to its idea, is *ἀληθείης* syn. *δίκαιος*, cf. John 7, 18; Rom. 1, 18; 2, 8; 1 Cor. 13, 6; 2 Thess. 2, 10. 12; cf. John 7, 24: *μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε*. *δίκαιος* = what is as it ought to be, normal; *ἀληθείης* *what is as it pretends to be*. Cf. Thuc. 3, 56: *εἰ γὰρ τῷ αὐτίκα χρησίμῳ ὑμῶν τε καὶ ἐκείνων πολεμῶς τὸ δίκαιον λήψεσθε, τοῦ μὲν ὀρθοῦ φανεῖσθε οὐκ ἀληθεῖς κριταὶ ὄντες*; Plat. Conviv. 212, A: *τίκτειν οὐκ εἰδωλα ἀρετῆς* — — *ἀλλ' ἀληθῆ*; Ibid.: *ἀρετὴ ἀληθείης* etc.; Eur. Or. 414: *ἀληθείης δ' ἐς φίλους ξφυν φίλος*. Hence *τὸ ἀληθές, τὰ ἀληθῆ*, the true in opposition to pretence and hypocrisy. Phil. 4, 8: *ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνὰ κτλ.*

Rarely applied, on the whole, to persons in Prof. Greek: — primarily = *sincere, open*; cf. Wisd. 6, 17: *ἡ ἀληθεστάτη παιδείας ἐπιθυμία*; he who is as he professes to be e. g. Hom. Il. 12, 433: *γυνὴ ἀληθείης*; he who is that which he claims to be, e. g. *ἀληθείης φίλος*. Wisd. 12, 27: *ὃν πάλοι ἔρρουντο εἰδέναι θεὸν ἐπέγνωσαν ἀληθῆ*, cf. Wisd. 1, 6. Hence opp. *πλάνος* = who does not deceive, nor awaken false ideas, whether in relation to himself or another object; cf. 2 Cor. 6, 8: *ὡς πλάναι καὶ ἀληθεῖς*; Matth. 22, 16; Mark 12, 14: *οἶδαμεν ὅτι ἀληθὲς εἶ καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν ἀληθείᾳ διδάσκεις*; cf. Luke 20, 21: *οἶδαμεν ὁρθῶς λέγεις καὶ διδάσκεις καὶ οὐ λαμβάνεις πρόσωπον*. Hence also syn. *δίκαιος* opp. *ἀδικος*, John 7, 18: *ὁ ἄφ' ἑαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ. ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτόν, οὗτος ἀληθείης ἐστίν καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν*. Of God: *ὁ θεὸς ἀληθείης ἐστίν* John 3, 33; Rom. 3, 4, he is as he reveals himself. Cf. Eur. Ion, 1537: *ὁ θεὸς ἀληθείης, οὐ μάτην μαντεύεται*; Plat. Pol. 382,

E: Κομιδῇ ἄρα ὁ θεὸς ἀπλοῦν καὶ ἀληθὲς ἐν τε ἔργῳ καὶ ἐν λόγῳ, καὶ οὐτε αὐτὸς μεθίσταται, οὐτε ἄλλους ἐξαπατᾷ, κτλ.

The fundamental idea of the corresponding Hebrew word is different. LXX ἀληθείς = אֱלֹהִים; Deut. 13, 14; 2 Chron. 31, 20 T.: τὸ καλὸν καὶ τὸ εὐθές, al. ἀληθές, hebr. אֱלֹהִים אֱלֹהִים; Deut. 17, 4: ἀληθῶς γέγονε τὸ ῥῆμα; Prov. 22, 21: διδάσκω οὖν σε ἀληθῇ λόγον (so frequently in Plat., e. g. Phaedr. 270, C; Gorg. 508, B); Is. 42, 3: εἰς ἀληθῆ ἐξοίσει κρίσιν, T. εἰς ἀλήθειαν; cf. John 7, 24; Matth. 12, 20: εἰς νίκος; Is. 43, 9: εἰπάτωσαν ἀληθῆ; יְהוָה Gen. 41, 32: ἀληθὲς ἔσται τὸ ῥῆμα τὸ παρὰ τοῦ θεοῦ. To the fundamental idea of firm, sure, that is, reliable, ἀληθίνος would correspond better; — as a general rule also, it is employed to render it, along with πιστός, ἀξιόπιστος and similar words. — So far as we can ascertain, ἀληθείς is only used where Prof. writers would have used it; so that its meaning has not been expanded by the Hebrew idea.

The Adv. ἀληθῶς, *really*, referred to a subst. pred.: Matth. 14, 33; 26, 73; 27, 54; Mark 14, 70; 15, 39; John 1, 48; 4, 42; 6, 14. 55 (al. ἀληθείς); 7, 26 (Rec.); 7, 40; 8, 31; 1 Thess. 2, 13. To a verb: 1 John 2, 5: ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελείωται; Acts 12, 11: νῦν οἶδα ἀληθῶς (cf. Luke 23, 47 ὄντως with Matth. 27, 54); cf. v. 9; John 7, 26: μήποτε ἀληθῶς ἔγνωσαν, can they really have recognised? John 17, 8. In Luke (Luke 9, 27; 12, 44; 21, 3: ἀληθῶς λέγω ὑμῖν) it is the Greek expression for the common affirmative formula ἀμὲν λέγω ὑμῖν, which refers to an entire saying. Cf. Mark 12, 43; Matth. 24, 47; 16, 28.

Ἀληθινός, ἡ, ὄν, *real, genuine*, cf. Krüger, § 41, 11, 19: "The endings *ινός* and *εινός* denote that the quality as a fundamental idea exists in abundance: *πεδινός, ὄρεινός*." Accordingly ἀληθινός marks a strengthening of ἀληθείς; in other word, ἀληθείς = what appears as it is; ἀληθινός that to which this harmony between being and seeming is peculiar, that is. 1. = *genuinus, legitimus*. Plat. Rep. 6, 499 C: ἀληθινῆς φιλοσοφίας ἀληθινός ἔρως; Theact. 176, C: σοφία καὶ ἀρετὴ ἀληθινή. Of genuine stuffs, as silver, colour etc. Xen. Occ. 10, 3. So John 1, 9; 1 John 2, 8: τὸ φῶς τὸ ἀληθινόν; John 4, 23: οἱ ἀληθινοὶ προσκυνηταί; 6, 32: ὁ ἄρτος ὁ ἀληθινός; John 17, 3: ὁ μόνος

ἀληθινός θεός; cf. 1 John 5, 20. On the contrary ὁ θεός ἀληθής ἐστιν: God — i. e. He who is already recognized, known as God — is as He reveals Himself.) 1 Thess. 1, 9: θεῷ ζῶντι καὶ ἀληθινῷ, as Ln. Heb. 9, 14 according to Cod. A. — Heb. 8, 2: τῆς σκηνῆς τῆς ἀληθινῆς; 9, 24: ἀντίτυπα τῶν ἀληθινῶν; John 15, 1: ἡ ἄμπελος ἡ ἀληθινή; cf. Jer. 2, 21. Then 2. = *reliable, that which does not deceive, which bears testing*, e. g. Xen. An. 1, 9. 17: στρατεύματι ἀληθινῷ ἐχρήσατο, καὶ γὰρ στρατηγοὶ καὶ λοχαγοὶ οὐ χρημάτων ἕνεκα πρὸς ἐκείνον ἐπλευσαν, ἀλλ' ἐπεὶ ἐγνωσαν κερδαλεώτερον εἶναι Κύρῳ καλῶς πειθαρχεῖν ἢ τὸ κατὰ μῆνα κέρδος; Luke 16, 11: τὸ ἀληθινόν opp. τῷ ὁδίκῳ μαμμωνῶ, which is not as it ought to be, which does not correspond to the requirements made of it, to the δίκη. The main idea is v. 1: τὰ ὑπάρχοντα; hence τὸ ἀληθινόν, the genuine reliable possession (cf. v. 12. Heb. 10, 34: τὴν ἀρπαγὴν τῶν ὑπαρχόντων ὑμῶν — προσεδέξασθε, γινώσκοντες ἔχειν ἑαυτοῖς κρείττονα ὑπαρξιν καὶ μένουσαν). Plat. Rep. 7, 522 A: ὅσοι μυθώδεις τῶν λόγων καὶ ὅσοι ἀληθινώτεροι ἦσαν. So John 4, 37: ὁ λόγος ὁ ἀληθινός; Apoc. 19, 9; 22, 6; John 19, 35: ἀληθινῇ αὐτοῦ ἐστὶν ἡ μαρτυρία, κακεῖνος οἶδεν ὅτι ἀληθῆ λέγει. Syn. δίκαιος Apoc. 15, 3: δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοὶ σου; 16, 7; 19, 2: αἱ κρίσεις σου = *according to truth*, — the truth considered as an objective norm, — full of truth; whereas in the case of ἀληθής, the subject of which it is predicated, resp. that which the subj. represents, the reality in question, is itself the norm. Sometimes this distinction is less clear, according to the connection, e. g. ἀληθής παροιμία 2 Pet. 2, 22; ὁ λόγος ὁ ἀληθινός John 4, 37. — Syn. πιστός Apoc. 21, 5; 22, 6; 3, 14; 19, 11. Conjoined with ἅγιος Apoc. 3, 7; 6, 10. LXX vid. s. v. ἀληθής.

Ἀλήθεια, ας, ἡ, *Truth* as the revealed reality lying at the basis of and agreeing with an appearance; the manifested, veritable essence of a matter; — accordingly further, the *reality* appertaining to an appearance or manifestation; v. ἀληθής. Plat. Phaed. 99, E: ἔδοξε δὴ μοι χρῆναι εἰς τοὺς λόγους καταφυγόντα ἐν ἐκείνοις σκοπεῖν τῶν ὄντων τὴν ἀλήθειαν, in order that it may not happen to him, as to them who look at the sun and spoil their eyes, εἰ μὴ ἐν ὕδατι ἢ τινι τοιούτῳ σκοπῶνται τὴν εἰκόνα αὐτοῦ. — Rom. 1, 25: μετέλλαξαν τὴν

ἀλήθειαν τοῦ Θεοῦ ἐν τῷ ψεύδει; cf. v. 19: τὸ γνωστὸν τοῦ Θεοῦ φανερόν ἐστιν ἐν αὐτοῖς κτλ., hence = the manifest, real essence of God. — Plat. Phaedr. 275, B: σοφίας τοῖς μαθηταῖς δόξαν οὐκ ἀλήθειαν πορίζεις. Palaeph. de incred. 4, 2: ἡ ἀλήθεια ἦδε = res ita se habet. So also in the adv. combinations τῇ ἀλήθειᾳ, ἐπ' ἀληθείας, μετ' ἀληθείας etc. = re vera, *actually, really*, in deed; Plat. Prot. 339, D: ἄνδρα ἀγαθὸν γενέσθαι ἀληθεῖα; Rep. 426, D: ὅσοι οἴονται τῇ ἀληθείᾳ πολιτικοὶ εἶναι. Ἀληθ. accordingly denotes the reality lying or clearly to be laid before our eyes, as opposed to a mere appearance, without reality; — the reality, so far as an appearance, or setting forth thereof, is in question. Mark 5, 33: εἶπεν αὐτῷ πᾶσαν τὴν ἀλ. Acts 26, 25: οὐ μαίνομαι, ἀλλὰ ἀληθείας καὶ σωφροσύνης ῥήματα ἀποφθέγγομαι; John 5, 33; μεμαρτύρηκεν τῇ ἀλ. 16, 7: Rom. 9, 1; 2 Cor. 12, 6; Eph. 4, 25; 1 Tim. 2, 7. — ἐπ' ἀληθείας = *in very deed, evidently, veritably*; Acts 4, 27; 10, 34; Luke 22, 59; John 17, 19: ἡγιασμένοι ἐν ἀλ., in which passage, however, ἀληθ. is more precisely defined by the connection; vid. infr.; Col. 1, 6; 1 John 3, 18: μὴ ἀγαπῶμεν λόγον, μηδὲ τῇ γλώσσει, ἀλλ' ἐν ἔργῳ καὶ ἀληθείᾳ. Τῷ λόγῳ and τῇ ἀληθείᾳ are freq. contrasted in Prof. Greek; so also λόγῳ and ἔργῳ, especially in Plato; in the Poets γλῶσσα and ἔργον; vid. Ast, lex. Plat. s. vv. ἀλήθεια, λόγος, and Dürst-dieck in loc. Ἀγαπᾶν ἐν ἀλ. really, truly to love, with a love which is veritably love; 2 John 1; 3 John 1. Then = corresponding to the truth, the reality; Rom. 2, 2: τὸ κρῖμα τοῦ Θεοῦ ἐστὶν κατὰ ἀλήθειαν ἐπὶ τοὺς κτλ. So where it refers to the object of the verb, as in Xen. Mem. 2, 1, 27: τὰ ὄντα διηγέσσομαι μετ' ἀληθείας (cf. supr. Plat. Phaed. 99, E); 2 Cor. 7, 14: ὡς πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν ὑμῖν, οὕτως καὶ ἡ καύχησις ἡμῶν ἢ ἐπὶ Τίτου ἀλήθεια ἐγενήθη; Matth. 22, 16: ἐν ἀλ.; Mark 12, 14; Luke 20, 21: ἐπ' ἀληθείας διδάσκεις; Mark 12, 32: ἐπ' ἀλ. εἶπας; Luke 4, 25: ἐπ' ἀλ. λέγω; Phil. 1, 18: εἴτε προφάσει εἴτε ἀληθείᾳ Χς καταγγέλλεται.

As ἀληθής means *really*, corresponding to the reality, syn. δίκαιος *normal*, agreeably to the requirements; so does ἀλήθεια also denote the *truth*, not merely as the representation of that which is, but as the *representation, realization of that which ought to be, which alone has a right to be and to appear*. So Xen. An. 2, 6, 25: τοῖς δ' ὁσίοις (opp. ἐπιόχοις) καὶ ἀλήθειαν ἄσκον-

σιν (opp. ἀδίκους); 26: ἀγάλλεται ἐπὶ θεοσεβείᾳ καὶ ἀληθείᾳ καὶ δικαιοσύνῃ. So also in the N. T., especially in Paul's writing;—Rom. 1, 18: ἀσέβεια καὶ ἀδικία ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων; 2, 8: τοῖς ἀπειθοῦσιν μὲν τῇ ἁλ., πειθομένοις δὲ τῇ ἀδικίᾳ. The same combination occurs in Gal. 5, 7 (3, 1 Rec.), where, however, as in most of the passages to be adduced, ἀληθ. is more precisely defined in accordance with the peculiar import to which we shall refer below; cf. 2 Thess. 2, 10. 12: 1 Cor. 13, 6: οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγκαίρει δὲ τῇ ἁλ.; 5, 8: μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν ἀζύμοις εὐλογικρίαις καὶ ἁλ.; 2 Cor. 11, 10; 1 Pet. 1, 22: τὰς ψυχὰς ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἁλ.; James 5, 19: πλανᾶσθαι ἀπὸ τῆς ἁλ. Hence combined δικαιοσύνη καὶ ἁλ. Eph. 5, 9; cf. 4, 24: τὸν κατὰ θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἁλ. opp. v. 22: τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης; 6, 14: περιζωσάμενοι τὴν ἰσφὴν ἐν ἁλ., καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικ. If δικαιοσύνη designates the state, which formally corresponds to the claims of right, and indeed, in the first instance negatively, freedom from guilt (vid. δικαιοσύνη); ἀληθεία expresses the positive side and denotes the realization of that which alone ought to be and can abide;—as it were, the contents of δικαιοσύνη. Cf. John, 3, 21; 1 John 1, 6 and Rom. 2, 2. — In Pilate's question, τί ἐστὶν ἁλ.; (John 18, 38) ἀληθ. signifies that which really is and abides, which therefore has validity and not merely a show of existence. Ἀληθ. has the same force as used by our Lord. V. 37: μαρτυρήσω τῇ ἀληθείᾳ — πᾶς ὁ ὢν ἐκ τῆς ἁλ., whose characteristic it is to be led by the truth. The word is used thus in John 4, 23. 24: προσκυνεῖν ἐν πνευμ. καὶ ἁλ., 3, 21; 1 John 1, 6: ποιεῖν τὴν ἁλ. In this sense also the contents of the revelation of God, the object of Christian faith and knowledge may be designated ἀληθ., — nay more ἡ ἀληθ., so far as it brings to light that which alone has or can claim reality and validity. Used thus ἀληθ. may take the place of δίκη. Cf. 2 Thess. 2, 10: ἐν πάσῃ ἀπάτῃ ἀδικίας τοῖς ἀπολλυμένοις ἀνθ' ὧν τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο εἰς τὸ σωθῆναι αὐτοὺς; v. 12: οἱ μὴ πιστεύσαντες τῇ ἁλ. ἀλλ' εὐδοκῆσαντες ἐν τῇ ἀδικίᾳ; 2 Tim. 2, 25: ἐπίγνωσις ἀληθείας; 3, 7; Tit. 1, 1; Heb. 10, 26: μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἁλ. To this sense of ἀληθ. corresponds its used by later Prof. writers to denote the ultimate Ground; e. g.

Dion. H. de Thucyd. jud. 3: τῆς φιλοσόφου θεωρίας σκοπός ἐστὶν ἡ τῆς ἀληθείας γνώσις; cf. John 18, 38; in general to denote that which in the last instance has reality and can therefore claim validity; e. g. Plut. de aud. poet. 36, E: κεκραμένης μύθοις ἀληθείας, of the truth that remains after abstracting the poetical garb. Otherwise, though similarly in 2 Tim. 4, 4; Tit. 1, 14. The N. T. usage was anticipated by Philo, who says e. g. concerning the proselyte: — μεταναστίας εἰς ἀλήθειαν, de creat. princ. 726, D; de vita Mos. 694, C: εὐαγέστατον κρίνων τὸ ἔργον ὑπὲρ ἀληθείας καὶ θεοῦ τιμῆς; cf. Rom. 2, 20: ἔχοντα τὴν μορφῶσιν τῆς γνώσεως καὶ τῆς ἀλ. ἐν τῷ νόμῳ. Ἀληθ. is that which, as having permanent existence and validity, has become manifest — been revealed in Christ, Eph. 1, 13: ὁ λόγος τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν; James 1, 18; 2 Cor. 6, 7; 2 Tim. 2, 15; Col. 1, 5: ὁ λόγος τῆς ἀλ. τοῦ εὐαγγελίου, cf. ἀλ. τοῦ εὐ., Gal. 2, 5, ἀληθ. describes the contents of the Gospel as a reality. — Ἀλ. as the object, is at the same time the correlate of πίστις; 1 Tim. 2, 7: διδάσκαλος ἐθνῶν ἐν πίστει καὶ ἀληθείᾳ, cf. Tit. 1, 1: οἱ κατὰ πίστιν ἐκλεκτοὶ θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσέβειαν. — Briefly summed up, therefore, the Christian salvation, so far as being an unique and eternal reality it has become manifest and is set forth to knowledge or faith, is designated ἀλήθεια. 2 Cor. 4, 2: μὴδὲ δολοῦντες τὸν λόγον τοῦ θεοῦ ἀλλὰ τῇ φανερώσει τῆς ἀληθείας συνίσταντες ἑαυτοὺς coll. v. 6: πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ θεοῦ ἐν προσώπῳ Χν.; 2 Pet. 1, 12: ἡ παροῦσα ἀλ.; 2 Pet. 2, 2: ἡ ὁδὸς τῆς ἀλ.; 2 Cor. 13, 8: οὐ γὰρ δυνάμεθα τι κατὰ τῆς ἀλ. ἀλλὰ ὑπὲρ τῆς ἀλ.; 1 Tim. 3, 15: στυλὸς καὶ ἐδραῖωμα τῆς ἀλ.; 6, 5: ἀπεστερημένοι τῆς ἀλ.; 2 Tim. 2, 18: περὶ τὴν ἀλ. ἡστόχησαν; 3, 8: ἀνθίστανται τῇ ἀλ.; 4, 4: ἀπὸ μὲν τῆς ἀλ. τὴν ἀκοήν ἀποστρέφουσιν, ἐπὶ δὲ τοὺς μύθους ἐκτραπήσονται; Tit. 1, 14; James 3, 14. — The expression ἡ ἀλήθεια τοῦ θεοῦ Rom. 3, 7; 15, 8 corresponds to γινέσθω ὁ θεὸς ἀληθής Rom. 3, 4; vid. s. v. ἀληθής.

In John's usage also, which would seem to have been suggested by the Hebr. נֶאֱמָר *firmness, reliability* (c. 1, 14. 17), ἀληθ. is the designation of the salvation of Christ, marking it as the realization or reality of that which ought to be (cf. 3 John 12). • Hence opp. νόμος 1, 17; 1, 14: πλήρης χάριτος καὶ ἀλ.

אמת ואמת is applied to God revealing Himself Exod. 34, 6; 2 Sam. 2, 6; Ps. 25, 10; 40, 11. 12; 86, 15. 25; 98, 3; 115, 1; 138, 2; and אמת ascribes to this revelation unchangeableness and therefore reliableness. Thereto corresponds ἀλήθ. in agreement with the meaning of ἀληθινός. But that ἀλήθ. denotes something more, viz. the realization of that which ought to be, as the blessing of salvation, is clear from its being contrasted with νόμος John 1, 17; as also from the following connections, in which it is represented as the object of knowledge, John 8, 32; 16, 13; 1 John 2, 21: οἴδατε τὴν ἀλ. — πᾶν ψεῦδος ἐκ τῆς ἀλ. οὐκ ἔστιν; 2 John 1. Christ so designates Himself in John 14, 6, where the conjunction with ἡ ζωὴ is very significant. The promised Paraclete is accordingly described, after the analogy of the salvation, as τὸ πν. τῆς ἀληθ., the Spirit who represents what has subsistence and validity (cf. Rom. 5, 5) John 14, 17; 15, 26; 16, 13; 1 Joh. 4, 6. Hence 1 John 5, 6: τὸ πν. ἔστιν ἡ ἀλ. In accordance herewith must be explained John 17, 17: ἀγίασον αὐτοὺς ἐν τῇ ἀλ. σου· ὁ λόγος ὁ σὸς ἀληθείᾳ ἔστιν cf. John 8, 40. 45. 46. The usage of John, however, goes somewhat further than that of Paul. This ἀληθ. appears as the power which rules man 1 John 3, 19: ἐκ τῆς ἀληθ. ἔσμεν — it is remarkable that though the form ἐκ τινὸς εἶναι is a favourite one of Paul's, he never uses the phrase just cited from John — cf. v, 18: ἀγαπῶμεν ἐν ἀληθ.; vid. sup. Then as having entered into man, 1 John, 1, 8; 2, 4: ἐν τούτῳ ἡ ἀλήθ. οὐκ ἔστιν. In 2 John 2; cf. John 8, 44, as to be set forth, embodied by him, ποιεῖν τὴν ἀληθ.; 1 John 1, 6; cf. 3 John 3. 8: συνεργοὶ τῇ ἀλ.; 2 John 3, the sphere in which the walk and conversation moves, περιπατεῖν ἐν ἀληθ. 2 John 4, 3 John 3. 4, so that truth is exhibited in all cases.

Ἀληθεύω, to be an ἀληθής, and to act as such, cf. δουλεύω, θεραπεύω, therefore = *to answer to the truth*, to make it one's study, cf. Plut. Them. 18: ἀληθεύων λέγεις. So in Eph. 4, 15: ἀληθεύοντες δὲ ἐν ἀγάπῃ, cf. v. 14 and 1 Cor. 13, 6: ἡ ἀγάπη οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγκαίρει δὲ τῇ ἀληθείᾳ. Then specially: *to speak the truth*. Plat., Xen., Aristot.; Gal. 4, 16: ἀληθεύων ὑμῖν.

Ἀλλάσσω, aor. I ἥλλαξα, fut. II pass. = ἀλλαγῆσμαι, from a form of the aor. II common in prose ἡλλάγην, from ἄλλος = to *change* Acts 6, 14: ἀλλάξει τὰ ἔθνη; Gal. 4, 20: τὴν φωνήν referred by Meyer (in loc.) to v. 16, the voice or language which Paul used during his second stay in Galatia (Acts 18, 23). But though this explanation is possible, usage and the context seem to commend another. From ὅτι ἀποροῦμαι ἐν ὑμῖν it is clear that Paul did not know how he ought to speak to them and what tone was suited to the circumstances. Wetstein refers to 1 Cor. 4, 21; 2 Cor. 10, 1. 10 and quotes as parallels of profane usage Artemid. II, 20: κόραξ δὲ μοιχῶ καὶ πλεπτη προσεικάζουτ' ἄν — διὰ τὸ πολλάκις ἀλλάσσειν τὴν φωνήν; IV, 59: τὰ πολλαῖς χρώμενα φωναῖς — ὡς κόραξ κτλ. From these passages it is clear, that the clause πρὸς τὴν χρεῖαν required for such an explanation, and which is not sustained by Acts 28, 10, is unnecessary; so also πρὸς τὸ σύμμερον 1 Cor. 12, 7. — *To transform* 1 Cor. 15, 51. 52; Heb. 1, 12; *to exchange* Rom. 1, 23: τὴν δόξαν τοῦ ἀφθόρτου Θεοῦ ἐν ὁμοιώματι εἰκόνης φθαρτοῦ ἀνθρώπου κτλ., cf. Jer. 2, 11; Ps. 106, 20: ἡλλάξαντο τὴν δόξαν αὐτῶν ἐν ὁμοιώματι μύσχου = 𐤇 𐤒𐤍𐤏𐤔. With ἐν in Soph. Antig. 936, elsewhere dat., cf. Exod. 13, 13 and often in Prof. Gr. The Genit. also is frequent in Plato and Eurip., τὴν ἀντί τινος. If the object remain the same and change only its appearance, εἰς is for the most part used, cf. Plat. Rep. 2, 380 D.

Ἀντάλλαγμα, from ἀνταλλάσσω, to exchange, barter; hence *that which is given in exchange, the price for which something is bartered*. Ecclus 6, 15: φίλου πιστοῦ οὐκ ἔστιν ἀντάλλαγμα; 26, 14: οὐκ ἔστιν ἀντάλλαγμα πεπαιδευμένης ψυχῆς. So also Matth. 16, 26: τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; therefore here the price at which the exchange is effected, the *compensation*, the *ransom*; Mark 8, 37; cf. Ps. 49, 8 ἐξίλασμα, 𐤅𐤁𐤏, λύτρον.

Ἀπαλλάσσω, aor. I ἀπήλλαξα, perf. pass. ἀπήλλαγμα, originally either, *to transfer from one state to another*, that is, primarily merely a stronger form of ἀλλάσσω; or, it was related to ἀλλάσσω as *turn away, turn aside* is to *turn*. Strictly, *to change by separating*, therefore, *to break up an existing connection* and set the one member into a different state, a different relation. Very

frequently in Prof. Gr. where it = to *lay aside, lay away, make loose, move away, set free*. Med. = to *turn, oneself away, to escape* Acts 19, 12: ὥστε — ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς νόσους (in Hippocr. often ἀπαλλάσσω τὴν νόσον or τῆς νόσον). Act. = to *set free* Heb. 2, 15: ἵνα ἀπαλλάξῃ τοὺτους ὅσοι φόβῳ θανάτου ἐνοχοὶ ἦσαν δούλειαι. So frequently in Prof. Gr. in the connections ἀπαλλάττειν φόβον, δέους, etc. Passive = to *be freed, to get loose*; Luke 12, 58: ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ, sc. τοῦ ἀντιδίκου. Ἀπαλλάττειν is elsewhere the term. tech., to denote the satisfaction of the complainant by the defendant, especially of the creditor by the debtor. The Pass. however, is also applied to the guilty party so far as he effects an arrangement with his accuser before judgment is pronounced; vid. Kypke in loc. Vid. Matth. 5, 25: ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου; v. 24: διαλλάγηθι τῷ ἀδελφῷ σου. Cf. especially Xen. Mem. 2, 9, 6, where it is applied in both relations: Ὁ δὲ συνειδὼς αὐτῷ πολλὰ καὶ πονηρὰ παντ' ἐποίει, ὥστε ἀπαλλαγῆναι τοῦ Ἀρχεδήμου, ὃ δὲ Ἀρχέδημος οὐκ ἀπηλλάττετο, ἕως ἵὼν τε Κρίτωνα ἀφῆκε. Ἀφιέναι denotes to dismiss from confinement, set free. — Zeun. in loc.: “ἀπαλλάττειν, vel, ut h. l. ἀπαλλάττεσθαι, dicitur accusator qui actionem deponit et accusationem non persequitur; ἀφιέναι idem dicitur accusator, eum reum criminibus objectis liberat et absolvit: quod majus est.” So, under appeal to Harpocration, in Suidas: ἀφείς καὶ ἀπαλλάξας τὸ μὲν ἀφείς, ὅταν ἀπολύσῃ τίς τινα τῶν ἐγκλημάτων, ὃν ἐνεκάλει αὐτῷ· τὸ δὲ ἀπαλλάξας, ὅταν πείσῃ τὸν ἐγκαλοῦντα ἀποστῆναι καὶ μηκέτι ἐγκαλεῖν.

Διαλλάσσω, aor. II pass. διηλλάγην, to *effect an alteration, to exchange*, in the same connections as ἀλλάσσειν, e. g. χώραν, ἐσθλῆτα etc., fully τινί τι ἀντί τινος. Secondly τινά τινι, to *reconcile one with some one*; e. g. Thuc. 8, 89: ἐλπίδας πολλὰς ἔχει κακείνοις τὸ στράτευμα διαλλάξειν; Plut. Them. 6: διαλλάξαι τὰς πόλεις ἀλλήλαις. Also τινὰ καὶ τινὰ Xen. Hell. 1, 6, 7: διαλλάξειν Ἀθηναίους καὶ Λακεδαιμονίους. Both where two quarrel and where only one quarrels, cf. Thuc. l. c., as in Eur. Hel. 1235: διαλλάχθητί μοι; 1236: μεθίημι νεῖκος τὸ σόν. Cf. Tholuck on Matth. 5, 24: διαλλάγηθι τῷ ἀδελφῷ σου (med. Pass., vid. Krüger 52, 6), cf. v. 23: ὁ ἀδελφός σου ἔχει τι κατὰ σου; 1 Sam. 29, 4: ἐν τίνι διαλλαγῆσεται οὗτος

τῷ κυρίῳ αὐτοῦ; = ܡܕܢܝܢܐ, to show oneself obliging. Cf. Luke 12, 58 s. v. ἀπαλλάσσω.

Μεταλλάσσω, aor. I μετήλλαξα, to exchange, convert, Rom. 1, 25: τὴν ἀλήθειαν τοῦ Θεοῦ ἐν τῷ ψεύδει; 26: τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν.

Καταλλάσσω, aor. I κατήλλαξα, aor. II pass. κατηλλάγην, to exchange; then like διαλλάσσειν, συναλλάσσειν = to reconcile (e. g. Aristot. Oec. 2, 15: κατήλλαξεν αὐτοὺς πρὸς ἀλλήλους), both in onesided and mutual enmity;—in the former case the context must show on which side is the active enmity, e. g. Xen. An. 1, 6, 1: Ὀρόντες — ἐπιβονλεύει Κύρῳ, καὶ πρόσθεν πολέμῃσας, καταλλαγεῖς δὲ. On the contrary Soph. Aj. 743: Θεοῖσι ὡς καταλλαχθῇ χόλον; 1 Cor. 7, 11: τῷ ἀνδρὶ καταλλαγήτω. It is possibly here uncertain, who is guilty, and the Apostle only requires in general that the marriage be reestablished; the probability, however, is that the wife demanded that a change of feeling should have taken place, for v. 10: γυναῖκα ἀπὸ ἀνδρὸς μὲ χωρισθῆναι, implies action on the part of the woman, as truly as v. 11: ἄνδρα γυναῖκα μὴ ἀφιέναι on that of the man. Cf. also Harless Ehescheidungsfrage, p. 78. Hdt. 1, 61: καταλλάσσετο τὴν ἐχθρὴν (sc. his hostility) τοῖσι στασιωτῇσι. In Rom 5, 10 and 2 Cor. 5, 18—20, where καταλλάσσειν is used of the divine work of redemption, the context must show whether God is to be regarded as the antagonist of man or man of God. Neither the word in and by itself, nor the grammatical connection, decide; cf. the passages quoted Xen. An. 1, 6, 1 and Soph. Aj. 743. Nor does the designation of men as ἐχθροί settle the question; for that word is used both actively (Rom. 8, 7; Col. 1, 21; James 4, 4) and passively (Rom. 11, 28; coll. 9, 13). But Rom. 5, 11: δι' οὗ γὰρ τὴν καταλλαγὴν ἐλάβομεν, is decidedly opposed to the supposition that either a change of feeling on the part of man, brought about by the divine redemption is referred to, or an alteration in his relation to God to be accomplished by man himself. It is God who forms the relation between Himself and humanity anew; the part of humanity is to accept this new relation; cf. 2 Cor. 5, 20: καταλλάγητε τῷ Θεῷ; cf. Acts 4, 40: σώθητε ἀπὸ πτλ. This appears to be the only, but also a compelling reason, for taking καταλλάσσειν ἡμᾶς, τὸν κόσμον ἐαυτῷ in

the sense of Eph. 1, 6: *ἐχαρίτωσεν ἡμᾶς*, i. e. God establishes peace between Himself and us, by doing away with that which made Him our *ἀντίδικος*, which directed His anger against us; cf. the mention of *ὀργή* Rom. 5, 9 (vid. 2 Macc. 5, 20) and 1 Sam. 29, 4: *ἐν τίνι διαλλαγήσεται οὗτος τῷ κυρίῳ αὐτοῦ*; Matth. 5, 24: *διαλλάγηθι τῷ ἀδελφῷ σου*. This is the most striking parallel, as the relations of the parties to each other are decidedly the same; cf. *μὴ λογιζόμενος αὐτοῖς κτλ.* 2 Cor. 5, 19. Correspondent thereto is Acts 10, 34: *δεκτὸς τῷ θεῷ ἐστίν*, cf. v. 15: *ἃ ὁ θεὸς ἐκαθάρισεν σὺ μὴ κοινοῦ*. Thus alone does it answer to Paul's train of thought, in which *καταλλαγέντες* Rom. 5, 10 appears completely parallel to *δικαιωθέντες* v. 9: *δικαιωθέντες σωθυσόμεθα* — *καταλλαγέντες σωθυσόμεθα*. Accordingly *καταλλαγήναι* may be used to explain *δικαιωθείς σώζεσθαι*, which it could not be, if *καταλλαγήναι* were meant to express a change in the feelings of man. It is a relation which is changed, which God changes, in that He recedes from His claims. 2 Cor. 5, 19. 21; cf. Matth. 5, 23. 24. As this view is grammatically as possible as the other; as further there are no lexical difficulties in its way; and as, finally, it is indicated by the context of both passages, no solid objection can be raised against it; whereas the other view quits the Biblical circle of thought and has merely a hortatory character, but no force as evidence, such as is required especially by Rom. 5.

Καταλλάσσειν, denotes, therefore, that redemptive act of God which is elsewhere called *ἀπολυτροῦν*, *ἐλάσσεσθαι* *ἐξαγοράζειν*, so far as by it a new relation of peace is established between God and men, which had hitherto been prevented by the divine legal claims. For the means by which it is effected see Rom. 3, 25: *ὃν προέθετο ὁ θεὸς ἱλαστήριον*, cf. 2 Cor. 5, 19. 21; in this way the *καταλλαγή τοῦ κόσμου* is brought to pass, whose appropriation accomplishes *δικαίωσις*. The two momenta combined in *καταλλ.* are given in 1 John 4, 10: *αὐτὸς ἠγάπησεν ἡμᾶς καὶ ἀπέστειλεν τὸν υἱὸν αὐτοῦ ἱλασμόν περὶ τῶν ἁμαρτιῶν ἡμῶν*; so that *καταλλάσσειν* is peculiarly appropriate as a comprehensive and doctrinal designation of the divine redemption.

Καταλλαγή, ἡ, the *Exchange effected*; then the *Reconciliation*, for which *διαλλαγή* and *συναλλαγή* are generally used. 2 Macc. 5, 20 opp. *ὀργή*. Agreeably to the use of *καταλλάσσειν* it denotes the *result* of the divine salvation, to wit, the new moulding of the relation in which the world stands to God, so far as it no longer remains the object of His wrath, and *He no longer stand to it as an ἀντίδικος*. Rom. 5, 11: τὴν καταλλαγὴν λαβεῖν; 2 Cor. 5, 18: ἡ διακονία τῆς καταλλαγῆς; v. 19: ὁ λόγος τῆς καταλλ.; Rom. 11, 15: καταλλαγὴ κόσμου — where the change in the relation of the world to God is traced back to the ἀποβολή of Israel, because God turned away from Israel to the world of the ἔθνη. The reference here is not so much to the accomplishment of the *καταλλαγή*, as to the relation assumed by the κόσμος to God in the place of Israel, to the transference of the divine salvation from Israel to the κόσμος. Cf. v. 12: πλοῦτος κόσμον. — In the Eccl. writers *καταλλ.* denotes the admittance, or readmittance of penitents to church fellowship, or to the Lord's Supper; — it is commonly explained as ἡ λύσις τῶν ἐπιτιμίων, vid. Suiceri Thes. s. v.

Ἀποκαταλλάσσειν, aor. I ἀποκατέλλαξα; a stronger form of *καταλλάσσω*; cf. Winer; *to reconcile again*; only in N. T. and Eccl. Greek. — Eph. 2, 16: ἵνα ἀποκαταλλάξῃ τοὺς ἀμφοτέρους τῷ Θεῷ, cf. v. 17: καὶ ἔλθὼν εὐηγγελίσσατο εἰρήνην; — a significant confirmation of our remarks on *καταλλάσσω*. That the subject under consideration is not the “reconciliation of the uncircumcision with the circumcision”, is clear; on the one hand, from the words τῷ Θεῷ; on the other hand, from the design of the Apostle, which is to show from what had been done for both (v. 15—18, coll. Gal. 3, 28), that there can no longer exist any difference between them. Col. 1, 20: εὐδόκησεν δι’ αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν — εἰρηνοποιήσας, V. 21: ὑμᾶς — ἀπηλοτριωμένους καὶ ἐχθροὺς — ἀποκατέλλαξεν — παραστήσαι ὑμᾶς ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους ἐνώπιον αὐτοῦ, which shows again that the matter in question is the satisfaction of the ἀντίδικος. Cf. Chrys. on Eph. 2, 16: τὴν ὀφειλομένην δίκην αὐτὸς ὑποστὰς διὰ τοῦ σταυροῦ.

Ἀμαρτάνω, ἀμάρτημα, ἀμαρτία, ἀμάρτωλος, ἀναμάρτητος, from α priv. and μείρομαι, *not become participator in, not attain, not arrive at the goal*, e. g. Xen. Cyrop. 1, 6, 13: ὑγεινοῦ στρατοπέδου οὐκ ἂν ἀμάρτοις. Of missing the mark shot at, opp. τυχεῖν, Il. 23, 857: ὃς δέ κε μηρίνθοιο τύχη, ὄρνιθος ἀμαρτών;—Thucyd. 3, 98, 2: τῶν ὁδῶν ἀμαρτάνειν. To lose: Hdt. 9, 7, 3: ἡμάρτομεν τῆς Βοιωτίης; Thucyd. 3, 69, 2: τῆς Λέσβου ἡμάρτήκεσαν; Plat., Soph., Eur. and Sp. In general = *to fail of the right*, Thuc. 1, 33, 3; 6, 92: γνώμης ἄμ., *not to hit the right sense*. Hdt. 7, 139, 3: if some one maintained, the Athenians had saved Hellas, οὐκ ἂν ἀμαρτάνοι ταληθέος. Plat. legg. 12, 967, B: ἄμ. ψυχῆς φύσεως, *not rightly to apprehend the nature of the soul*, cf. Legg. 10, 891, E. Transferred to the moralsphere, from Homer downwards, universally = *to miss the right; to transgress, to sin*; opp. κατορθοῦν, Isocr. 5, 35: ἅπαντες πλείω πεφύκαμεν ἑξαμαρτάνειν ἢ κατορθοῦν, in Plat. legg. 1, 627, D: ὀρθότητος τε καὶ ἀμαρτίας περὶ νόμων; Plut. mor. 25, C: ἐν πᾶσιν ἀμαρτωλὸν εἶναι τὸν ἀμαρτή, περὶ πάντα δ' αὖ κατορθοῦν τὸν ἀστέλον. Conjoined c. acc., dat., περὶ τίνος, *to fail in something, to sin*; εἰς τινα, *to commit an offence against some one*, e. g. Xen. Hell. 2, 4, 21: αἰδούμενοι καὶ θεοὺς καὶ ἀνθρώπους παύσασθε ἀμαρτάνοντες εἰς τὴν πατρίδα. This word, however, designates sin less in its moral aspects; for this other terms are employed, cf. Xen. Cyrop. 8, 8, 7: ἡ περὶ μὲν θεοὺς ἀσέβεια, περὶ δὲ ἀνθρώπους ἀδικία, although ἀμαρτάνειν may acquire a moral force, cf. Plat. de leg. 318, E: οὐ γὰρ ἐστ' ὃ τι τοῦτου ἀσεβέστερόν ἐστιν, οὐδ' ὃ τι χρημῖ μᾶλλον εὐλαβεῖσθαι, πλὴν εἰς θεοὺς καὶ λόγῳ καὶ ἔργῳ ἑξαμαρτάνειν, but rather, considered in its natural course, as an action that has *failed* or *miscarried*:—hence as a general rule, the more remote object is subjoined. The word is used equally to describe actions in their moral character, e. g. Plat. Phaed. 113, E: μεγάλα ἡμαρτηκέναι ἀμαρτήματα, where sins in our sense are referred to; as also of actions in which this is not the case — down to the latest writers; so e. g. in Plat. legg. 12, 967, B (vid. sup.) etc.; Polyb.: ἀμάρτημα γραφικόν, a mistake in writing. Primarily in the sense of mistaken action, we find ἀμαρτάνειν in Xen. Cyrop. 5, 4, 19: τὸ γὰρ ἀμαρτάνειν ἀνθρώπους ὄντας οἷδεν θανμαστὴν — like, Errare humanum est. — Syn. ὑπερβαίνειν, e. g. Hom. Il. 9, 501: ὅτε κέν τις

ὑπερβήη καὶ ἁμάρτη; Plat. Rep. 2, 366, A: ἄδικοι — ὑπερβαίνοντες καὶ ἁμαρτάνοντες. The LXX constantly render אָמַן by ἁμαρτάνειν, more rarely by ἀδικεῖν. The part. = ἁμαρτωλός, also ἀσεβής; constantly אָמַן = ἁμαρτία; אָמַן = ἁμαρτία, ἀνομία; אָמַן as a rule = ἁμαρτία, ἁμάρτημα, but also ἀσεβεία, πλημμελεία. אָמַן is most variously rendered; also by ἁμαρτάνειν; on the contrary the part. always by ἀνομος, παράνομος, ἀσεβής and the Subst. אָמַן principally by ἀσέβεια and ἀδικία. אָמַן = ἀδικεῖν, ἀνομεῖν. אָמַן = ἀδικία, ἀνομία, παρανομία, ἁμαρτία, ἁμάρτημα, ἀνόμημα, κακία etc. At the same time, it must be remembered, as Umbreit remarks in his Die Sünde p. 49: — “In the common intercourse of life words easily lose their original precision — the fine distinctions they expressed, are blurred or lost;” cf. Hupfeld on Ps. 32, 1. Hence the variety of renderings. It may be of some importance to note that אָמַן is regularly translated ἁμαρτάνειν, אָמַן ἀσέβεια, ἀδικία, אָמַן — a rare word — ἀδικεῖν and ἀνομεῖν. According to Delitzsch on Ps. 32, 1: “Sin is termed אָמַן, as separation from God, breach of faith, fall from the state of grace; אָמַן as missing the divinely appointed goal, aberration from what is pleasing to God, doing what is opposed to God’s will; אָמַן perversion of what is upright, misdeed, criminality,” (vid. Lexica). In אָמַן there is the same essential idea as in ἁμαρτάνειν — missing the aim, opp. אָמַן Prov. 8, 36, cf. Judg. 20, 16; Prov. 19, 2. Accordingly אָמַן also marks sin as mistaken action; there is plainly, however, a reference to the goal fixed by God — human action is described as missing its destination and thus failing to fulfil the will of God. That this theocratic point of view predominates, is clear from the frequent use of the word in the Pent. especially in Lev., where אָמַן occurs only 18 times, אָמַן only twice, the verbs not at all, and אָמַן and its derivatives above 100 times, (אָמַן Lev. 16, 16. 21; אָמַן 5, 1. 17; 7, 18; 10, 17; 16, 21. 22; 17, 16; 18, 25; 19, 8; 20, 17. 19; 22, 16; 26, 21. 39. 40. 41. 43). The three terms combined “in order to exhaust the idea of sin” (vid. Hupfeld on Ps. 32) Exod. 34, 7; Lev. 16, 21; Ps. 32, 1; cf. Jer. 33, 8; where LXX in the two first passages אָמַן = ἀνομία, אָמַן = ἀδικία, אָמַן = ἁμαρτία. If human action in ἁμαρτάνειν, in ἁμαρτία, misses its divine destination, we can understand why δικαιοσύνη (“Normality,” Godlikeness) should be represented, especially in Rom., as its opposite; even as we read in 1 John 3, 4: ἡ ἁμαρτία ἐστὶν ἡ ἀνο-

μία. Cf. Rom. 6, 18: ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας ἐδουλώθητε τῇ δικαιοσύνῃ. 2 Cor. 5, 21.

Ἀμαρτάνω, *to sin*, fut. ἁμαρτήσω, aor. I ἡμάρτησα, not in class. Greek, only in later writers "si numeres, multi, si ponderes, leves", Lob. Phryn. 732 sq. Matth. 18, 15; (Luke 17, 4 Ln.) Rom. 5, 14. 16; 6, 15; 2 Pet. 2, 4. Aor. II ἡμαρτον, perf. ἡμάρτηκα. — Ἀμ. τί εἰς τίνα, *to sin in something against some one*; Acts 25, 8: οὔτε εἰς τὸν νόμον — οὔτε εἰς τὸ ἱερὸν οὔτε εἰς Καίσαρά τι ἡμαρτον, cf. 1 John 5, 16: ἁμαρτάνοντα ἁμαρτίαν. Without τί Matth. 18, 15. 21; Luke 17, 4; 1 Cor. 8, 12; 1 Cor. 6, 18: εἰς τὸ ἴδιον σῶμα; 8, 12: εἰς Χν; Luke 15, 18. 21: εἰς τὸν οὐρανὸν καὶ ἐνώπιον σου. For εἰς τὸν οὐρ., cf. Matth. 21, 25; Esr. 9, 6. Bengel refers ingeniously to v. 7: χαρὰ ἐν τῷ οὐρ. ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι. — Absolutely in Matth. 27, 4; Luke 17, 3; John 5, 14; 8, 11; 9, 2. 3; Rom. 2, 12: ἀνόμως ἡμαρτον, opp. ἐν νόμῳ — in possession of the law; Rom 3, 23; 5, 16; 6, 15; 1 Cor. 7, 28. 36; 15, 34: ἐκνήψατε δικαίως καὶ μὴ ἁμαρτάνετε; Eph. 4, 26; 1 Tim. 5, 20; Tit. 3, 11; Heb. 3, 17; 1 Pet. 2, 20; 2 Pet. 2, 4: ἀγγέλων ἁμαρτησάντων, cf. John 8, 44: ἐν τῇ ἀληθείᾳ οὐχ ἔστηκεν; — 1 John 1, 10; 2, 1; 3, 6. 8; 3, 9: ὁ γεγεννημένος ἐκ τοῦ Θεοῦ — οὐ δύναται ἁμαρτάνειν, 5, 18: οὐχ ἁμαρτάνει. With regard to these last words, it must be remembered that according to 1 John 2, 1 John cannot mean to deny sin altogether of those who are born of God. The contrast is with ποιεῖν δικαιοσύνην, cf. v. 6, 7, 10. Accordingly they appear to relate to the general character of the actions of the regenerate, which is not set aside by single cases of sin; cf. 5, 16: ἁμαρτάνειν μὴ πρὸς θάνατον, cf. v. 18. Bengel, after Gataker, compares the regenerate with the magnetic needle, quae polum petit; facile dimoveatur, sed semper polum repetit. In 1 John 5, 16 ἁμαρτάνειν πρὸς θάνατον according to these presuppositions, denotes a return to the former state. Cf. Heb. 10, 26: ἐκουσίως ἁμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, coll. v. 29; ἐκουσίως = knowingly and intentionally; cf. Plat. Rep. 1, 336, E: ἄκοντες ἁμαρτάνομεν (sc. ἐν τῇ τῶν λόγων σκέψει); 340, E: ἐπιλιπούσης γὰρ ἐπιστήμης ὁ ἁμαρτάνων ἁμαρτάνει; Hipp. min. 376, B: ἀγαθοῦ μὲν ἀρ' ἀνδρός ἐστιν ἐκόντα ἀδικεῖν, κακοῦ δὲ ἄκοντα; Ibid.: ὁ ἐκὼν ἁμαρτάνων; 375, A. B:

ἐκονσίως, ἀκονσίως ἁμαρτάνειν; Rom. 5, 14: τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ = after the similitude etc.; ἐπὶ c. dat. indicating the more precise condition under which anything happens; v. Pape s. v. ἐπί, II in fin. Hence also v. 12: ἐφ' ᾧ πάντες ἡμαρτον, under, agreeably to which state of things.

Ἀμαρτήμα, το, the term usually employed in Prof. Gr. to denote the result of ἁμαρτάνειν = *Fault, Transgression, sinful action, sinful deed*. LXX = תַּאֲוָה, עֲוֹן, עֲשָׂה. In the N. T. Mark 3, 28. 29 (4, 12 Rec.; T. om.); Rom. 3, 25 (5, 16 Rec.); 1 Cor. 6, 18; 2 Pet. 1, 9. — The expression lays more stress on the single deed than ἁμαρτία (q. v.).

Ἀμαρτία, ἡ, would seem to denote primarily, not *sin* considered as an *action*, but *sin* considered as the *quality* of action, that is, *sin* generically. Cf. Plat. legg. 1, 627, D: ὁρθότης τε καὶ ἀμαρτία νόμων. 2, 668, C: τὴν γε ὁρθότητα τῆς βουλῆσεως ἡ καὶ ἀμαρτίαν αὐτοῦ διαγνώσεται; Rep. 1, 342, B: οὔτε πονηρία, οὔτε ἀμαρτία. Rare in Prof. Gr., and less usual than ἀμαρτήμα, especially where single actions are meant. The more common in Bibl. Greek. LXX = תַּאֲוָה, and תַּאֲוָה, יִצְרָאֵל.

In the N. T. I. As a generic idea, in the Sing. Noteworthy is it that in the Synoptics, where it is not used in this sense, the Sing. occurs nowhere, save Matth. 12, 31: πᾶσα ἁμαρτία καὶ βλασφημία; paral. in Mark 3, 28 ἀμαρτήμα. Frequent on the contrary in Paul's writings. Rom. 5, 13: ἀμαρτία ἦν ἐν κόσμῳ, — ἀμαρτία οὐκ ἐλλογεῖται μὴ ὄντος νόμου; in v. 12 on the contrary ἀμαρτία with the article, because reference is made not to representations of the idea, but to its *entire contents*. Cf. Kühner § 244, 2; Krüger § 50, 3, 3. Cf. Rom. 7, 13: ἡ ἁμαρτ. ἵνα φανῇ ἅμ. — ἵνα γένηται κατ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία. Hence 5. 12: τὴν ἀμαρτία εἰς τὸν κόσμον εἰσῆλθεν καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος. In this sense ἡ ἀμαρτία 5, 20: ἐπλεόνασεν ἡ ἀμαρτία; v. 21: ἐβασίλευσεν ἡ ἀμαρτία, cf. 6, 12. 14; 6, 1: ἐπιμένειν τῇ ἅμ.; v. 2, 10: ἀποθανεῖν τῇ ἅμ. v. 11: ἡκερὸς τῇ ἀμαρτίᾳ; v. 6: δουλεύειν τῇ ἅμ. Cf. v. 18: ἐλευθερωθέντες δὲ ἀπὸ τῆς ἅμ. ἐδουλώθητε τῇ δικαιοσύνῃ; v. 17, 20. 22. 13; 7, 7: τὴν ἅμ. οὐκ ἔγνω; v. 8, 11: ἀφορ-

μὴν δὲ λαβοῦσα ἡ ἁμαρτία; v. 9: ἡ ἁμ. ἀνέζησεν; 8, 3: κατέκρινεν τὴν ἁμ. ἐν τῇ σαρκί; 1 Cor. 15, 56: τὸ κέντρον τοῦ θανάτου ἡ ἁμαρτία — ἡ δὲ δύναμις τῆς ἁμ. ὁ νόμος; Heb. 12, 1: ἀποθέμενοι τὴν εὐπερίστατον ἁμ.; v. 4: πρὸς τὴν ἁμ. ἀνταγωνιζόμενοι; 1 John 3, 4. 8: ὁ ποιῶν τὴν ἁμ.; cf. v. 7: ὁ ποιῶν τὴν δικαιοσύνην (cf. Rom. 6, 18). V. 4: ἡ ἁμ. ἐστὶν ἡ ἀνομία. Other combinations, Rom. 6, 6: τὸ σῶμα τῆς ἁμ., the body ruled by sin; cf. v. 12, cf. s. v. σάρξ. — 7, 17. 20: ἡ οἰκοῦσα ἐν ἡμοῖς ἁμ., cf. Heb. 12, 1. According to this, sin is not merely the quality of an action; but a principle manifesting itself in the activity of the Subject. 7, 14: πεπραμένος ὑπὸ τὴν ἁμ. v. 23; 8, 2: ὁ νόμος τῆς ἁμαρτίας, v. s. v. νόμος. Rom. 6, 7: δεδικαίωται ἀπὸ τῆς ἁμαρτίας, v. s. v. δικαιοῦν. 2 Thess. 2, 3: ὁ ἄνθρωπος τῆς ἁμ., the man of sin, as the personal embodiment of sin. Rom. 6, 23; Heb. 3, 13. So also ἡ ἁμ., in John 8, 34: ὁ ποιῶν τὴν ἁμ. δοῦλός ἐστιν τῆς ἁμαρτίας; 1, 29: ὁ αἵρων τὴν ἁμαρτίαν τοῦ κόσμου — sin collectively (v. supr.) 8, 21: ἐν τῇ ἁμ. ὑμῶν ἀποθανεῖσθε, Without the article ἁμαρτία like δικαιοσύνη, κακία, πονηρία according to a common custom of Prof. writers, is used where the reference is to the idea itself (embodied in the individual manifestations) and not to the collective sum of manifestations; so in 2 Cor. 5, 21: τὸν μὴ γνόντα ἁμ. ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, Him who knew no sin has He made sin. Gal. 2, 17: Χς ἁμαρτίας διάκονος; Rom. 7, 7: ὁ νόμος ἁμαρτία; 6, 16: δοῦλοί ἐστε ᾧ ὑπακούετε, ἥτοι ἁμαρτίας — ἡ ὑπακοῆς; 7, 8, where first ἀφορμὴν λαβοῦσα ἡ ἁμ.; — then: χωρὶς γὰρ νόμου ἁμαρτία νεκρά; 7, 25; 8, 3: σὰρξ ἁμαρτίας; v. 10: τὸ σῶμα νεκρὸν διὰ ἁμαρτίαν; 14, 23: ὃ οὐκ ἐκ πίστεως ἁμ. ἐστίν; 3, 9: πάντας ὑφ' ἁμαρτίαν εἶναι; Gal. 3, 22; Rom. 8, 3; 3, 20; Heb. 4, 15; 9, 28. 26; 11, 25; James 2, 9; 4, 17; 1 Pet. 2, 22; 4, 1; 2 Pet. 2, 14; 1 John 1, 8; 3, 5. 9; 5, 17. Hither must be reckoned also the expression περὶ ἁμαρτίας = Sin-offering, LXX = ΠΑΡΨ, Heb. 10, 6. 8. 18 (13, 11 T. om.).

II. The singular also may denote a single sinful action; so far as the generic name appertains also to the individual copy, the general idea is applied to the particular case. In Paul's writings, however, only in Rom. 4, 8; 2 Cor. 11, 7. Then in James 1, 15; 1 John 1, 7; 5, 16. 17; Acts 7, 60; John 19, 11; 8, 46; 9, 41; 15, 22. 24; 16, 8. 9. The Plur. also is rare in Paul: Rom. 7, 5;

11, 25; 4, 7; 1 Cor. 15, 3. 17; Gal. 1, 4; Eph. 2, 1; Col. 1, 14; 1 Thess. 2, 16; 1 Tim. 5, 22. 24; 2 Tim. 3, 6 (Paul uses instead of ἁμαρτία in this sense παράπτωμα, παράβασις). On the other hand, the Synoptics use only the Pl., especially in the connections ἀφιέναι τὰς ἁμαρτίας, ἄφεσις τῶν ἁμαρτιῶν. Matth. 9, 2. 5. 6; 26, 28; Mark 1, 1; 2, 5. 7. 9. 10; Luke 1, 77; 3, 3; 5, 20. 21. 23. 24; 7, 47. 48. 49; 11, 4; 24, 47; Acts 2, 38; 5, 31; 13, 38; 26, 18. The same combin. Col. 1, 14; 1 John 1, 9; 2, 12; 3, 5; John 20, 23. Other combinations Acts 3, 19: ἐξαλειφθῆναι τὰς ἁμαρτίας; 22, 16: ἀπόλουνσαι τὰς ἁμαρτίας; Heb. 10, 4: ἀφαιρεῖν ἅμ.; 10, 11: περιλεῖν ἅμ.; 1 Pet. 2, 24: ταῖς ἅμ. ἀπογεγόμενοι. The combination τὰς or τὴν ἅμ. αἵρειν John 1, 29; 1 John 3, 5; corresponds to the Hebr. וְעָשָׂה לָעֵצָה Lev. 5, 1; 16, 21. 22; 19, 8; 20, 17; Num. 5, 31; Ez. 4, 5; 18, 19, where LXX λαμβάνειν τὴν ἅμ. (cf. Ez. 18, 19. 20; 33, 10.) Is. 53, 12, where LXX = ἀναφέρειν, cf. 1 Pet. 2, 24; Num 14, 33. The combination, αἵρειν τὴν ἁμαρτίαν, however, denotes indeed in the LXX the removal, the forgiveness of sin 1 Sam. 15, 25; 25, 28; cf. Exod. 28, 38: ἐξαίρειν τὰ ἁμαρτήματα τῶν ἁγίων = וְעָשָׂה לָעֵצָה. Here, however (coll. Lev. 20, 19: ἁμαρτίαν ἀποίσουνται), as in other connections, the idea of an assumption of sin for punishment or expiation (Num. 18, 1. 23) seems to lie at the basis. Αἱ ἁμαρτίαι besides Matth. 1, 21; 3, 6; Mark, 1, 5; John 8, 24; 9, 34; (Eph. 2, 1 Rec.) Heb. 1, 3; 2, 17; 5, 1. 3; 7, 27; 8, 12; 9, 28; 10, 2. 3. 12. 17. 26; James 5, 16. 20; 1 Pet. 4, 8; 2 Pet. 1, 9; 1 John 1, 9; 2, 2; 4, 10; Apoc. 1, 5; 18, 4. 5.

Ἀμαρτωλός, ὁ, ἡ, *sinful* — only in Bibl. and Eccl. Greek. LXX = חַטָּא, חַטִּי. As an Adj. Mark 8, 38; Luke 5, 8; 19, 7; 24, 7; John 9, 16. 24; Rom. 7, 13. As a Subst.: *Sinner* opp. δίκαιος Matth. 9, 13; Mark 2, 17; Luke 5, 32; syn. ἀσεβής 1 Tim. 1, 9; Jude 15; ἄπιστος Apoc. 21, 8. Connected with τελώνης Matth. 9, 10. 11; 11, 19; Mark 2, 15. 16; (Luke 5, 30. T. om. ἅμ., Cod. Sin. ἀσεβής); 7, 34; 15, 1. The τελώναι were in bad repute among Jews and Greeks; cf. Luc. Menipp. 11: πορνοβοσκοὶ καὶ τελώναι. Plut. περὶ πολυπραγμ. 518, E: τοὺς τελώνας βαρυνόμεθα καὶ δυσχεραίνομεν κτλ. — Otherwise in Luke 6, 32. 33. 34; 7, 37, 39; 13, 2; 15, 2. 7. 10; 18, 13; John 9, 25. 31 (opp. παρὰ Θεοῦ v. 16); Rom. 3, 7; 5, 8. 19; Gal. 2, 15. 17; 1 Tim. 1, 15; Heb. 7, 26; 12, 3; James 4, 8; 5, 20; 1 Pet. 4, 18.

Ἀναμάρτητος, not uncommonly used by Prof. writers in the sense: *one who has not sinned*; more rarely (Plat.) = without error, infallible. — John 8, 7: ὁ ἀναμάρτητος ὑμῶν.

Ἀμνός, ὁ, the Lamb. After John 1, 29. 36: ἰδὲ ὁ ἄμνος τοῦ Θεοῦ — it has become usual to designate Christ, agnus Dei. In Apoc. τὸ ἀρνίον τ. ἃ το ἑσφαγμένον. — ἀρνός in later Greek, instead of ἄμνος. The question is, in what sense is the name applied to Christ. The indicative use of the article seems to imply a well known idea, something expected; cf. Krüger § 50, 2, 1—3. The reference to Is. 53, 7. 12, cf. Acts 8, 32, where the form of comparison is solely the surrender of a *lamb*, is too faintly indicated; the comparison of the Servant of Jehovah to a suffering lamb is not a prominent enough image of Messianic expectation, to connect with it the description of Christ as the *wellknown Lamb of God*. To the Paschal Lamb, on the contrary, — ἀπὸ τῶν ἀρνῶν λήψουσθε Exod. 12, 5, — with its significance for Israel (Exod. 12, 14. 26) and as the only lamb, to which special significance was attached within the divinely ordered life of Israel (cf. Lev. 14, 10 ff. Num. 6, 12; Exod. 29, 38 ff.) an intelligible reference might have been made; — ὁ ἄμνος τοῦ Θεοῦ, the *Lamb provided by God* (Gen. 22, 8). This view is decidedly confirmed, by the coincidence of the death of Jesus with the Passover, cf. 1 Cor. 5, 7; it is favoured by the nearness of the Passover, 2, 13 and by the significance of the deliverance of Israel out of Egypt; concerning which Crusius justly says, Hypomn. ad theol. proph. I, 225: — “Res quae in exitu ex Aegyptia — evenerunt — revera futurarum typi fuerunt.” · Cf. Ez. 20, 33 ff.; Jer. 16, 14; Hab. 3 and especially Apoc. 15, 3; 14, 1; Delitzsch on Hab. 3, 3—15, p. 139. Luthardt remarks on John 1, 29: “We know what profound significance, the deliverance of the people Israel from Egypt had, both for its entire history, for its knowledge of salvation and for the entire prophetic representation of the future redemption. It was a fact so unique, that none can be compared with it save the day of the new redemption; and no fact of the Old Test. history so appropriately typifies the salvation of Christ as it. Now the Baptist knew that the day of the new and final salvation had dawned; that Jesus was its bringer. Why then should he not com-

pare both with the first typical deliverance of Israel? But the Lamb was then the means of sparing the people; for its sake destruction passed them by. In like manner Jesus will now be the means of forbearance; those who are willing to use Him for the purpose, shall for His sake escape the judgment of God. Now, however, all is wider. Both the redemption and the judgment concern the whole world." Cf. Hofmann, Schriftbeweis II, 1, 295 ff. — According to Hofmann the adjectives ἄμωμος καὶ ἄσπιλος prove that 1 Pet. 1, 19: ἐλντρώθητε — τιμίῳ αἵματι ὡς ἄμνοῦ ἁμώμου καὶ ἄσπίλου Χριστοῦ — also refers to the Paschal lamb, or at all events to a "lamb given up to death in the service of God." The designation of Christ as ἀρνίον in the Apocalypse, seems to imply that this view was common in the primitive Church. Vid. ἀρνίον.

ἄνθρωπος, ὁ, Man, — generic name, relatively to Gods and animals; cf. Luke 2, 15. 52; Matth. 12, 12; Mark 10, 27; Matth. 8, 9 etc. LXX = אָדָם, אִישׁ, אָנָשׁ, אָדָם etc. In the N. T. specially in Paul, the word has in certain connections a peculiar meaning. I. Κατὰ ἄνθρωπον λέγειν Rom. 3, 5; Gal. 3, 15; λαλεῖν 1 Cor. 9, 8; περιπατεῖν 1 Cor. 3, 3; ἐθνηριμάχησα 1 Cor. 15, 32; τὸ εὐαγγέλιον οὐκ ἔστιν κ. ἄνθρ. Gal. 1, 11. For a contrast to κατὰ ἄνθρ. vid. 1 Cor. 9, 8: κατὰ τὸν νόμον, κατὰ τὸν Θεόν; Gal. 1, 12: δι' ἀποκαλύψεως Ἰη Χρ. Cf. 1 Cor. 3, 3: σαρκικοί ἐστε, καὶ κατὰ ἄνθρωπον περιπατεῖτε; cf. v. 4: ἄνθρωποι ἐστε. According hereto the expression contains a reference to that peculiarity of man, which places him in opposition to God and His revelation, that is, to his *sarchical*, fleshly character, vid. s. v. σὰρξ; cf. 1 Cor. 3, 3. 4: σαρκικοί ἐστε — ἄνθρωποι ἐστε; 1 Pet. 4, 2: ἀνθρώπων ἐπιθυμίαις — θελήματι Θεοῦ βιώσαι. The context must show what special aspect of this sarchical character is meant; e. g, Rom. 3, 5 refers back to v. 4, cf. v. 7: ἡ ἀλήθεια τοῦ Θεοῦ — τὸ ἐμὸν ψεῦσμα. In 1 Cor. 15, 32 the contrast would perhaps be κατὰ πλῆστιν v. 17, 19, κατὰ ἐλπίδα τῆς ἀναστάσεως. — With Gal. 1, 11 cf. 1 Cor. 2, 4, 5; τὸ κήρυγμά μου οὐκ ἐν πειθοῖς σοφίας λόγοις, ἀλλ' ἐν ἀποδείξει πνεύματος καὶ δυνάμεως, ἵνα πλ. Cf. s. v. ἀνθρώπινος.

Π. ὁ ἔσω ἄνθρωπος — ὁ ἔσωθεν 2 Cor. 4, 16; ὁ ἔσω ἄνθρωπος Eph. 3, 16. The same contrast in 1 Pet. 3, 3, 4: ὁ ἔσωθεν ἐμπλοκῆς τριχῶν — κόσμος, — ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος. ἐν τῷ ἀφθάρτῳ τοῦ — πνεύματος. This expression corresponds to the contrast between σῶμα and πνεῦμα, and indeed more exactly to that between σῶμα τῆς σαρκὸς and πνεῦμα, σὰρξ and καρδιά Rom. 2, 28, 29; Eph. 3, 17, so that ὁ ἔσω ἄνθρωπος denotes the inner, spiritual and divine essence of man, in its antagonism to the σὰρξ, cf. Rom. 7, 22: συνήδομαι τῷ νόμῳ τοῦ Θεοῦ κατὰ τὸν ἔσω ἄνθρωπον, not merely in contrast to its outward appearance. It does not, however, quite answer to the contrast between νοῦς and σὰρξ in Rom. 7, 25: for ὁ ἔσω ἄνθρωπος denotes less than σὰρξ. The ἔσω ἄνθρωπος embraces that, the various aspects of which are expressed in the words νοῦς, πνεῦμα, καρδιά; in such wise, however, that the regard to πνεῦμα predominates, in harmony with the use of the term in Rom. 1, 9; 1 Cor. 5, 5; 2 Cor. 7, 1; cf. πνεῦμα τοῦ νοός Eph. 4, 23. As it is the ἔσω ἄνθρωπος which experiences renewal, 2 Cor. 4, 15; strengthening by the Spirit, Eph. 3, 16, cf. Luke 1, 80; which delights in the law of God, Rom. 7, 22; we are warranted in regarding it as a synonym for πνεῦμα as used in Matth. 5, 3; Rom. 8, 10: cf. the observations s. v. πνεῦμα. Ὁ ἔσω ἄνθρωπος seems to stand for πνεῦμα, as reflected in the νοῦς or selfconsciousness. Here we may answer the question whether the expression applies to the regenerate or unregenerate man? In the sense in which both possess πνεῦμα, ἔσω ἄνθρωπος may be applied to both. By means of this expression, πνεῦμα is defined as the proper, true man, after deducting that which is visible to the fleshly eye, 2 Cor. 4, 16, cf. 1 Cor. 5, 5. Cf. passage quoted by Wetstein, Tholuck on Rom. 7, 22, from Jalkut Rub. f. 10, 3: "Spiritus est homo interior, cujus vestis corpus est." Plat. rep. 9, 589, A: τοῦ ἀνθρώπου ὁ ἐντὸς ἄνθρωπος ἐστὶ ἐγκρατέστατος = τὸ λογιστικὸν τῆς ψυχῆς; Rep. 4, 439, D; Plotin. Ennead 1, 1, 10: θηρίον δὲ ζῶον ἐν τῷ σῶμα, ὁ δὲ ἀληθὴς ἄνθρωπος ἄλλος. This reflection, with its identification of the intellectual and moral nature, may be regarded as the expression, in Platonic form, of a presentiment of the truth, such as readily dawns on the human mind; but we need not therefore suppose that what Paul says had this basis — it was the outcome rather of his own moral and religious experience, in its

harmony with divine revelation, (1 Sam. 16, 7; Ps. 40, 9; Joel 2, 13 etc.) and as set forth by himself in Rom. 7, in the autobiography of the divided ἐγώ. Nor can the passage from Philo (that adduced by Lösnér on 1 Pet. 3, 4 de Gig. 288, D. ed. Par.; 267 ed. Mang.: ὁ πρὸς ἀλήθειαν ἄνθρωπος is irrelevant), de congr. quær. erud. grat., p. 533 ed. Mang.: τὸν ἐργετήν ἐπαινεῖν διδασκόμεθα — ἐπὶ τῷ νῷ, ὃς κυρίως εἰπεῖν, ἄνθρωπος ἐστὶν ἐν ἀνθρώπῳ, κρείττων ἐν χεῖρονι, ἀθάνατος ἐν θνητῷ — be regarded as indicating another basis of the expressions of Paul and Peter; for it is itself a Platonic growth, as the words immediately succeeding show: τὸ γὰρ πρῶτον καὶ ἄριστον ἐν ἡμῖν αὐτοῖς ὁ λογισμὸς ἐστὶ, καὶ ἄξιον τῆς συνέσεως καὶ ἀγχινοίας, καταλήψεώς τε καὶ φρονήσεως, καὶ τῶν ἄλλων δυνάμεων, ὅσαι περὶ αὐτόν εἰσιν, ἀπαρχὰς ἀνατιθέναι τῷ θεῷ τῷ τὴν εὐφορίαν τοῦ διανοεῖσθαι παρασχόντι. Between this idea and Paul's there is the same difference, as that between moral volition and intelligence. It is important however to find here a view in which the vague anticipations and errors of the profane mind are brought back to the truth. Cf. Tholuck on Rom. 7, 22; Harless on Eph. 3, 16.

III. ὁ παλαιὸς, καὶνὸς ἄνθρωπος. This expression also is peculiar to Paul. Rom. 6, 6: ὁ παλαιὸς ἡμῶν ἄνθρωπος συννεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι δουλεῦειν ἡμᾶς τῇ ἁμαρτίᾳ; Eph. 4, 22—24: ἀποθέσθαι — τὸν παλαιὸν ἄνθρωπον τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης, ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοὸς ὑμῶν καὶ ἐνδύσασθαι τὸν καὶνὸν ἄνθρωπον τὸν κατὰ θεὸν κτισθέντα ἐν δικαιοσύνῃ κτλ.; Col. 3, 9. 10: ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ καὶ ἐνδυσάμενοι τὸν νέον τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν. As generic conceptions, both of them designate a particular mode or manifestation of human nature; and, indeed, ὁ καὶνὸς ἄνθρωπος, human nature as renewed after the image of God, Eph. 4, 24: Col. 3, 10: ὁ παλαιὸς ἄνθρωπος, on the contrary, human nature, as it is in contrast with this renewal, as the individual is naturally, — accordingly similar to σὰρξ, vid. Rom. 6, 6: ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, cf. s. v. σὰρξ; cf. Gal. 5, 24: οἱ δὲ τοῦ Χυ Ιυ τὴν σάρκα ἐσταύρωσαν with Rom. 6, 6: only with the distinction that whereas σὰρξ and πνεῦμα denote vital forces, principles, and

define the form in which they appertain to man; ὁ παλαιός and ὁ καινός ἄνθρωπος express the result of the principles in question. Cf. Eph. 4, 23 with v. 24; Col. 3, 9. This suggests also the explanation of Eph. 2, 15: ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ εἰς ἓνα καινὸν ἄνθρωπον. Cf. Chrys. in loc.: ὁρᾷς οὐχὶ τὸν Ἑλληνα γενόμενον Ἰουδαῖον, ἀλλὰ καὶ τοῦτον κἀκείνον εἰς ἑτέραν κατάστασιν ἦκοντας. Cf. Gal. 3, 28: πάντες γὰρ ὑμεῖς εἰς ἓστε ἐν Χρ. Ιυ. Inasmuch as one and the same species of human nature is communicated in like manner to both, the difference between them ceases; the one as well as the other, is a καινός ἄνθρωπος.

IV. The word ἄνθρωπος is used in Prof. Greek with the subordinate idea of what is despicable, or of compassion, both in connection with the names of persons and alone (cf. John 19, 5: Ἴδε ὁ ἄνθρωπος): — to this corresponds its use in the N. T., where reference is made to the distinction between man and God, especially in his conduct toward the revelation and messengers of God, = *the man whose way or nature it is to act in opposition to God*; e. g. syn. ἁμαρτωλός, Mark 9, 31: ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται εἰς χεῖρας ἀνθρώπων; Matth. 17, 22; Luke 9, 44, cf. Mark 14, 41: εἰς χεῖρας τῶν ἁμαρτωλῶν. Matth. 26, 45. So in Matth. 10, 17: προσέχετε ἀπὸ τῶν ἀνθρώπων παραδώσουσι γὰρ κτλ. Gal. 1, 10, 11; Eph. 4, 14; Col. 2, 8, 22 etc.

Ἀνθρώπινος, ἰνῆ, ον, *human*, like ἀνθρώπειος in the Traged., used especially by Xen., Plato (along with the rarer ἀνθρώπειος in the same connections, e. g. φύσις, γένος, πρᾶγμα etc.), Hdt., Thucyd., Arist. Whilst ἀνθρώπειος denotes properly what belongs to man, ἀνθρώπινος seems originally to express a quality or attribute, in or by which, what man is, is represented (-ινος an ending which marks material), hence, — what or how man or human nature is, what is peculiar to it; Plat. legg. 4, 713, C: ὡς ἀνθρωπεῖα φύσις οὐδεμία ἱκανὴ τὰ ἀνθρώπινα διοικοῦσα αὐτοκράτωρ πάντα μὴ οὐχ ὑβρεώς τε καὶ ἀδικίας μεστοῦσθαι; Phaed. 107, C: ὑπὸ τοῦ μεγέθους, περὶ ὧν οἱ λόγοι εἰσὶ, καὶ τὴν ἀνθρωπίνην ἀσθενεῖαν ἀτιμάζων ἀναγκάζομαι; Xenoph. and Thucyd.: ἀνθρώπινα, ἀνθρώπινως ἁμαρτεῖν. Ἀνθρώπινος therefore, suits such connections as Rom. 6, 19: ἀνθρώπινον λέγω διὰ τὴν ἀσθενεῖαν τῆς σαρκὸς ὑμῶν;

1 Cor. 2, 13: λαλοῦμεν οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις; 1 Cor. 4, 3: ἵνα ἀνακριθῶ ὑπὸ ἀνθρωπίνης ἡμέρας, where the fleshliness characteristic of human nature is referred to; 1 Cor. 10, 13: πειρασμὸς ἀνθρώπινος, a temptation answering to the powers or rather to the weakness of human nature. Some regard is apparently paid to this also in Acts 17, 25: οὐδὲ ὑπὸ χειρῶν ἀνθρωπίνων θεραπεύεται. — Besides in James 3, 7: φύσις ἀνθρωπίνη, opp. φύσις θηρίων; 1 Pet. 2, 13: ὑποτάγητε πάσῃ ἀνθρωπίνῃ κτίσει.

Ἄνω, up, on high, John 11, 41; Heb. 12, 15; above, John 2, 7; Acts 2, 19: ἐν τῷ οὐρανῷ ἄνω — ἐπὶ τῆς γῆς κάτω. — Equivalent to ἐν τῷ οὐρανῷ, heaven viewed in its *natural* and *moral antagonism* to and *difference* from the earth; so Col. 3, 1, 2: τὰ ἄνω ζητεῖτε, φρονεῖτε; Gal. 4, 26: ἡ ἄνω Ἱερουσαλήμ opp. τῇ νῦν Ἱερουσ. in v. 25; Phil. 3, 14: ἡ ἄνω κλήσις; cf. Heb. 3, 1: κλήσις ἐπουράνιος, vid. s. v. κλήσις. In John 8, 23: ἐγὼ ἐκ τῶν ἄνω εἰμὶ Stier explains κάτω of Hades as the place of destruction, appealing to Matth. 11, 23; Eph. 4, 9 and 𐤀𐤓𐤕𐤕 𐤍𐤏𐤕𐤕𐤕 Ps. 63, 10; Ez. 26, 20; Ps. 139, 15 etc. This contrast: ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ κτλ. does indeed mean more than John 3, 31: ὁ ἄνωθεν ἐρχόμενος — ὁ ὢν ἐκ τῆς γῆς, to wit, not merely a difference of degree (ἐπάνω πάντων ἐστίν), but an ethical antagonism; cf. the succeeding ὑμεῖς ἐκ τούτου τοῦ κόσμου κτλ. But there is no parallel to our taking Hades as the source or determining power of human corruption; it is elsewhere always represented as its end and goal. Cf. ἄβυσσος.

Ἄνωθεν, local: *from above*; temporal: *from of old, long since, from the beginning*, ἄνωθεν ἄρχεσθαι etc. The context must decide in which sense it is used. I. Locally: Matth. 25, 51; Mark 15, 38, John 19, 23. Corresponding to ἄνω = ἐκ τοῦ οὐρανοῦ, namely, with predominant respect to the distance between heaven and earth, cf. Ps. 103, 11. So in John 3, 31: ὁ ἄνωθεν ἐρχόμενος — ὁ ὢν ἐκ τῆς γῆς; John 19, 11; James 1, 17; 3, 15. 17: ἡ ἄνωθεν σοφία. — II. Temporally: *from the commencement, from of old*; Acts 26, 5; from the beginning: Luke 1, 3: παρακολουθεῖν ἄνωθεν; Gal. 4, 9: πάλιν ἄνωθεν

δουλεύειν. So also John 3, 3. 7: ἄνωθεν γεννηθῆναι, cf. δευτερον v. 4, further Matth. 18, 3: εἰ μὴ γένησθε ὡς τὰ παιδία, as also the expressions ἀναγεννᾶν, καινὴ κρίσις 1 Pet. 1, 3. 23; Tit. 3, 5; 2 Cor. 5, 17. Justin Mart. Apol. 1, 61: καὶ γὰρ ὁ Χς εἶπεν· ἂν μὴ ἀναγεννηθῆτε, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασίλειαν. So also Syr., Copt., Arab. Cf. especially v. 12, where τὰ ἐπουράνια denotes something different from ἄνωθεν γεννηθῆναι here, which must rather be *classed among the ἐπίγεια*.

Ἄρα, ἡ, orig. vox media: *Prayer*, cf. Il. 15, 378 etc.; oftener the imprecation of something evil, a *curse* which deity is to execute; opp. εὐχή cf. Plat. Alc. 2, 143, B; s. v. καταρά. Then the *evil imprecated*, the *mischief itself*, the *realized curse*. Vid. Lexica. LXX = אָרָה, both in the sense *oath*, Gen. 24, 41; 26, 28; 1 Kings 8, 31 and in that of *curse*, Num. 5, 20: ὄρκοι τῆς ἀρᾶς ταύτης. Ps. 10, 7. Also = אָרָה Deut. 29, 18 etc. In the N. T. Rom. 3, 14: ὃν τὸ στόμα ἀρᾶς καὶ πικρίας γέμει, cf. Ps. 10, 7. The compos. καταρά is more usual.

Ἐπάρατος as Lach. and Tisch. read in John 7, 49 instead of ἐπικατάρατος (q. v.), from ἐπαράομαι the compos. commonly used in Prof. Greek for the ἐπικαταράομαι of Bibl. Gr.

Κατάρα, ἡ, *Curse*. Polyb. 24, 8, 7: κατάραι γίνονται κατὰ τινος; Plat. Alc. 2, 143, B: τοῦτο κατάρᾳ τινὶ ἀλλ' οὐκ εὐχῇ ὁμοιον ἂν εἴη. Cf. James 3, 10 opp. εὐλογία: ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ κατάρα. The same antithesis in Heb. 6, 8; Gal. 3, 13, only that in these, as well as in the remaining passages, the curse proceeding from God, the rejection and surrender to to punishment, to the destruction of judgment, is meant; κρίσις ἀνέλεος James 2, 12; cf. Deut. 28, 15 ff. Heb. 6, 8: γῆ — ἀδόκιμος καὶ κατάρας ἐγγύς, ἥς τὸ τέλος εἰς καὶν; 2 Pet. 2, 14: κατάρας τέκνα; cf. 2 Thess. 2, 3: ὁ υἱὸς τῆς ἀπωλείας; Wisd. 12, 10. 11: σπέρμα ἦν κατηραμένον ἀπ' ἀρχῆς; Gal. 3, 10: ὑπὸ κατάραν εἶναι opp. εὐλογεῖσθαι v. 9 answers to the ἐπικατάρατος in v. 10 (q. v.); v. 13: ἡ κατάρα τοῦ νόμου is the curse pronounced in the law, cf. Dan. 9, 11, both as the sentence and the ruin therein inflicted

by the divine judgment, the manifested curse. Here we have the explanation of the expression *Χτος γενόμενος ὑπὲρ ἡμῶν κατάρα* = the realized sentence of curse and Christ are inseparable from each other; cf. 2 Cor. 5, 21: *ὑπὲρ ἡμῶν Χν ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς γινώμεθα δικαιοσύνη Θεοῦ*; Is. 19, 24, 25: *יְהִי יִשְׂרָאֵל בְּרֵכָה בְּקֶרֶב הָאֲרָץ אֲשֶׁר בָּרְכוּ יְהוָה*; Ez. 34, 26; Zech. 8, 13. In Is. 19, 14 the LXX render the Abstr. by the Concr. *εὐλογημένος* (Zech. l. c. *ἐν εὐλογίᾳ*), as in Deut. 21, 23 (Gal. 3, 13) they render the Abstr. *קְלָלָה* by *κατατηραμένος*. Of. Aesch. Choeph. 1025: *μητέρα, θεῶν στύγος*. Eurip. Herc. fur. 458 sq.: *ἔτεκον μὲν ὑμᾶς, πολεμίους ἐθρεψάμην ὕβρισμα ἀπίχαρμα καὶ διαφθοράν*. — LXX = *קָלָל, קָלָלָה, קָלָלָה*.

Καταράομαι, to wish any one evil, ruin, to curse; opp. *εὐλογεῖν*. In Prof. Gr. mostly with the Dat.; by later writers used occasionally c. acc. as always in the LXX and N. T. = *give one over to ruin*. Matth. 5, 44; Luke 6, 28; Rom. 12, 14; James 3, 9; Mark 11, 21; Matth. 25, 41: *οἱ καταραμένοι*, whose being cursed is a settled fact. Cf. Deut. 21, 23. — LXX = *קָלָל, קָלָלָה* etc.

Ἐπικατάρατος, Adj. verb. from *ἐπικαταράομαι*, to lay a curse on, or to connect it with anything, LXX instead of the word *ἐπαράομαι*, usual in Prof. Gr. Num. 5, 19. 23. 24; Mal. 2, 7 = *קָלָל*; Num. 22, 17; 23, 7. Hence *ἐπικατάρατος* one on whom the curse rests, or in whom it is realized. In Gal. 3, 10 corresp. *ὑπὸ κατάραν εἰσὶν*; v. 13: *ἐπικ. πᾶς ὁ κρεμᾶμενος ἐπὶ ξύλον*. LXX = *קָלָלָה* Gen. 3, 14. 17; 4, 11; cf. Prov. 24, 24 parall. *μισηθός*. Is. 65, 20; Wisd. 3, 12; 14, 8; Tob. 13, 12 opp. *εὐλογημένος*. — In John 7, 49 L. and T. read *ὁ ὄχλος οὗτος ὁ μὴ γινώσκων νόμον ἐπάρατοί εἰσιν* instead of *ἐπικατάρατοι*, in the same sense.

Ἀρετή, ἡ, "quaelibet rei praestantia", Sturz, lex Xen.; an explanation certainly more approximating to usage, even to the earlier, than if we go back to the etym. (from *ἄρης* = *virtus bellica*?). Cf. Hom Il. 20, 411: *ποδῶν ἀρετή*; Aristot. Eth. Nicom. 4, 7: *θηλείων ἀρετή σωματὸς μὲν κάλλος καὶ μέγεθος, ψυ-*

χῆς δὲ σωφροσύνη. In this general sense = *superiority*, everywhere. So also LXX wh. speaks of God's ἀρετή syn. δόξα corresp. to the hebr. דָּבָר Is. 42, 8, 12; 43, 21; τὰς ὁρετὰς αὐτοῦ ἀναγγέλλειν, διηγείσθαι, parall. δόξαν τῷ Θεῷ διδόναι; Hab. 3, 3: ἐκάλυψεν οὐρανούς ἡ ἀρετὴ αὐτοῦ = דָּבָר , as also Zech. 6, 13; αὐτὸς λήψεται ἀρετήν. In the N. T. 1 Pet. 2, 9: ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς κτλ.; 2 Pet. 1, 3: τοῦ καλέσαντος ἡμᾶς ἰδίᾳ δόξῃ καὶ ἀρετῇ it denotes accordingly the superiority of God (sit venia verbo!) revealed in the work of salvation, in the μεγαλεῖα τοῦ Θεοῦ Acts 2, 11, that which lies at the foundation of the praise of God. Cf. the combination of ἀρετή and ἔπαινος in Phil. 4, 8. — Ἀρετὴ then denotes in a moral sense *what gives man his worth, his efficiency*. Plat. Theaet. 176, C: ἡ μὲν γὰρ τοῦ δικαιοτάτου γνῶσις σοφία καὶ ἀρετὴ ἀληθινή, ἡ δὲ ἄγνοια ἀμαθία καὶ κακία ἐναργής; Rep. 7, 536, A: πρὸς σωφροσύνην — καὶ ἀνδρείαν καὶ μεγαλοπρέπειαν καὶ πάντα τῆς ἀρετῆς μέρη. So in Phil. 4, 8: εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος; 2 Pet. 1, 5: ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετήν, ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν it denotes *moral excellence*, cf. 1 Pet. 2, 12; Matth. 5, 16.

Ἀρνίον, τὸ, dim. of ἀρνίον, later ἀρνός, Lamb. John 21, 15. In the Apocalypse it is the designation of Christ, and indeed of the exalted Christ; — first in Apoc. 5, 6: εἶδον — ἀρνίον ἐστηκὸς ὡς ἐσφαγμένον, where the term, especially in its dimin. form, appears to have been selected primarily for the sake of the contrast with v. 5: ἰδοὺ ἐνίκησεν ὁ λέων ὁ ἐκ τῆς φυλῆς Ἰούδα. The reason why the lion, which has overcome, presents himself as lamb (cf. Hofmann's Weissagung und Erfüllung, 2, 328) is that he gained his victory in that form; cf. Is. 53, 7; Acts 8, 32. The words ὡς ἐσφαγμένον point to his death: — both in Prof. Gr. and in the LXX σφάζειν is the usual expression for slaughtering for sacrifice; vid. Lex. and K. F. Hermann's Lehrbuch der gottesdienstlichen Alterthümer der Griechen 28, 14; although it is also used in both, in the simple sense of *to kill*. But that it here denotes sacrificial death is clear from 7, 14: ἔπλυναν τὰς στολὰς αὐτῶν ἐν τῷ αἵματι τοῦ ἀρνίου; 12, 11; 14, 4, cf. 1 John

1, 7; 1 Pet. 1, 19; vid. s. v. αἷμα; Apoc. 13, 8: τὸ ἐσφαγμένον ἀπὸ καταβολῆς κόσμου with Heb. 9, 26; 1 Pet. 1, 20, — so that this expression of the Apoc. which here alone, where it occurs for the first time, is used without article, must be taken as = ὁ ἄμνος τοῦ Θεοῦ. It is plainly indeed not connected with the paschal lamb, as this latter is, but with Is. 53, 7 ff.; hence the lack of the article, cf. 13, 11; nor are the words ὁ ἐσφαγμένον to be taken in that special sense; but in the course of the further usage the two ideas pass over into each other and the latter becomes allied with the former. Cf. also 19, 7. 9; 21, 9 with Eph. 5, 25—27. — Elsewhere 5, 8. 12. 13; 6, 1. 16; 7, 9. 10. 17; 13, 8; 14, 1. 4. 10; 15, 3; 17, 14; 21, 14. 22. 23. 27; 22, 1. 3.

Ἀρχεῖν, *to go before, to begin, to rule*; hence ἀρχή, ἀρχηγός ἀπαρχή.

Ἀρχή, ἡ, *Beginning, — Government*, specially the *highest dignitaries* of the State; e. g. τιμαὶ καὶ ἀρχαί, honours (dignities) and offices; also the authorities; vid. Lex. So in Luke 12, 11: *ὅταν δὲ φέρουσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας*; Luke 20, 20: *ὥστε παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος*, where ἀρχή relates to his position and authority, ἐξουσία to the executive power connected therewith. Tit. 3, 1. Herewith is connected the peculiar Pauline usage in Rom., 1 Cor., Eph., Col., where ἀρχαί conjoined with ἐξουσίαι, δυνάμεις, κυριότητες, θρόνοι, denotes, at all events in some passages, *supramundane powers* — Angels; so in Eph. 3, 10: *ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ Θεοῦ*; Col. 1, 16. Of *evil* supramundane powers in Eph. 6, 12: *οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάκρα, ἀλλὰ πρὸς τὰς ἀρχὰς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις*. In Col. 2, 10 also: *ὃς ἔστιν ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας*, coll. v. 18, according to the context it refers to supramundane and indeed (coll. v. 15: *ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας ἐδειγμάτισεν κτλ.*) to evil

powers; so also probably in Rom. 8, 38; 1 Cor. 15, 24: and the analogy of other passages warrants the supposition that the Apostle generally refers to evil powers; cf. 1 Cor. 15, 26: ἔσχατος ἐχθρός — an expression which seems to imply that these names designate the mutual rank of the angels, only so far as their titles arise from their relation to men, cf. Tit. 3, 1: "Cur autem non simpliciter nominavit angelos? Respondeo, amplificandae Christi gloriae causa Paulum exaggerasse hos titulos, acsi diceret: nihil est tam sublime aut excellens, quocunque nomine censeatur, quod non subjectum sit Christi majestati." Calvin. If the above observation be correct, it is clear that so far from our having here a fruit of the Rabbinical or Neo-Platonic Angelology, on the contrary, carefully examined, the two are totally inconsistent with each other. Vid. Harless on Eph. 1, 21. Cf. 1 Pet. 3, 22; Jude 6; 2 Pet. 2, 20. Distinction of rank among the angels vid. s. v. ἀρχάγγελος, as also 2 Pet. 2, 11. Hahn, Theologie des N. T.'s p. 282 ff.

Ἀρχηγός, adj. *commencing*; subst. *originator, Founder, Leader — Chief, First, Prince*. In the latter sense = שׂרָר Exod. 6, 14; Num. 13, 4. מְרִיבֵי Is. 3, 5. 6, where in v. 6 it is also = שׂרָר Physician. So in Acts 5, 31: τοῦτον ὁ Θεὸς ἀρχηγὸν καὶ σωτῆρα ὑψωσεν, cf. Is. passim; Micah 1, 13: ἀρχηγὸς ἁμαρτίας. — Syn. αἴτιος, Plat. Crat. 401, D: τὸ οὖν αἴτιον καὶ τὸ ἀρχηγὸν αὐτῶν (sc. τῶν ὄντων) εἶναι τὸ ὠθοῦν, from which it differs, as beginning differs from cause; so that ἀρχηγός denotes the founder as the first participator, possessor etc. This is always the case when it is connected with the gen. of the thing — not of the person; e. g. Aristot. Metaphys. 1, 983, 20: Θαλῆς ὁ τῆς τοιαύτης ἀρχηγὸς φιλοσοφίας; Polyb. 5, 10: καὶ μὲν ὁ πρῶτος αὐτῶν αὐξήσας τὴν βασιλείαν καὶ γενόμενος ἀρχηγὸς τοῦ προσχήματος τῆς οἰκίας Φιλίππος; so τῆς τέχνης ἀρχηγός, τοῦ πράγματος, τῶν τοιούτων ἔργων, cf. ἀρχηγὸς ἁμαρτίας Micah 1, 13. In this sense especially Heb. 12, 2 ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγόν — Ἰησοῦν, who has set us an example in πιστεύειν and is therefore the ἀρχηγός of the πιστεύοντες. Cf. Luke 22, 28 where Jesus says to his disciples, ὑμεῖς ἐστε οἱ διαμεμενηκότες ἐν

τοῖς πειρασμοῖς μου, in which it was faith that was in question. It must be taken therefore in the same sense in Acts 3, 15: τὸν ἀρχηγὸν τῆς ζωῆς ἀπεκτείνετε. Heb. 2, 10: τὸν ἀρχηγὸν τῆς σωτηρίας τελειῶσαι, cf. 5, 9: τελειωθείς ἐγένετο — αἷτιος σωτηρίας. Christ accordingly, considered in relation to τοῖς ὑπακούουσιν αὐτῷ Heb. 5, 9, is the ἀρχηγός, the Forerunner (Captain), so far as he, being the first possessor of the ζωή, of σωτηρία, is at the same time its founder.

Ἀπαρχή, originally the *presentation* of the Firstfruits, then the *Firstfruits*. Hesych. ἀπαρχή, προσφορὰ, ἀφαίρεμα. Demosth. p. 164, 21: τῶν αἰχμαλώτων Μήδων ἀπαρχὴν ἀνδρίαντα χρυσοῦν ἀνέστησεν εἰς Δελφούς. Finally in general *firstling* in relation to the whole; very rare in Prof. Gr., e. g. ἀπαρχὴ γένους; Isocr. p. 36, E: ἀπαρχὰς τοῦ σίτου. Used almost exclusively where offerings are meant. LXX = לִבְנֵי Num. 18, 12. 29. 30. 32; לִבְנֵי Deut. 18, 4; 26, 2. Mostly c. gen. part., cf. the passages quoted and Ps. 78, 51: 105, 36; Exod. 22, 29. If the remark made by Schleusner were correct: "videntur LXX cum voce ἀπαρχή conjunxisse notionem universam ejus, quod est Deo sacrum", this would correspond to the general usage of Prof. writers; but e. g. in Ps. 78, 51; 105, 36; Num. 18, 12 coll. v. 13: τὰ πρωτογεννήματα πάντα etc. this seems not to be the case. Rather might one say as Schol. Eurip. in Orest. v. 96: ἀπαρχὴ ἐλέγετο οὐ μόνον τὸ πρῶτον τῇ τάξει, ἀλλὰ καὶ τὸ πρῶτον τῇ τιμῇ, ὅθεν καὶ ἀπαρχὰς καρπῶν προσῆγον οἱ παλαιοὶ ὠνόμαζον, τὰ κρείττονα ἐκλεγόμενοι. Still even this is merely an accidental, *secondary* reference. It seems to occur in the N. T. conjointly with the other, Deo sacrum, in James 1, 18: εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν τινα τῶν αὐτοῦ κτισμάτων; Apoc. 14, 4: ἡγοράσθησαν ἀπὸ τῶν ἀνθρώπων ἀπαρχὴ τῷ Θεῷ καὶ τῷ ἀρνίῳ; cf. Exod. 25, 2: αἱ ἀπαρχαί μου. On the contrary only the former, Deo sacrum, in Rom. 16, 5: ἀπαρχὴ τῆς Ἀσίας εἰς Χν, where εἰς as in Apoc. 14, 4 the Dative, cf. Xen. de vect. 4, 42: τί γὰρ δὴ εἰς πόλεμον πτήμα χρησιμώτερον ἀνθρώπων; Phil. 2, 22; 1 Cor. 16, 15: ἀπαρχὴ τῆς Ἀχαΐας. On the contrary universally the *firstling* in relation to whole. 1 Cor. 15, 20: ἀπαρχὴ τῶν κεκοιμημένων; v. 23: ἔκαστος δὲ ἐν τῷ ἰδίῳ τάγματι, ἀπαρχὴ Χς, ἔπειτα οἱ τοῦ Χν. In this way also it is to be explained in Rom. 8, 23: τὴν

ἀπαρχὴν τοῦ πνεύματος ἔχοντες, seeing that for the gen. appos. there are no parallels, although this view is specially favoured by v. 11, 17; 2 Cor. 5, 5; 1, 22; Eph. 1, 4; Tit. 3, 6; in this case = the Spirit as the firstfruits of redemption. Cf. however 1 Cor. 15, 44: σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν with Rom. 8, 23: τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν.

Αὐγή, *Brightness*, only in later writers = *dawn*, as in Acts 20, 11, cf. Is. 59, 9; 2 Macc. 12, 9. Theophan. Chronogr. a. 1. Leonis Chazari: ὥρα αὐγῆς ἐξεληθὼν ὁ βασιλεὺς.

Αὐγάζω, trans. *to illuminate*; intrans., *to shine, appear*, e. g. Orph. Lith. 178: ἡελίοιο καταντίον αὐγάζοντος; Theodor. Stud. 61, π, 1: ἐξ ἡλίου τις αὐγάσας ἀρτὴρ μέγας. So in 2 Cor. 4, 4: εἰς τὸ μὴ αὐγάσαι τὸν φωτισμὸν τοῦ εὐαγγ. τῆς δόξης τοῦ Χν. Cf. Lev. 13, 24. 25. 26. 28; 14, 56. Only in the Poets = *to see*.

Ἀπαύγασμα, τὸ from ἀπανγάζω = *to radiate*, or also *to reflect*, only in later Greek (in both senses? Cf. Plut. mor. 934, D: χωρὶα διὰ τῆς ἀνακλάσεις ἀποδίδοντα πολλοὺς καὶ διαφόρους ἀπανγασμούς). Heliodor. Aeth. 3, 4, 13: πλεον ἀπὸ τῶν ὀφθαλμῶν σέλας ἢ τῶν δάδων ἀπηύγασεν; Philostr. vit. Ap. 3, 8: λίθους πάντα ἀπανγαζούσας χρώματα. Hence ἀπαύγασμα = what is radiated, or = brightness, reflection. Heb. 1, 3: ὃς ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ. Taken by the Eccl. writers in the first sense; e. g. Theodoret: τὸ ἀπαύγασμα καὶ ἐκ τοῦ πυρός ἐστι καὶ σὺν τῷ πυρὶ ἐστι, καὶ αἷτιον μὲν ἔχει τὸ πῦρ, ἀχώριστον δὲ ἐστι τοῦ πυρός, ἐξ οὗ γὰρ τὸ πῦρ, ἐξ ἐκείνου καὶ τὸ ἀπαύγασμα; Greg. Nyss. c. Apollinar. 2, 47 sq.; ὥσπερ συγγενῶς ἔχει πρὸς τὸν ἥλιον ὅστις καὶ πρὸς τὸν λύχνον τὸ ἀπανγαζόμενον φῶς — οὕτω καὶ τὸ παρὰ τῆς δόξης τοῦ πατρὸς ἀπανγασθὲν φῶς. So also Chrys. = φῶς ἐκ φωτός. This explanation, however, having been developed in the course of the Christological controversies, cannot decide; the usage of Philo is the only one that can aid us, less because of its theological import, than because there are no parallels in Prof. writers. The meaning *Reflex* is recommended by de plant. No. 1, 337, 19:

τὸ δὲ ἁγίασμα, οἷον ἁγίων ἀπαύγασμα, μίμημα ἀρχετύπων, ἐπεὶ τὰ αἰσθῆσει καλὰ καὶ νόησει καλῶν εἰκόνες, cf. 2 Cor. 4, 4: *ὅς ἐστιν εἰκὼν τοῦ Θεοῦ*; Exod. 33, 23: *וַיִּרְאֵהוּ אֱלֹהִים* (vid. ἀπαυγασμός in Plut. l. c.), and from the analogy of Scripture no objection can be brought against it. Other passages, however, from Philo compel the adoption of the meaning *radiation, ray forth* — *φῶς ἐκ φωτός*, according to Chrysostom. So in de Cherub. 1, 156 ed. M.: *αὐτὸς (sc. ὁ Θεός) δ' ὦν ἀρχετύπος αὐγῇ, μυρίας ἀκτῖνας ἐκβάλλει, ὧν οὐδεμία ἐστὶν αἰσθητή, νοηταὶ δὲ αἰ ἀπᾶσαι*; De mund. opif. 1, 35: *πᾶς ἄνθρωπος κατὰ μὲν τὴν διάνοιαν φέρεται θεῖον λόγον, τῆς μακαρίας φύσεως ἐκμαγεῖον ἢ ἀπόσπασμα ἢ ἀπαύγασμα*. Cf. de nom. mut. 1, 579: *πηγὴ δὲ τῆς καθαρωτάτης αὐγῆς Θεός ἐστιν, ὡς ὅταν ἐπιφαίνεται ψυχῇ, τὰς ἀσκίους καὶ περιφανεστάτας ἀνίσχει*. Hence ἀπαύγασμα τῆς δόξης αὐτοῦ = *Radiation* of his δόξα, cf. Matth. 24, 31; Acts 7, 55; Rom. 3, 23; John 1, 14; 17, 5. — Wisd. 7, 25, 26. — In the Targum of Jonathan corresp. to Is. 6, 1: *וַיִּרְאֵהוּ אֱלֹהִים*; v. Schlottmann, Hiob, p. 129 f.

B.

Βαίνω, *step out, walk, go*; not in the N. T. Hence *παραβαίνω*, *παράβασις*, *παραβάτης*.

Παραβαίνω, aor. II *παρέβην*, *to step on one side*; trans.: *to transgress, to violate*; in the connections νόμον, δίκην, δίκαια *παραβ.* oftener in Prof. Greek. Also absol.; Hesych.: *παραβαίνοντας, ἀρνητικούς, ἢ μὴ εὐθέως βαίνοντας*, for which Pape s. v. cites Aesch. Ag. 59: *πέμπει παραβᾶσιν Ἑρινύν*. In the N. T. always in a moral sense, Matth. 15, 2: *τῇν παράδοσιν τῶν πρεσβυτέρων*; v. 3: *τὴν ἐντολὴν τοῦ Θεοῦ*. LXX = *עבר* Num. 14, 41; 22, 18: *τὸ ῥῆμα τοῦ Κυρίου*; Josh. 7, 11: *τὴν διαθήκην μου*; Is. 24, 5; Esth. 3, 3 = *παρακούειν*. Also = *עבר*; Exod. 32, 8: *ἐκ τῆς ὁδοῦ ἧς ἐνέτειλα αὐτοῖς*; Deut. 9, 12, 16; 17, 20; 28, 14. It must be taken also in this moral sense in Acts 1, 25: *ἀφ' ἧς (sc. ἀποστολῆς) παρέβην Ἰουδας πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον*. — Absolutely (as in





Ecclus. 40, 14) only in 2 John 9, Rec.: πᾶς ὁ παραβαίνων καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χυ, where Lachm. and Tisch. read προάγων, which, according to Dülsterdieck in the present connection denotes "an advance in doctrine, which is incompatible with remaining in the truth — that false progress which Paul designates "perverse disputings" and "vain janglings"; 1 Tim. 1, 4; 6, 5." Cf. 2 Tim. 3, 14; 1, 13; 4, 2 ff.; Tit. 1, 9; so that παραβαίνων may be regarded as an explanatory reading. — Opp. τὸν νόμον τελεῖν Rom. 2, 27.

Παράβασις, εως, ἡ, *Trespass, Transgression*; in a moral sense — τῶν νόμων and similarly; also absolutely, but rarely in Prof. Greek = *παρανομία*. — Wisd. 14, 31: ἡ τῶν ἁμαρτανόντων δίκη ἐπεξέρχεται ἀεὶ τὴν τῶν ἀδίκων παράβασιν. In this case it marks *sin* as deviation from the prescription of the law, cf. Rom. 4, 15: οὐ γὰρ οὐκ ἔστι νόμος, οὐδὲ παράβασις, so that it denotes (coll. Rom. 5, 13: ἁμαρτία δὲ οὐκ ἔλλογεῖται μὴ ὄντος νόμου) *sin*, so far as it is imputed as a violation of the law. Hence 5, 14: ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιωμάτι τῆς παραβάσεως Ἀδάμ. Cf. Gal. 3, 19: ὁ νόμος τῶν παραβάσεων χάριν προσετέθη, coll. Rom. 7, 13: ἵνα γένηται καὶ ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς. The παράβασις τοῦ νόμου relatively to ὅς ἐν νόμῳ καυχᾶσαι Rom. 2, 23 thus acquires special emphasis. 1 Tim. 2, 14; Hebr. 2, 2; syn. παρακοή. On Heb. 9, 15: εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων cf. Jos. 7, 11; Plat. legg. 4, 714, D: τὰ τεθέντα παραβαίνειν; Aelian V. H. 10, 2: παραβῆναι τὰς συνθήκας; Ep. Barnab. c. 12.

Παραβάτης, ου, ὁ, *Transgressor of the laws*; so but rarely in Prof. Gr., for which Aesch. Eum. 533: τὸν ἀντίτολμον παραβάταν is adduced, as also the designation of a perjurer as παραβ. θεῶν, Polem. in Macrob. Saturn. 5, 19. (Usually it denotes the combatant who stood in the war chariot alongside the charioteer.) Symmach. = פֶּרֶשׁ Ps. 17, 5: ἐγὼ ἐφυλαξάμην ὁδοὺς παραβάτων. So also Ez. 18, 10; in Ps. 139, 19 = שׂוֹר. Eccl. writers designate Julian the Apostate (ἀποστάτης) also παραβάτης. Cf. James 2, 11: γέγονας παραβάτης νόμου, where cod. A. ἀποστάτης. — Like παράβασις, παραβάτης is used with reference to the imputation of sin, so far as it is transgression of

the known law, deviation from recognized truth. Vid. James 2, 9: ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται; Gal. 2, 18: παραβάτην ἐμμαντὸν συνιστάνω, where v. 17: ἁμαρτωλοί. Cf. Rom. 7, 13 s. v. παράβασις; Rom. 2, 25. 27: κρινεῖ ἡ ἀκροβυστία σε τὸν διὰ γραμματος καὶ περιτομῆς παραβάτην, vid. γράμμα.

Βάλλω, to throw, to lay, to set; freq. in the N. T. Hence:

Διαβάλλω, to throw over; fig. = accuse, malign; usually explained = *reeve* or *hatchel with words*, (*censure*). On the contrary, Steph. thes. s. v. "proprie signific., ut opinor, calumniando trajiciendo culpam in alium." It would be perhaps still more correct to derive this sense from the meaning — stir up a quarrel (between friends), sow discord, opp. συμβάλλειν. So Plat. Conv. 222, C. D: ἐμὲ καὶ Ἀγαθῶνα διαβάλλειν; Rep. 6, 498, C etc. In the sense of *accuse* in Luke 16, 1: οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. So c. dat. Plat. rep. 8, 566, B, and sq. ὡς the usual Constr. Instead of the dat. also πρὸς τινα Hdt. 5, 96; Plat. Ep. 13, 362, D; Xen. An. 1, 1, 3; εἰς τινα Plat. Euthyd. 3, B; Xen. Hell. 3, 5, 2. In LXX Dan. 3, 8; 6, 24 = , vid. Fürst, hebr. Wörterb. s. v. ; in Num. 22, 22 = ; in Ps. 71, 13  = ἐνδιαβάλλειν, as in Ps. 109, 4. 20. 29; 38, 20; only in Zech. 3, 1 = ἀντικεισθαι. From which:

Διάβολος, ὁ, ἡ, *slandertous, calumnious*, also subst. *Calumniator*; not frequent in Prof. Gr. Polluc. 5, 18: τὸ λολιδoros εὐτελής, καὶ ὁ βλάσφημος καὶ διάβολος. So 1 Tim. 3, 11; 2 Tim. 3, 3; Tit. 2, 3. LXX = 𐤃𐤁𐤏𐤕 Esth. 7, 4; 8, 1. Then = 𐤁𐤏𐤕𐤃, which 1 Kings 5, 18 = ἐπίβουλος, parall. ἀπάντημα πονηρόν. So also 1 Sam. 29, 4; 2 Sam. 19, 23. Cf. Xen. An. 1, 1, 3: Τισσαφέρνης διαβάλλει τὸν Κῦρον πρὸς τὸν ἀδελφόν ὡς ἐπιβουλευοὶ αὐτῷ. — 1 Kings 11, 14. 23. 25 = Σατάν. On the contrary 1 Chron. 21, 1; Job 1, 6. 7. 9. 12; 2, 1—6; Zech. 3, 1. 2 = ὁ διάβολος, who appears among the ἀγγέλοις τοῦ Θεοῦ before God, opponent of the 𐤏𐤕𐤁𐤏𐤕 𐤁𐤏𐤕𐤃. It is to be rendered, not *Calumniator*, but *Antagonist, Accuser*, cf. Zech. 3, 1: ὁ διάβολος εἰστήκει ἐκ δεξιῶν αὐτοῦ τοῦ ἀντικεῖσθαι αὐτῷ. Vid. 1 Pet. 5, 8: ὁ ἀντίδικος ὑμῶν διάβολος; Ap. 12, 10:

ὁ κατήγωρ τῶν ἀδελφῶν ἡμῶν. The chief of the Daemons, (who are his angels, Matth. 25, 41) is thus designated as it would seem, in view of his relation to men over against God; whilst in his name σατάν, σατανᾶς he appears merely as the antagonist of men, without respect to the relation which he thus assumes before God; cf. the passages where שָׂטָן is used of men, 1 Kings 5, 18; 11, 14. 23. 25; 1 Sam. 29, 4; 2 Sam. 19, 23. It looks, however, as though at an early period the word had begun to be used without regard to man's relation to God, for we read in Num. 22, 32: ἐξήλθον εἰς διαβολὴν σου, שָׂטָן יְהוָה יִנְּאֻךְ, so that in διάβολος as in ἐνδιαβάλλειν, the meaning accuser, maligner has acquired the more general signification of *antagonist*, *enemy* ("the enemy"). Cf. John 6, 70: ἐξ ὑμῶν εἰς διάβολός ἐστιν, coll. Matth. 16, 23; Mark 8, 33. (The pass. διαβεβλήσθαι τινα, πρὸς τινα, to be indignant at any one, cannot be referred to here because of the derivation from the Active.) In no case is the idea correctly expressed by Chrysost. Hom. 67, t. 6 (in Suic. thes.): διάβολος ἀπὸ τοῦ διαβάλλειν εἴρηται, διέβαλε γὰρ τὸν ἄνθρωπον πρὸς τὸν Θεόν, διέβαλε πάλιν τὸν Θεὸν πρὸς ἄνθρωπον. A distinction between διάβολος and σατανᾶς cannot be pointed out in the N. T. Only in Apoc. 12, 9 and 20, 2 does διαβ. appear to be used appellatively, along with ὁ σατανᾶς = ὁ κατήγωρ τῶν ἀδελφῶν, 12, 10. This much, however, seems to be clear that διάβολος denotes *the enemy of men, because he is the disturber of their connection with God*. Cf. Suid.: διάβολος διὰ τοῦτο ὡς δυνάμενος βάλλειν καὶ ἐχθρούς ποιεῖν τοὺς φίλους. Hence the contraposition in John 8, 44: ἡμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστέ (cf. Matth. 13, 38) opp. v. 47: ὁ ὢν ἐκ τοῦ Θεοῦ; 1 John 3, 10: τὰ τέκνα τοῦ Θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου. Cf. v. 8: ὁ ποιῶν τὴν ἁμαρτίαν ἐκ τοῦ διαβόλου ἔστιν ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἁμαρτάνει, εἰς τοῦτο ἐφανερώθη ὁ νόμος τοῦ Θεοῦ ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου. The devil appears here in possession of a power to influence man, and that too in opposition to God and His activity. Cf. Eph. 2, 3. The result of the Devil's activity is sin, which, in its collective form, is described as τὰ ἔργα τοῦ διαβόλου. Cf. Acts 13, 10: νῦν διαβόλον, ἐχθρὸν πάσης δικαιοσύνης. It is this aspect which is made everywhere specially prominent in the N. T.; so Apoc. 20, 10: ὁ διαβ. ὁ πλανῶν αὐτούς; 12, 9: ὁ πλανῶν τὴν οἰκουμένην ὅλην. In 4, 7 James contrasts the

ὑποτάγητε τῷ Θεῷ with ἀνίστητε τῷ διαβόλῳ, where there must likewise be a reference to an influence exerted by the Devil on human activity, described in Apoc. passim, as *πλανᾶν*, its design being to change the truth (righteousness) for a lie (sin), 2 Cor. 6, 8; Rom. 1, 27; James 5, 19; cf. John 8, 44. In the same sense does Eph. 6, 11 speak of the *μεθοδεῖται τοῦ διαβόλου* which must probably also be borne in mind in 4, 27: *μὴ δίδοτε τόπον τῷ διαβόλῳ*; cf. 2 Cor. 2, 11. Arts of seduction are meant, *μὴ πῶς — φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος εἰς Χν*, 2 Cor. 11, 3; cf. 2 Tim. 2, 25. 26: *μὴ ποτε δώῃ αὐτοῖς ὁ Θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας, καὶ ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος, ἐξωγρημένοι ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα*, vid. Huther in loc. 1 Tim. 3, 7 (6, 9 om. L. T. τοῦ διαβ.). — Accordingly the Devil appears as *πειράζων*, whose aim is *πλανᾶν*, Matth. 4, 1—11; Luke 4, 2—13; and John 13, 2, as the one who suggested to Judas the betrayal of Christ; — an extremely humane view of the Scriptures, be it observed by the way, according to which it did not flow forth from man's own heart. — The devil is the opponent of men, so far as he puts himself in the way of God's saving designs regarding them Luke 8, 12: *εἰτα ἔρχεται ὁ διάβολος καὶ αἶρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν*, cf. 2 Cor. 4, 4; Matth. 13, 19. Only once and in relation to the saving purposes of God, is he directly represented as opposing God, Matth. 13, 39. — Cf. *ὁ τοῦ κόσμου ἄρχων* John 14, 30; 12, 31; 16, 11; *ὁ Θεὸς τοῦ αἰῶνος τούτου* 2 Cor. 4, 4. — The Devil further works also physical misery Acts 10, 38; Apoc. 2, 10; cf. v. 13. To him is ascribed *τὸ κράτος τοῦ θανάτου* Hebr. 2, 14, cf. Wisd. 2, 24, and "a right to award condemnation" (Hahn, neutest. Theol., p. 361); 1 Tim. 3, 6: *ἵνα μὴ τυφωθεῖς εἰς κρίμα ἐμπέση τοῦ διαβόλου* — 'twere better perhaps to say: execute a judgment, cf. 1 Cor. 5, 5; 1 Tim. 1, 20. — Other names are: *σατανᾶς, ὁ πονηρός, ὁ ἀντικείμενος, ὁ ὄφεις ὁ ἀρχαῖος, ὁ δράκων ὁ μέγας*.

Καταβάλλω, aor. I pass. *κατεβλήθην* Apoc. 12, 10, *throw down, sling down*, Apoc. 12, 10, where T. *ἐβλήθην*; *strike down*; cf. Hdt. 9, 63: *κατέβαλον πολλοὺς τῶν Λακεδαιμονίων*. So in 2 Cor. 4, 9: *καταβαλλόμενοι ἀλλ' οὐκ ἀπολλύμενοι*. Med.: *throw oneself down*; med. of interest: *to lay down for oneself*, e. g.

τὰ σπέρματα, θεμέλιον, the latter Heb. 6, 1; cf. 1 Cor. 3, 10. For the image employed in Heb. 6, 1, cf. Plat. legg. 7, 803, A. Καταβάλλεσθαι is also frequently used alone=*make a beginning*; Pind. nem. 2, 1: γάμον καταβάλλομ' αἰδεῖν. Further = *establish*, Plut. mor. 329, A: τοῦ τὴν Στωικὴν αἵρεσιν καταβαλομένου Ζήνωνος; Diod. 12, 20: καταβαλόμενος ἐξ ἀρχῆς καινὴν νομοθεσίαν. Hence:

Καταβολή, ἡ, *The Founding, the Establishing*, e. g. Polyb. 13, 6, 2: καταβολὴν ἐποιεῖτο καὶ θεμέλιον ὑπεβάλλετο πολυχρονίον καὶ βαρείας τυραννίδος; 2 Macc. 2, 29. Ἐκ καταβολῆς from the *very bottom*, e. g. ναυπηγεῖν, κατηγορεῖν. In this sense it is only used in later Gr. (Otherwise = *attack of fever, deposition* of definite sums of money.) We also find it = *jactus seminis, generation*, cf. Lucian. amor. 19: ἡ φύσις — τοῖς ἄρρεσιν ἰδίας καταβολᾶς σπερμάτων χαρισαμένη, τὸ θῆλυ δ' ὥσπερ γονῆς τι δοχεῖον ἀποφύνασα; Galen. de sem. 1; Aphorism. 4; Philo, opif. mund., p. 31. Mang.: αἱ καταβολαὶ τῶν σπερμάτων, but only of the male; hence Heb. 11, 11: πιστεῖ — Σάρρα δύναμιν εἰς καταβολὴν σπέρματος ἔλαβε καὶ παρὰ καιρὸν ἡλικίας ἔτεκεν can scarcely be interpreted in accordance with this meaning, unless, with Baumgarten, we resort to the periphrase εἰς τὸ δέχεσθαι σπέρμα καταβεβλημένον — which is inconsistent both with the active καταβολή and with δύναμις, followed by the final εἰς, cf. Luke 5, 17: δύναμις κυρίου ἦν εἰς τὸ ἰᾶσθαι πάντας. We must therefore understand either "establishment of progeny", σπέρμα as in 11, 18; 2, 16; or take δύναμις on Sarah's side, as the correlate of καταβολὴ σπέρματος, on Abraham's side: εἰς would then be=with regard to. In favour of the first view of σπέρμα as = progeny, speaks the singular; whereas the plur. κατ. σπερμάτων is the usual equivalent of *jactus seminis*. The Greek Fathers, indeed, take it exclusively in the sense just rejected; but evidently feel that the expression is unusual in such a connection, and accordingly try to justify its occurrence; cf. Theophyl. in Bleek's Commentary on the Hebrews in loc.; and Chrysost. who at once explains it εἰς ἡποδοχὴν. In the remaining passages always καταβολὴ κόσμου, and indeed ἀπὸ κ. Matth. 13, 35 (T. om. κόσμου); 25, 34; Luke, 11, 50; Heb. 4, 3; 9, 26; Apoc. 13, 8; 17, 8; πρὸ κ. John 17, 24; Eph. 1, 4; 1 Pet. 1, 20. In the LXX not at all. The expression denotes the *beginning of*

history in view of the future and the end. Cf. 1 Pet. 1, 20: προεγνωσμένον μὲν πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐπ' ἐσχάτου τῶν χρόνων, for καταβολή always involves a reference to an intended continuation. Eph. 1, 4; 1 Pet. 1, 20 treat of the plan of the salvation formed by God before history commenced; as also Apoc. 13, 8; 17, 8, whose realization was designed in the καταβ. τοῦ κόσμου, cf. Matth. 25, 34, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου, and Cremer's Discussion of Matth. 24, 25, p. 198. The synon. ἀπ' ἀρχῆς κόσμου Matth. 24, 31 is a simple definition of time, as also ἀπ' ἀρχῆς κτίσεως Mark 10, 6; 13, 19; 2 Pet. 3, 4.

Παραβάλλω, *throw beside, incline*: e. g. Prov. 5, 1: λόγοις παράβαλλε σὸν οὐς; 22, 17; Plat. rep. 7, 531, A: παράβαλλοντες τὰ ὦτα; Prov. 2, 2: καρδίαν εἰς σύνεσιν, = [Π] Hi. — Intrans. = *to approach*, e. g. εἰς τὴν πόλιν Polyb. 12, 5, 1; εἰς χώραν εὐδαίμονα 21, 8, 14. So in Acts 20, 15: παρεβάλομεν εἰς Σάμον. — Metaph. = *place beside one another*. i. e. *compare*, Hdt. 4, 198: τίς ἢ Αἰβύη σπονδαίη ὥστε ἢ Ἀσίῃ ἢ Εὐρώπῃ παραβληθῆναι; Xen. mem. 2, 4, 5: πρὸς ποῖον κτῆμα παραβαλλόμενος φίλος ἀγαθὸς οὐκ ἂν πολλὰ κρίειττων φανεῖν; 4, 8, 11: παραβάλλων τὸ ἄλλων ἡθὺς πρὸς ταῦτα. So in Mark 4, 30 Rec.: ἐν ποίᾳ παραβολῇ παραβάλωμεν αὐτήν; (L. T. ἐν τίνι αὐτήν παραβολῇ θῶμεν;) Hence:

Παραβολή, ἡ, *Placing beside, Comparison*, e. g. Plat. Phileb. ἐν τῇ παραβ. τῶν βίων, in the comparison of different sorts of life and work; Plut. de rat. aud. 40, E. — Then: a *judgment* or *utterance which involves a comparison*, Matth. 15, 15 in reference to v. 14: τυφλοὶ εἰσιν ὁδηγοὶ τυφλῶν; Mark 3, 23; Luke 5, 36; 6, 39; 14, 7, cf. v. 11; a *proverb*, so far as it is applied to any particular case, or gives opportunity for a comparison, e. g. Luke 4, 23: πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην. Ἰατρέ, θεράπευσον σεαυτόν; 1 Sam. 24, 14: καθὼς λέγεται ἡ παραβολή ἡ ἀρχαία· ἐξ ἀνόμων ἐξελεύσεται πλημμέλεια; Ez. 12, 22, 23; 18, 2, 3. Similar is 1 Chron. 7, 20: δώσω αὐτὸν εἰς παραβολὴν καὶ εἰς διήγημα ἐν πᾶσι τοῖς ἔθνεσιν; Deut. 28, 37; Ps. 44, 15: ἔθου ἡμᾶς εἰς παραβολὴν ἐν τοῖς ἔθνεσιν; Ps. 69, 12: ἐγενόμην αὐτοῖς εἰς παραβολήν.

He at whom men point with the finger, becomes a παραβολή, cf. Ps. 44, 15: κίνησιν κεφαλῆς ἐν τοῖς λαοῖς. The Hebr. לָשׁוֹן to which παραβολή corresponds in these, as in all the other passages, also denotes originally *comparison*, — both a complete parable and “a single figurative saying, a proverb, an example (Beispiel); — the last mentioned word expresses the essence of a proverb, which sets up a single case as the type of an entire genus,” Hupfeld in Ps. 44, 15. Cf. Fürst, Concord. s. v.; Delitzsch Zur Geschichte der jüd. Poesie, p. 196. It then denotes a *Song*, a *poem*, in which an example is set up for instruction or mockery Mic. 2, 4; Hab. 2, 6; Jer. 24, 9; Wisd. 5, 3: ὃν ἔσχομέν ποτε εἰς γέλωτα καὶ εἰς παραβολὴν ὀνειδισμοῦ; Tob. 3, 4. A word or discourse of deeper meaning which becomes intelligible through application or comparison, conjoined with αἶνιγμα, πρόβλημα etc., cf. Ps. 49, 5 לִשְׁמֵי הַדָּיָה. Ps. 78, 2; Prov. 1, 6: יִצְחָק וְלִשְׁמֵי, παραβολή καὶ σκοτεινός λόγος. So Ez. 24, 3; 17, 2; cf. Eccclus 3, 29: καρδία συνετοῦ διανοηθήσεται παραβολὴν, καὶ οὗς ἀκροατοῦ ἐπιθυμία σοφοῦ. Hence also e. g. of the sayings, of Balaam Num. 23, 7. 18; 24, 3. 15. Of ambiguous sayings, Eccclus. 13, 26; 38, 33. (Elsewhere לִשְׁמֵי is also rendered by παροιμία, θρήνος, προοίμιον Job 27, 1; 29, 1; 13, 12 etc.) Παραβολή serves therefore in the usage of the LXX to denote either a dictum whose significance arises either from application to, or derivation from a concrete case; or one whose proper meaning is not that expressed by the words, but must become clear from the intended application. For examples of the latter use, see Matth. 13, 35. 3. 10. 34; 22, 1; Mark 4, 2. 11. 33. 34; 12, 1; Luke 8, 4. 10. Christ used this mode of speech as the appropriate form for the μυστήρια τῆς βασιλείας τῶν οὐρανῶν (Matth. 13, 11) — a form which conceals from the one what it reveals to the other, Matth. 13, 11—17. The μυστήρια τῆς βασιλείας τῶν οὐρ. concern the kingdom of God in its relations to man and vice versa; accordingly relations and processes of the earthly life are used for the figurative, comparative setting forth of those mysteries. The next lower sphere serves to illustrate the next higher. Here lies at once the affinity and the difference between the parables of Christ and profane Greek parables, which are akin to the fable and the example. Aristot. rhet. 2, 20: εἰσὶ δ' αἱ κοινὰί πίστεις (means of conviction) δύο τῶ γενεῖ, παράδειγμα καὶ ἐνθύμημα. ἡ γὰρ γνώμη

μέρος ἐνθυμήματος ἐστίν. — — παραδειγμάτων δ' εἶδη δύο· ἐν μὲν γὰρ ἔστι παραδείγματος εἶδος τὸ λέγειν πράγματα προγεγενημένα, ἐν δὲ τὸ αὐτὸν ποιεῖν. τούτου δ' ἐν μὲν παραβολή, ἐν δὲ λόγοι, οἷον οἱ Αἰσώπειοι καὶ Διβυκοί. The difference between parables, examples, and fables is that the first illustrates by what is wont to happen, the second by what has happened; the last transfers the case in point to a lower sphere, and as it could not happen within that sphere the design and meaning are more easily discerned. Cf. Aristot. l. c.: ὅτι μὲν οὖν πορίσασθαι τὰ διὰ τῶν λόγων, χρησιμώτερα δὲ πρὸς τὸ βουλευσάσθαι τὰ διὰ τῶν πραγμάτων; Minucian. de argum. 731: διαφέρουσιν αἱ παραβολαὶ τῶν παραδειγμάτων, ὅτι τὰ μὲν παραδείγματα ἐξ ἱστορίας λαμβάνεται, αἱ παραβολαὶ δὲ ἄνευ ἱστορίας καὶ ἀορίστως ἐκ τῶν γιγνομένων. — In point of form the parables of Christ are more like fables than what were termed parables; for in the fable the circumstances of one sphere are transferred to another, whose own circumstances are totally different; whereas in the parable some particular set of circumstances or position of things, some possible event, is employed to illustrate what the speaker wishes to explain or communicate. Cf. the example of a parable quoted by Aristotle. To this idea of parable would answer the sayings which involve a comparison, adduced above, Matth. 13, 18; 15, 15; 24, 32 etc. The parables of Christ so styled κατ' ἐξοχ. are only detailed comparisons; cf. Luke 12, 41; 21, 29; but form as such an independent group. Matth. 13, 18. 24. 31. 33. 36. 53; 21, 33. 45. Mark 4, 10. 13; 7, 17; 12, 12. Luke 8, 9. 11; 13, 6; 15, 3; 18, 1. 9; 19, 11; 20, 9. 19.

. In Hebr. 9, 9 ἡ πρώτη σκηνή is termed a παραβολή, because it is referred to, not on its own account, in which case either παράδειγμα or ὑπόδειγμα would have been used, but for the sake of its significance; so far as it has no independent worth, but only serves (as a σκιά τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴ ἢ εἰκὼν τῶν πραγμάτων) in the way of comparison to illustrate the truth: — indeed its cultus corresponded to this its character (καθ' ἣν — προσφέρονται). On the difference between παραβ. and type vid. τύπος.

In Hebr. 11, 19: ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο, some explain ἐν παραβολῇ = παραβολῶς, as ἐν ἀλληθείᾳ = ἀληθῶς, ἐν τάχει = ταχέως, which cannot be shown to denote any-

thing but *bold, venturesome, temerario ausu*: e. g. παραβόλως διδούς αὐτὸν εἰς τοὺς κινδύνους Polyb. 3, 17, 8; παραβόλως διεκόμεσαν τοὺς ἄνθρας 1, 20, 14 etc.; vid. Raphel, Bleek on Heb. 11, 19. But even if the subst. παραβολή in Plut. Arat. 22: διὰ πολλῶν ἐλιγμῶν καὶ παραβολῶν περαινόντος πρὸς τὸ τεῖχος denote *bold enterprise* — Pape, Wörterbuch etc., Tholuck — and not synon. ἐλιγμός, deviations from the straight course, analogously to the use of the word of the ellipse (? Delitzsch) — the prominence given to ἐν παραβολῇ as a special feature, by means of καὶ would be inexplicable. On the contrary, this prominence becomes intelligible if we take it in the sense of *similitude*, as in 9, 9; for then we are not merely told that Abraham received Isaac back, but as a special and chief feature of the reward of faith, that he received him again ἐν παραβολῇ. The receiving of Isaac back again is to be regarded as a similitude and has a special significance, to wit, — as expositors maintain, so far as it is a confirmation of the faith of Abraham, — ὅτι ἐκ νεκρῶν ἐγείρειν δυνατός ὁ Θεός; cf. v. 35 coll. 1 Kings 17, 23; 2 Kings 4, 36. In connection, however, with the description given of Abraham's faith, the reference to this deliverance of Isaac as a kind of return from the dead or as a pledge to Abraham that there will be a resurrection, would be very feeble; cf. Rom. 4, 17. It is better to explain ἐν παραβολῇ with reference to the expression of Abraham's faith and Messianic hope occasioned by his reception of Isaac, אֱבְרָהָם אֵלֶּיךָ Gen. 22, 14; and to the renewed confirmation of the Messianic promise that was thereupon received v. 16—19. Here lies the *significance of the event*, and this its peculiar significance is referred to in the words καὶ ἐν παραβολῇ ἔκομ. (This may perhaps throw light also on John 8, 56.)

Βάπτω, *immerse*, John 13, 26; cf. Ruth 2, 14. Luke 16, 24: βάπτειν τὸ ἄκρον τοῦ δακτύλου ὕδατος, cf. II. 5, 6: λελουμένος ὠκεανοῖο, and in Arat. 651. 858. 951: βάπτειν ὠκεανοῖο, ποταμοῖο, elsewhere with εἰς. Vid. Bernhardt, Synt. 168; Winer 30, 8. The Gen. may be explained from the more complete expression βάπτειν τὸ ἀπὸ τινος Exod. 12, 22; Lev. 14, 16; Dan. 4, 30, cf. Josh. 3, 16 = to make wet by immersion. LXX = מִבְּבֵשׁ. — Then = to dye by dipping, Apoc. 19, 13: ἱμάτιον βεβαμμένον αἵματι, cf. Hdt. 7, 67: εἵματα βεβαμμένα; Mosch.

1, 29: τὰ γὰρ πᾶσι βέβαπται; cf. Gen. 37, 31: ἐμόλυναν τὸν χιτῶνα τῷ αἵματι = לבלב. — Ἐμβάπτειν Matth. 26, 23. Mark 14, 20. (John 13, 26 L.) — Hence:

Βαπτίζω, aor. I pass. ἐβαπτίσθην; aor. I med. ἐβαπτισάμην only in Acts 22, 16; 1 Cor. 10, 2; *immerse*, *submerge*; often in later Gk. Plut. de superst. 166, A: βάπτισον σεαυτὸν εἰς θάλασσαν. LXX once = לבלב 2 Kings 5, 14: ἐβαπτίσαιτο ἐν τῷ Ἰορδάνῃ. Metaphor. e. g. Plut. Galb. 21: ὀφλήμασι βεβαπτισμένος, cf. Is. 21, 4: ἡ ἀνομία με βαπτίζει = תטב.

The peculiar N. T. and Christian use of the word to denote *immersion*, *submersion* for a religious purpose = baptize, John 1, 25: τί οὖν βαπτίζεις; may be pretty clearly traced back to the Levitical washings, Hebr. קטר Lev. 14, 8. 9; 15, 5. 6. 7. 8. 10. 11. 16. 18. 21. 22. 27; 17, 15; 15, 13; 16, 4. 24. 26. 28; Num. 19, 7. 19; Exod. 19, 10; 29, 4; 40, 12, for which LXX = λούεσθαι, cf. Acts 22, 16: βάπτισαι καὶ ἀπόλυσαι τὰς ἁμαρτίας σου. For according to Mark 7, 4; Luke 11, 38; Heb. 9, 10; Eccles. 34, 10: βαπτιζόμενος ἀπὸ νεκροῦ, βαπτίζειν appears to have been at that time the technical term for these washings; cf. Matth. 15, 2: νίπτεσθαι, for which Mark 7, 4 has βαπτίζεσθαι. (Out of these washings certainly arose also the baptism of proselytes, which according to the testimonies as to its age, cannot have suggested the New Testam. βαπτίζειν. Vid. Schneckenburger, Ueber das Alter der jüdischen Proselytentaufe, 1828; Wiener, Realwört. s. v. Proselyten: — "Josephus, Philo and the older Targumists never allude to the baptism of Proselytes, properly so termed, — a baptism which was deemed as essential as circumcision, — although they had frequent opportunities of doing so." — Leyrer in Herzog's Realencyclopaedie 12, 242 ff.) As the terms מביילה, מביילה were used in post-biblical Hebrew, rather than the Biblical word קטר, to denote these washings, and the former had already been rendered βάπτεις by the LXX (vid. supra), it is intelligible enough how this use arose. Cf. 2 Kings 5, 10 where v. 14 βαπτίζειν. Expressions like Is. 1, 16 and prophecies like Ez. 36, 25; 37, 23 ff.; Zech. 13, 1 were suggested by the Levitical washings. These washings again and the prophecies in question, are connected with the purification which followed on and completed the act of expiation or cleansing from sin; cf. s. v. καθαρίζω, καθαρισμός; cf. Rom. 8, 5—22; Lev. 13, 14; Exod.

19, 14; also 1 John 5, 6: οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος κτλ. Heb. 10, 22. 23: ῥεραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς καὶ λελουμένοι τὸ σῶμα ὕδατι καθαρῷ. This is the reason also why βαπτίζειν in itself was not a thing unknown to the Jews; and why they did not consider it right for every one to come forward as John the Baptist did, John 1, 25. For what was unusual in John was, that he performed the βαπτίζειν on others, whereas the law required such lustrations to be accomplished by every one for himself. His was an act which only had a parallel in Lev. 8, 6 and could not but call to mind the prophecies in question; and indeed the Rabbis testify (vid. Lightfoot, Horae Hebr. in John 1, 25) that corresponding expectations were entertained e. g. concerning the future of Elias. Kimchi on Zech. 9, 6 says: "tradunt Rabbini: Elias purificabit nothos eosque restituet congregationi."

By βαπτίζειν, therefore, we must understand *a washing whose design*, like that of the theocratic washings and purifications, *was to purge away sin*. Cf. John 3, 25 ff. where both the baptism of Jesus and that of John are included under the idea of καθαρισμός. Hence Matth. 3, 6: ἐβαπτίζοντο — ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν; Mark 1, 4: ἐγένετο Ἰωάννης ὁ βαπτίζων ἐν τῇ ἐρήμῳ κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. Cf. Luke 3, 3; Acts 2, 38: βαπτισθήτω ἕκαστος ὑμῶν — εἰς ἄφεσιν ἁμαρτιῶν; Acts 22, 16: βαπτίσαι καὶ ἀπόλυνσαι τὰς ἁμαρτίας σου; 1 Pet. 3, 21 vid. s. v. βάπτισμα. So far, therefore, there is no difference between the baptism of John and Christian baptism, as both aim at the ἄφεσις ἁμ. The expression βαπτίζω ὑμᾶς ἐν ὕδατι εἰς μετάνοιαν Matth. 3, 11 means nothing more than Mark 1, 4: βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν and Acts 2, 38: Μετανοήσατε καὶ βαπτισθήτω κτλ., vid. supr. Not as though μετάνοια were to be worked by this baptism in the place of ἄφεσις, but ἄφεσις cannot be without μετάνοια; without which also no one can enter the kingdom of Heaven; it is required too of all who come to baptism Matth. 3, 2. 8; Acts 2, 38; it remains accordingly the distinctive characteristic of those who are baptised for the remission of sins. To bring about such μετάνοια John appeared βαπτίζων ἐν ὕδατι; and the expression in Matth. 3, 11 is selected instead of εἰς ἄφεσιν ἁμ. in view v. 7. 8. The expression implies notwithstanding that there is a distinction between the

baptism of John and that of the Messianic Church, in which *μετάνοια* is appropriated by *πίστις*. The Baptism of John is styled κατ' ἐξ. the βάπτισμα μετάνοιας in Mark 1, 4; Luke 3, 3; Acts 13, 24; 19, 4; — we might accordingly designate Christian baptism βάπτισμα πίστεως, coll. Acts 19, 4. 5: Ἰωάννης μὲν ἐβάπτισεν βάπτισμα μετανοίας, τῷ λαῷ λέγων εἰς τὸν ἐρχόμενον μετ' αὐτὸν ἵνα πιστεύσωσιν, τοῦτ' ἐστὶν εἰς τὸν Ἰν. ἀκούσαντες δὲ ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ κυρίου Ἰν. Acts 8, 12. 13. The difference lies, however, not in the βαπτίζειν which was in all cases a washing unto purification from sin; but in the temporal relation thereof to Jesus Christ. For all depends on what is had in view at the immersion or washing; Acts 19, 3: εἰς τί οὖν ἐβαπτίσθητε; οἱ δὲ εἶπαν· εἰς τὸ Ἰωάννον βάπτισμα; v. 5: ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ κυρίου Ἰν; 1 Cor. 1, 13: ἥ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε; v. 15: ἵνα μὴ τις εἴπῃ ὅτι εἰς τὸ ἐμὸν ὄνομα ἐβαπτίσθητε; 10, 2: πάντες εἰς τὸν Μωϋσῆν ἐβαπτίσαντο, on which cf. Exod. 14, 31: וַיִּבְרָךְ יְהוָה אֶת-יִשְׂרָאֵל בַּיּוֹם הַהוּא. What is in question is a relation into which the candidates for baptism are to be brought; as also in the case of εἰς μετάνοιαν, εἰς ἄφεσιν ἁμαρτιῶν, εἰς ἕν σῶμα ἐβαπτίσθημεν 1 Cor. 12, 13, expressions which differ from those previously mentioned only as the relation to a person differs from that to a thing. Εἰς is invariably used in an ideal sense. That the local force of the preposition must not be pressed, as though it ought to be explained in analogy with Mark 1, 9: ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην, is plain from the expressions last adduced, especially from 1 Cor. 10, 2: πάντες εἰς τὸν Μωϋσῆν ἐβαπτίσαντο ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσῃ; Matth. 3, 11: ἐν ὕδατι εἰς μετάνοιαν. A complete explanation is thus furnished of Rom. 6, 3. 4: ὅσοι ἐβαπτίσθημεν εἰς Χν Ἰν, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν· συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον. Further conjoined with εἰς in Matth. 28, 19: εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος; Gal. 3, 37: ὅσοι εἰς Χν ἐβαπτίσθητε, Χν ἐνεδύσασθε; Acts 8, 16: εἰς τὸ ὄνομα τοῦ κυρίου Ἰν. The other connections also ἐπὶ τῷ ὀνόματι Ἰν Acts 2, 38; ἐν τῷ ὄν. τοῦ κυρίου Acts 10, 48, in which the word occurs, are favourable to this explanation, so far as they show that what the word was designed to indicate was, so far as εἰς was used, the

relation into which the baptised were placed; so far as *ἐπί* and *ἐν* were used the basis or ground on which baptism was administered. The *βαπτίζεσθαι ὑπὲρ τῶν νεκρῶν* in 1 Cor. 15, 29 is a baptism on account of the dead; *ὑπὲρ* assigns the motive, as often in Prof. and N. T. Greek; cf. Rom. 15, 8. Plat. Conviv. 208, D. *ὑπὲρ ἀρετῆς ἀθανάτου καὶ τοιαύτης δόξης εὐκλεοῦς πάντες πάντα ποιοῦσιν*. It is not said that the baptism was for the advantage of the dead, but that the dead, so far namely as they will rise again, give the living occasion to be baptised; cf. Acts 17, 32; that those who have undergone baptism for such a reason, have no hope (*τί ποιήσουσιν*) and have therefore been baptised in vain (*τί καὶ βαπτίζονται*), if the dead do not rise at all. *Βαπτίζεσθαι ὑπὲρ τῶν νεκρῶν* is parallel, therefore, with *τί καὶ ἡμεῖς κινδυνεύομεν* (v. 30), *εἰ νεκροὶ οὐκ ἐγείρονται* v. 29. 32.

Metaphorical use of *βαπτίζειν* in Matth. 3, 11: *βαπτ. ἐν πνεύματι ἁγίῳ καὶ πυρὶ* opp. *ἐν ὕδατι εἰς μετάνοιαν*, cf. Luke 3, 16; John 1, 33. That the meaning, "wash unto purification from sin" is metaphorical and not that of "immerse", is clear from the contraposition of *ἐν ὕδ.* and *ἐν πν.*, by which the two baptisms are distinguished from each other. Both in the case of John and of the Messiah the question was one of washing for purification from sin; which the former effected by means of water, the latter by means of the Holy Spirit and Fire; cf. Ez. 36, 25-27; Mal. 3, 2. 3; Is. 6, 6. 7. (It makes no material difference, whether *ἐν* be taken locally or instrumentally; it is the *former*, when *βαπτίζειν* (baptize) has the sense of *dép, immerse* (a streaming over?). No distinction is drawn between the baptism which Christ adopted from John and transmitted to his disciples, and John's own baptism; it is only said what Messiah's work is in relation to John's, cf. Acts 1, 5. It follows, however, (coll. Acts 2, 38) that the baptism enjoined by Christ, not pointing to something future but to something present (Acts 19, 4. 5), must have conjoined with the use of water, the element of which John had opened up the prospect; in other words that it was a baptism *ἐν ὕδατι καὶ πνεύματι* or *πυρὶ*, cf. John 3, 5.

The use of the word in Luke 12, 50: *βάπτισμα δὲ ἔχω βαπτισθῆναι*; Mark 10, 38. 39: *τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε* was probably suggested by O. T. expressions like Ps. 69, 2. 3. 15. 16; Ps. 42, 7; 124, 4. 5; 144, 7; Is. 43, 2,

cf. Apoc. 12, 15, not by its employment in the sense to baptise for purification from sin, in opposition to Mark 10, 39, as Theophyl. on Matth. 20, 22: *βάπτισμα ὀνομάζει τὸν θάνατον αἰτιοῦ, ὡς καθαρικὸν ὄντα πάντων ἡμῶν*, assumes. — The Active and Passive occur in Matth. 3, 11. 13. 14. 16; 28, 19; Mark 1, 4. 8; 6, 14; 10, 38. 39; 16, 16; Luke 3, 16; John 1, 25. 26. 28. 31, 33; 3, 22. 23. 26; 4, 1. 2; 10, 40; Acts 1, 5; 8, 16. 36. 38; 10, 47. 48; 11, 16; 19, 3. 4; Rom. 6, 3; 1 Cor. 1, 13—17; 12, 13; Gal. 3, 27. The Middle = *let oneself be baptised*; with the Aor. I both Pass. and Midd. (cf. Krüger, § 52, 6, 1. 4, cf. Matth. 3, 13. 14; Mark 10, 38. 39; 16, 16; Luke 11, 38 for the notion that in this case, the Middle is properly a Mid. Passive and that the verbs in question, owing to the affinity between this meaning and that of the Pass., hover between the pass. and mid. aor.; Acts 22, 16; 1 Cor. 10, 2), Matth. 3, 6; Mark 1, 5. 9; Luke 3, 7. 12. 21; 7, 29. 30; 12, 50; John 3, 23; Acts 2, 38. 41; 8, 12. 13; 16, 15. 33; 18, 8; 22, 16; 1 Cor. 10, 2 (where L. reads *ἐβαπτίσθησαν* inst. of *ἐβαπτίσαντο*, — the Mid. to be explained with a regard to Exod. 14, 31); 1 Cor. 15, 29.

Βαπτισμός, ὁ, *the Washing*, Mark 7, 4. 8: *ποτηρίων κτλ.* (v. 8 om. T. cod. Sin.) vid. sup. *βαπτίζειν*; Heb. 9, 10: *διάφοσοι βαπτισμοί* as constituents of the *δικαιώματα* of the O. T. law; Heb. 6, 2: *βαπτισμῶν διδασχὴ* as a constituent of the ὁ *τῆς ἀρχῆς τοῦ Χυ λόγος*. Accordingly it is less probable that the writer referred to Christian baptism in distinction from O. T. lustrations, than to the difference and relation between Christian baptism and that of John, — a difference which would often need to be discussed. Vid. John 3, 25 ff.; Acts 18, 25; 19, 3—5. *Βαπτισμός* denotes the act as a fact; *βάπτισμα* the result of the act. Hence the former word is suitable as a designation of the institution. Jos. Ant. 18, 5. 2 uses *βαπτισμός* of the baptism of John. Otherwise like *βάπτισμα*, *βαπτιστής*, *βαπτιστήριον* it is used exclusively by Bibl. and Eccl. writers.

Βάπτισμα, τό, *Baptism*, i. e. Washing unto purification from sin: Of the baptism of John τὸ β. *Ἰωάννου* Matth. 3, 7; Mark 11, 30; Luke 7, 29; 20, 4; Acts 1, 22; 18, 25; 19, 3; = *βάπτισμα ὃ ἐκήρυξεν Ἰωάννης* Acts 10, 37; cf. 13, 24. Designated β. *μετανοίας* Mark 1, 4; Acts 13, 24; 19, 4, more

completely β. μεταν. εἰς ἄφεσιν ἁμαρτιῶν Luke 3, 3, so far as μετάνοια being both condition and result, conferred on it a peculiar character, vid. βαπτίζειν. Baptism unto Christ in Rom. 6, 4: β. εἰς τὸν θάνατον Χυ Ιν, so far as cleansing from sin is effect of the death of Christ, cf. 1 John 1, 7: τὸ αἷμα Ιν καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας; 1 Pet. 1, 2: θαντισμὸς αἵματος Ιν Χυ, cf. Rom. 6, 5. 6, and accordingly connects baptism, as a washing unto purification from sin, with the death of Christ. Col. 2, 12: συνταφέντες τῷ Χῳ ἐν τῷ βαπτίσματι, as in Rom. 6, 4: συνετάφημεν αὐτῷ διὰ τοῦ β.; Eph. 4, 5: ἐν βάπτισμα counted among the momenta constituting Christian fellowship. 1 Pet. 3, 12: ὁ (sc. ὕδωρ) καὶ ὑμᾶς ἀντίτυπον νῦν σώζει βάπτισμα, οὐ σαρκὸς ἀπόθεσις ῥύπον, ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς Θεόν. As the passage treats of the effect of water in baptism (σώζει), it will not do to explain the words συνειδ. ἀγ. ἐπερώτημα εἰς Θεόν either (with Hofmann and Schott) as "the request or petition for a good conscience directed to God;" or as, "Vow of a good conscience" (gen. subj. or obj.), which is based on the transference of a Latin idiom by the Roman Jurists (= stipulatio). Ἐπερώτημα in Hdt. 6, 67: Thuc. 3, 53. 68 = Question; may also denote the thing to which the question relates (Matth. 16, 1), as αἵτημα denotes both the petition and the res petita Luke 23, 24; 1 John 5, 14: καύχημα the boast and the object thereof 2 Cor. 1, 14; Phil. 2, 14; δώρημα etc. Συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς Θεόν is that which has been asked from God as pertaining to a good conscience; not, as Hofmann thinks (Weissagung und Erfüllung 2, 234), the requested happiness of a good conscience, but that which has been prayed for as constituting a good conscience. That ἐπερώτημα may be used in this sense, is evident both from Dan. 4, 14 where ~~ἡτοίμα~~ = ἐπερώτημα, what is demanded (i. e. something determined, Decree?) and from the legal use which was suggested by the meaning "something asked" (vid. Brückner in De Wette in Loc). The use of ἀπόθεσις does not require us to suppose that baptism is conceived as the act of the person baptised, but only as an act performed on him.

Βαπτιστής, ὁ, the Baptist, i. q. ὁ βαπτίζων, as Tisch. cod. Sin. Mark 6, 24, cf. v. 14. Name of John suggested by the function committed to, and exercised by him, Matth. 21, 25;

Mark 11, 30; Luke 20, 4; John 1, 33: ὁ πέμψας με βαπτίζειν ἐν ὕδατι, cf. v. 25: τί οὖν βαπτίζεις, εἰ σὺ οὐκ ὁ Χρ. οὐδὲ Ἡλίας οὐδὲ ὁ προφήτης; Matth. 3, 1; 11, 11. 12; 14, 2. 8; 16, 14; 17, 13; Mark 6, 24. 25; 8, 28; Luke 7, 20. 28 (om. T.). 33; 9, 19.

Βασιλεύς, ἕως, ὁ, *King*, he who has rule over the people (accord. to some from βαίνω and λαός, with which Pape compares the German *Herzog*; accord. to others = βάσις τοῦ λαοῦ, "quod in eo velut fundata sit populi salus," Steph. Thes.; others again differently. Vid. Grotefend in Ersch u. Gruber's Encyclop. 8, 29). The idea connected with the word is that of Ruler, Governor; whilst τύραννος marks him as a despotic ruler. Plat. defin. 415, B: βασιλεὺς ἄρχων κατὰ νόμους ἀνυπεύθυνος; Xen. Mem. 3, 9. 10: βασιλεῖς δὲ καὶ ἄρχοντας οὐ τοὺς τὰ σκήπτρα ἔχοντας ἔφη εἶναι, οὐδὲ τοὺς ὑπὸ τῶν τυχόντων αἰρηθέντας, οὐδὲ τοὺς κλήρω λάχοντας, οὐδὲ τοὺς βιασαμένους, οὐδὲ τοὺς ἐξαπατήσαντας, ἀλλὰ τοὺς ἐπισταμένους ἄρχειν. — 1 Pet. 2, 13: ὑποτάγητε βασιλεῖ ὡς ὑπερέχοντι, cf. 1 Tim. 2, 2; John 19, 15: οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα, cf. Acts 17, 7. Hence, designation of every one in possession of a dominion, both of the Roman Emperor 1 Pet. 2, 13; 1 Tim. 2, 2, and e. g. of the Tetrarchs (Luke 3, 1) Matth. 2, 1; Acts 25, 13; of Aretas of Arabia 2 Cor. 11, 32. — Cf. Heb. 7, 1; 11, 23. 27; Apoc. 1, 5; 9, 11. God is designated μέγας βασιλεύς Matth. 5, 35, cf. Ps. 48, 3, so far as the sphere of His rule includes all things, Ps. 103, 19; Wisd. 6, 5; cf. 1 Tim. 1, 17: ὁ βασιλεὺς τῶν αἰώνων; Tob. 13, 6: εὐλογήσατε τὸν κύριον τῆς δικαιοσύνης καὶ ὑψώσατε τὸν βασιλέα τῶν αἰώνων, v. 10; cf. Heb. 1, 2; 11, 3 s. v. αἰών; 1 Tim. 6, 15: ὁ μόνος δυνάστης, ὁ βασιλεὺς τῶν βασιλευόντων καὶ κύριος τῶν κυριενόντων; Apoc. 15, 3: β. τῶν ἐθνῶν, cf. Ps. 47, 9. In this sense God is repeatedly designated King in the O. T., Exod. 15, 18; 2 Kings 19, 15; Jer. 10, 7. 10, and frequently in the Psalms, esp. Ps. 93—99; where, however, it must not be forgotten that both the revelation and the recognition of this His universal rule are reserved for the future Zech. 14, 9. 16; Is. 2. At present it manifests itself only in isolated cases; as for example, in judgments on

those who resist his plan of salvation. But especially is God a King in his relation to Israel; and that too not merely as the one who rules Israel, 1 Sam. 8, 7; 12, 12; Judges 8, 23; Deut. 33, 5; but so far as his relation to Israel is a manifestation of the relation in which he does, and designs to, stand to the whole world, Is. 24, 21—23, cap. 2, to wit, so far as he procures help and redemption, Is. 33, 22; Ps. 74, 12; cf. Dan. 6, 26. 27. He is King, in a special sense, within the economy of redemption, 43, 15; Lev. 25, 23; 26, 11. 12; Deut. 7, 6; 14, 2; as the one who carries out his saving purpose (Exod. 15, 18 and particularly Is. 52, 7) and thus binds the people to himself, makes them dependent on, and subject to himself—nay more, thus brings about a totally different state of the world from the preceding, Is. 2; Micah 4. Cf. 1 Cor. 15, 24—28, Dan. 2, 35. 45.

As the Messiah, Jesus is designated βασιλεύς, and indeed, in the first instance β. τῶν Ἰουδαίων Matth. 2, 2; Mark 15, 2. 9. 12. 18. 26; Luke 23, 3. 37. 38; John 18, 39; 19, 3. 14. 15. 19. 21; ὁ β. τοῦ Ἰσραὴλ Mark 15, 32; John 1, 50; 12, 13; cf. Luke 1, 32. 33; δώσει αὐτῷ κύριος ὁ Θεὸς τὸν θρόνον Δαυὶδ τοῦ πατρὸς αὐτοῦ, καὶ βασιλεύσει ἐπὶ τῶν οἰκον Ἰακώβ εἰς τοὺς αἰῶνας καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. This in connection with prophecies such as Is. 9, 6. 7; Dan. 7, 14; Ez. 34, 23; 37, 24; Jer. 33, 15; Zech. 9, 9; cf. Matth. 21, 5; John 12, 15. Hence Χριστὸς βασιλεύς Luke 23, 2; ὁ ἐρχόμενος βασιλεύς Luke 19, 38; cf. John 18, 37: βασιλεύς εἰμι ἐγώ; v. 36: ἡ βασιλεία ἣ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου. The Messiah is King, so far as he is called and sent to carry out the redeeming purposes of God concerning His people and finally concerning the world; in other words, as the representative of God, in which capacity he will restore the normal relation between God and His people, or the world, Jer. 33, 15. 16; Ezek. 34, 23. Hence his βασιλεία is not one which belongs to, or manifests itself in accordance with, the present organism of the world, so far as it reaches into the present (Luke 17, 21; 11, 30) it bears the same relation to its form in the future, as the Son of Man on earth bears to the same Son καθήμενος ἐπὶ θρόνου δόξης αὐτοῦ, who as a matter of course wears the title ὁ βασιλεύς Matth. 25, 34. 40. — Apoc. 17, 14; 19, 16 he is termed βασιλεὺς βασιλέων, κύριος κυρίων not merely to describe his power (1, 5: ὁ ἄρχων τῶν βασιλέων τῆς γῆς), but to mark

him as the one who is victorious over all opposing powers; cf. Apoc. 11, 17: *εἰληφας τὴν δυνάμιν σου τὴν μεγάλην καὶ ἐβασίλευσας*; 17, 12; Dan. 7, 14; 2, 35. 45; 1 Cor. 15, 25: *δεῖ γὰρ αὐτὸν βασιλεύειν ἄχρις οἷ ὃ ἢ πάντα τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ*.

In Apoc. 1, 6 according to the majority of testimonies, we must read *ἐποίησεν ἡμᾶς βασιλείαν, ἱερεῖς τῷ Θεῷ* inst. of *βασιλεῖς πτλ.*, on the contrary 5, 10: *ἐποίησας αὐτοὺς βασιλεῖς καὶ ἱερεῖς* accord to most authorities, where Lach. Tisch. accord. to Cod. A also read *βασιλείαν*. Cf. Apoc. 20, 4. 6; 22, 5; Dan. 7, 27; Gen. 12, 3; 18, 18; James 1, 18.

Βασιλείος, *ον*, *royal, belonging to, destined or suitable for the King*, e. g. *Θρόνος, πορφύρα*. The sing. (Xen.) and the plur. neuter (Luke 7, 25) = *Royal Palace*. — In 1 Pet. 2, 9 *βασιλεῖον ἱεράτευμα* corresp. to the Hebr. *מַמְלֶכֶת כֹּהֲנִים* Exod. 19, 6. Here the explanation (coll. Apoc. 5, 10; 20, 4. 6) suggests itself readily — “a priesthood called to royal dominion or clothed with royal dignity.” Nor is the meaning of the adj. *βασιλείος* opposed thereto; cf. e. g. Hdt. 1, 35: *ἀνὴρ γένεος τοῦ βασιλίου*. On the other hand, however, this explanation does not correspond to the Hebrew text, which describes Israel as the people, whose King is God. Cf. s. v. *βασιλεύς*; *מַמְלֶכֶת* is med. in this sense in 1 Kings 18, 10; and is more precisely defined as a nation of priests, cf. Apoc. 1, 6.

Βασιλεία, *ή*, *the royal dominion*; design. both of the power and the form of government and, especially in later writers, of the *territory*, the *kingdom*. Suid: *τὸ ἀξίωμα καὶ τὸ ἔθνος βασιλευόμενον*; Xen. mem. 4, 6, 12: *βασιλείαν δὲ καὶ τυραννίδα ἀρχὰς μὲν ἀμφοτέρως ἡγεῖτο εἶναι, διαφέρειν δὲ ἀλλήλων ἐνόμιζε. τὴν μὲν γὰρ ἐκόντων τε τῶν ἀνθρώπων καὶ κατὰ νόμους τῶν πόλεων ἀρχὴν βασιλείαν ἡγεῖτο, τὴν δὲ ἀκόντων τε καὶ μὴ κατὰ νόμους, ἀλλ' ὅπως ὁ ἀρχὼν βούλοιτο, τυραννίδα*. — I. Designation of *power* in the New Test. Apoc. 12, 10; 17, 18: *ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλέων τῆς γῆς*. Also probably in 17, 12: *οἵτινες βασιλεῖον οὕτω ἔλαβον, ἀλλ' ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμβάνουσιν*, cf. v. 17: *δοῦναι τὴν βασιλείαν αὐτῶν τῷ Θηρίῳ*. Further Apoc. 1, 9: *συγκοινωνὸς ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ ἐν Χρῆστι*; v. 6: *ἐποίησεν ἡμᾶς βασιλείαν πτλ.*, cf.

5, 10; 20, 4. 6; 22, 5; Dan. 7, 27. As ἐγένετο ἡ βασιλεία τοῦ κόσμου τοῦ κυρίου ἡμῶν in 11, 15 would appear to be = "dominion over the world," one will be disposed to take it in the same sense in the only other passage Apoc. 16, 10: ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτισμένη, so that in the Apoc. βασιλεία would always denote *royal power*, or *glory*. It occurs besides in this sense in 1 Cor. 15, 24: ὅταν παραδίδῃ τὴν βασιλείαν τῷ Θεῷ καὶ πατρί; Luke 1, 33: βασιλείας αὐτοῦ οὐκ ἔστι τέλος.

II. In the remaining passages βασιλεία denotes *sphere of rule*, *kingdom*; Matth. 4, 8; Luke 4, 5: ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης, τοῦ κόσμου; Matth. 12, 25 ff.: πᾶσα βασιλεία μερισθεῖσα, — πᾶσα πόλις κτλ.; cf. Mark 3, 24; Luke 11, 17. 18. — Matth. 24, 7: ἐγερθήσεται βασιλεία ἐπὶ βασιλείαν; Mark 6, 23; 13, 8; Luke 19, 12. 15; 21, 10. In the N. T. it occurs principally in the expression ἡ βασιλεία τοῦ Θεοῦ, for which Matth. has, except in 6, 10. 33; 12, 28; 21, 31. 43 always ἡ βασ. τῶν οὐρανῶν. The same also absolutely ἡ βασιλεία Matth. 8, 12; 13, 38; 24, 14; Luke 12, 32. It thus denotes the *sphere of God's rule*, or that *order of things* (cf. opp. κόσμος John 18, 36), in which *His will*, i. e. according to what was remarked under βασιλεὺς, especially His saving purposes (the fulfilment of his promises) are fulfilled and seen to be so. Cf. Luke 16, 16: ὁ νόμος καὶ οἱ προφῆται μέχρι Ἰωάννου ἀπὸ τότε ἡ βασ. τ. Θεοῦ εὐαγγελίζεται (vid. εἰαγγέλιον); Mark. 15, 43: προσδεχόμενος τὴν βασ. τ. Θεοῦ; Luke 23, 51: προσδέχετο τὴν βασιλείαν τοῦ Θεοῦ; Luke 17, 20: πόποτε ἔρχεται ἡ βασιλεία τ. Θεοῦ; Matth. 25, 34: κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν κτλ. As the matter in hand is the realization of the saving purposes of God as proclaimed by the Prophets, we at once understand why the preaching of the Gospel commenced: ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν Mark 1, 15; Luke 10, 9. 11; cf. Matth. 3, 2; 4, 17; 10, 7, to which the petition corresponds: ἐλθέτω ἡ βασιλεία σου Matth. 6, 10; Luke 11, 2; so also the proof adduced in Matth. 12, 28: εἰ δὲ ἐν πνεύματι Θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἐφθασεν ἐφ' ὑμᾶς ἡ βασ. τ. Θεοῦ; cf. Luke 11, 20. This explains also the emphasis laid on the distinction between the redemptive economy of the Old and that of the New Test. Matth. 11, 11; Luke 7, 28. Hence the kingdom of God formed the contents and subject of evangelical preaching and instruction, Acts 19, 8;

explained from its connection with the entire course of the history of redemption or revelation Acts 28, 31: οἷς ἐξετίθετο διαμαρτυρόμενος τὴν βασιλείαν τοῦ Θεοῦ, πείθων τε αὐτοὺς περὶ τοῦ *Ἰν* ἀπὸ τε τοῦ νόμου Μωυσέως καὶ τῶν προφητῶν. Cf. Luke 4, 43: ὅτι καὶ ταῖς ἐτέραις πόλεσιν εὐαγγελίσασθαι με δεῖ τὴν βασ. τ. Θ., ὅτι ἐπὶ τοῦτο ἀπεστάλην. The combinations εὐαγγελίσασθαι τὴν β. τ. Θ. further in Luke 8, 1; 16, 16; Acts 8, 12; cf. τὸ εὐαγγέλιον τῆς β. τ. Θ. Mark 1, 14; Matth. 4, 23; 9, 35; 24, 13 (εὐαγγ. the message of the fulfilment of the promise of salvation; correlate to ἐπαγγελία the promise of salvation); κηρύσσειν τὴν β. τ. Θ. Luke 9, 2; Acts 20, 25; 28, 31; λαλεῖν περὶ τῆς β. τ. Θ. Luke 9, 11; διαγγέλλειν τὴν β. τ. Θ. Luke 9, 60; λέγειν τὰ περὶ τῆς β. τ. Θ. Acts 1, 3; 19, 8; τὰ μυστήρια τῆς β. τ. Θ. Luke 8, 10; Mark 4, 11; Matth. 13, 11; v. 19: ὁ λόγος τῆς β. To the fact that the kingdom of God offers the realization of the divine purpose of salvation, it is due that Christ and his disciples not only preached, but worked miracles whilst preaching, Matth. 12, 28; Luke 10, 9; Matth. 9, 35; Luke 9, 2 etc.; for the connection between miracles and salvation in the kingdom of God corresponds to the connection, either expressed or presupposed, between sin and death in the world (cf. Cremer's Ueber die Wunder im Zusammenhange der göttlichen Offenbarung. Barmen 1865). Hence the expectation of great blessedness in the kingdom of God Luke 14, 15: μακάριος ὃς φάγεται ἄρτον ἐν τῇ β. τ. Θ.; cf. 13, 29: ἀνακληθήσονται ἐν τῇ β. τ. Θ.; Matth. 8, 11; cf. Matth. 16, 19: δώσω σοι τὰς κλεῖδας τῆς β. τῶν οὐρ.; 23, 14: κλείετε τὴν βασ. τῶν οὐρ.; 21, 43: ἀρθθήσεται ἀφ' ὑμῶν ἡ β. τ. Θ.

So far as the saving designs of God have already found their realization with and in Christ, it is said: ἡ β. τ. Θ. ἐν τῷς ὑμῶν ἐστίν Luke 17, 21, cf. John 1, 26: μέσος ὑμῶν στήκει, ὃν ὑμεῖς οὐκ οἴδατε; Luke 11, 20; Matth. 12, 28. But so far as this realization first becomes manifest when Christ's work is completed, the kingdom of God is spoken of as yet to be revealed, with the tacit assumption that this can only take place after the appearance of Christ. Cf. Luke 19, 11: διὰ τὸ ἐγγὺς εἶναι Ἱερουσαλὴμ αὐτὸν καὶ δοκεῖν αὐτοῦς ὅτι παραχρῆμα μέλλει ἡ β. τ. Θ. ἀναφαίνεσθαι (cf. v. 38). So Mark 9, 1: ἕως ἃν ἴδωσιν τὴν β. τ. Θ. ἐληλυθυῖαν ἐν δυνάμει; Luke 9, 27; Matth. 16, 28. In this sense it is future for Christ also, Luke 22,

16. 18. 30; Matth. 26, 29; Mark 14, 25; Luke 23, 42. It is designated the kingdom of Christ in Matth. 16, 28 coll. Mark 9, 1; Luke 9, 27; Matth. 20, 21; Luke 22, 29. 30 coll. 16, 16; 23, 42; cf. Eph. 5, 5: ἡ βασ. τοῦ Χυ καὶ Θεοῦ; 2 Tim. 4, 1. 18; Heb. 1, 8, so far as it is the Messiah who executes the redeeming will of God and with whose person accordingly the new order of things is necessarily connected; vid. sub βασιλεύς.

When therefore Christ says ἡ βασ. ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου, John 18, 36, his meaning is that the present order of things (κόσμος) does not set forth the glory (vid. δόξα) and saving purpose of God; for which reason the kingdom of God is styled in Matth. ἡ βασ. τῶν οὐρανῶν, cf. 2 Tim. 4, 18: ῥύσεται με ὁ κύριος ἀπὸ παντὸς ἔργου πονηροῦ καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον, by which both the natural and moral antagonism between it and the world is expressed (vid. οὐρανός), cf. 1 Cor. 15, 50: σὰρξ καὶ αἷμα βασιλείαν τ. θ. κληρονομῆσαι οὐ δύνανται; Luke 17, 20: οὐκ ἔρχεται ἡ β. τ. θ. μετὰ παρατηρήσεως, most strongly emphasized in John 3, 3: ἐὰν μὴ τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν β. τ. θ. (cf. s. vv. ἄνωθεν, ὕδωρ, πνεῦμα); Matth. 18, 3. 4; 19, 12. 14. 23. 24; Mark 10, 14. 15. 23—25; Luke 18, 16. 17. 24. 25. 29; 1 Cor. 6, 9. 10; Gal. 5, 21; Eph. 5, 5. On the ground of this relation to the present state of the world, allusion is made to τὰ μυστήρια τῆς βασ. τῶν οὐρ. Matth. 13, 11; Luke 8, 10, or to the μυστήριον τῆς β. τ. θ.; Mark 4, 11, concerning which it is said: ἐκείνοις τοῖς ἔξω ἐν παραβολαῖς (q. v.) τὰ πάντα γίνεται. — Matth. 13, 24. 31. 33. 44. 45. 47; 18, 23; 20, 1; 22, 2; 25, 1; Mark 4, 26. 30; Luke 13, 18. 20. As the ultimate goal of the divine plan of redemption the β. τ. θ. is also the goal of human life and effort, so far as they submit to be determined by the truth and revelation of God; hence Matth. 6, 33: ζητεῖτε δὲ πρῶτον τὴν β. τ. θ.; Luke 12, 31; cf. v. 32: εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν; cf. 1 Thess. 2, 12: τοῦ καλοῦντος ἡμᾶς εἰς τὴν ἐαυτοῦ βασιλείαν καὶ δόξαν. Hence εἰσερχεσθαι εἰς τὴν β. τ. θ. Matth. 5, 20; 7, 21; 18, 3; 19, 23. 24; Mark 9, 47; 10, 15. 23. 24. 25; Luke 18, 24; John 3, 5; Acts 14, 22, which corresponds to σωθῆναι in Mark 10, 26, cf. 2 Tim. 4, 18, and to ζωὴν αἰώνιον κληρονομεῖν in Mark 10, 17 — (so that there is a close connection between the σωτηρία or the ζωὴ αἰώνιος and

the βασιλ. τ. θ.) *Κληρονομεῖν τὴν β. τ. θ.*; 1 Cor. 6, 9, 10; 15, 50; Gal. 5, 21; Eph. 5, 5; James 2, 5; in the Gospels only in Matth. 25, 34; but cf. *αὐτῶν ἐστὶν ἡ β. τ. οὐρ.*; Matth. 5, 3, 10; 19, 14; Mark 10, 14; Luke 6, 20, as also Matth. 21, 31: *οἱ τελῶναι — προάγουσιν ὑμᾶς εἰς τὴν β. τ. θ.*; Mark 12, 34: *οὐ μακρὰν εἶ ἀπὸ τῆς β. τ. θ.*; Luke 9, 62: *εὐθὺς τῇ β. τ. θ.* On the expression *υἱοὶ τῆς β.* Matth. 8, 12; 13, 38 vid. sub *υἱός*. The reason why the β. τ. θ. is represented both as *present*, e. g. in Matth. 11, 12; 12, 28; 21, 43; Luke 16, 16, 17; Rom. 14, 17; Col. 1, 13; 4, 11; Heb. 12, 28; and *future*, e. g. in Matth. 25, 34; Luke 21, 31; 1 Cor. 15, 50; 2 Thess. 1, 5; 2 Tim. 4, 1 is that the N. T. writers everywhere view the blessings of salvation as, although attainable now or in this world, still appertaining to another order of things, accordingly to the future, so far as there is an antagonism between them and *κόσμος οὗτος* (John 18, 36; cf. 2 Pet. 3, 13; Heb. 6, 5), which here prevents their full development. For example, John speaks of *ζωή*, *ζωὴ αἰώνιος* as a thing not merely of the future, but possessed now beforehand. The future, whose possession is now disputed by the present, belongs to the β. τ. θ. as the *βασ. τοῦ οὐρ.* It was here, ere it drew nigh, Matth. 25, 34: *κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλ. ἀπὸ καταβολῆς κόσμου*; for the world was created with a view to this order of things. It exists, is operative (1 Cor. 4, 20; Mark 9, 1) and is a possession, ere the present order of things has given way to it.

As to the O. T. basis of this idea: — *βασιλεία τοῦ Θεοῦ*, being a new order of things, owing its character to the realization or revelation of the dominion of God, is a *comprehensive expression for the object promised and expected in the plan of salvation* (cf. Acts 3, 21), suggested perhaps primarily by Dan. 2, 44, but first used as term. techn. in Wisdom 10, 10 coll. Gen. 28, 12; Song of the three Holy Children 32. What the expression presupposes may be easily learnt from prophecies like Is. 2, 11; 52, 7; Micah 4; Jer. 23, 5 ff.; 33, 14 ff.; Ezech. 34, 23 ff.; 37; Dan. 2, 44; 7, 14; as well as from passages like Ps. 93—99. These prophecies again are rooted (coll. Ps. 93—99) in the relation of God to Israel, as distinguished from other nations, — a relation, according to which, God displays His royal authority in Israel by *redeeming*, — amongst the Gentiles, as the foes of Israel, by *judgments*; cf. Deut. 7, 6—8; 14, 2; Exod.

15, 18. Israel is His Kingdom (Exod. 19, 6; Deut. 33, 5; Is. 33, 22), so far as His will, in the form of *law* and promise, determined the life of the nation. The N. T. expression, like αἰὼν οὗτος, μέλλον, would seem to have been adopted from the language of the Schools and the religious life of the community; for the formula מלכות שמים is frequently applied to the Kingdom of Messiah; it is also called Kingdom of God. Cf. Tholuck on Matth. 5, 3; Lightfoot, Hor. Hebr. and Wetstein on Matth. 3, 2. Schoettgen, Dissertatio de regno coel. From all this it would appear that the *Kingdom of God* is primarily *Salvation*, and as such is both the possession and the hope of the ἐκκλησία, cf. Luke 12, 32 (ποιμνιον corresp. to ἐκκλησία, cf. 1 Pet. 5, 2; Acts 20, 28), as also Heb. 12, 28: βασιλείαν ἀσάλευτον παραλαμβάνοντες with τὰ μέλλοντα ἀγαθά Heb. 9, 11; Rom. 14, 17; 1 Cor. 4, 20. It is related, therefore, to ἐκκλησία as Redemption is related to the Church of the Redeemed. Encompassed and embraced by the organism of the Kingdom of God, the latter has in the former its weal and its law. At the same time, however, the Church is the scene of the demonstration and manifestation of the corresponding order of things, to wit, of the Kingdom of heaven, and that in accordance with the development of the ages; vid. αἰών.

Βασιλεύω, to be King, to rule, Matth. 2, 22; Luke 1, 33; 1 Tim. 6, 15. Of God Apoc. 11, 15, 17; 19, 6; of Christ in 1 Cor. 15, 25; vid. sub βασιλεύς; of those who belong to Christ Apoc. 5, 10; 20, 4, 6; 22, 5; cf. Dan. 7, 27; Gen. 12, 3; James 1, 18, to denote their participation in the royal glory of Christ, at whose feet all opposing powers must lie 1 Cor. 15, 25; Apoc. 17, 4; 19, 16; cf. 1 Cor. 6, 2; 2 Tim. 2, 12. εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν. This theocratic meaning will also have to be adopted in 1 Cor. 4, 8: χωρὶς ἡμῶν ἐβασιλεύσατε, especially in view of the words that follow, καὶ ὀφελὸν γε ἐβασιλεύσατε, ἵνα καὶ ἡμεῖς οὖν ὑμῖν συμβασιλεύσωμεν; according to which the Apostle meant the goal of Christian hope (Rom. 8, 17; 2 Tim. 2, 12), to which the Corinthians in carnal pride laid claim beforehand. Opp. v. 9: ὁ Θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν, cf. James 1, 18; cf. Osiander, Meyer, Burger in loc. — In Rom. 5, 17: οἱ τὴν περισσείαν τῆς χάριτος λαμβάνοντες ἐν ζωῇ βασιλεύσουσιν διὰ Χυ the expression must be

taken primarily in opposition to the foregoing *εἰ γὰρ ὁ θάνατος ἐβασίλευσεν*; in contrast with the previous subjection to the dominion of death, now there is the complete contrary; cf. 1 Cor. 3, 22: *εἴτε ζωὴ εἴτε θάνατος πάντα ὑμῶν*. Death is subject to them and life serves for the demonstration of that which they are. They are in the same manner in possession of life, as death was previously in possession of them. — Akin in Prof. Gk. is the use of *βασιλεύειν* = to live like a King, in Plut. — Lastly Paul uses the word in the following connections: *ὁ θάνατος ἐβασίλευσεν* Rom. 5, 14, 17; *ἡ ἁμαρτία ἐβ.*; Rom. 5, 21; 6, 12; *ἡ χάρις βασ.*; Rom. 5, 21 (as Plat. rep. 10, 607, A: *ἡδονὴ καὶ λύπη ἐν τῇ πόλει βασιλεύσειον ἀντὶ νόμου*; Xen. mem. 4, 3, 14: *ἡ ψυχὴ βασιλεύει ἐν ἡμῖν*) to mark them as supreme determining powers.

Βδελύσσω. In Prof. Gk. only the med. *βδελύσσομαι*: *to be disgusted, to detest, to abominate*, sq. acc. Rom. 2, 22: *ὁ βδελυσσόμενος τὰ εἰδωλα*. LXX = 𐤁𐤇𐤃𐤕 Lev. 11, 11, 13; 𐤁𐤇𐤃𐤕 Deut. 7, 26; 23, 8; Job 9, 31. It denotes a very high degree of repugnance. Cf. Aristoph. nubb. 1132: *ἦν ἐγὼ μάλιστα πασῶν ἡμερῶν δέδοικα καὶ πέφρικα καὶ βδελύττομαι*. In Bib. Gk. used of *religious* and *moral repugnance*, vid. s. v. *βδέλυγμα*. The act. *βδελύσσω* only in Lev. 11, 43; 20, 25; 1 Macc. 1, 48 in the combinations *βδελύσσειν τὰς ψυχὰς ἐν τινὶ* = *to make abominable, detestable*, to constitute an object of *religious abomination, to defile*, Hebr. = 𐤁𐤇𐤃𐤕. From which the part. perf. pass. Apoc. 21, 8; *δειλοὶ καὶ ἄπιστοι καὶ ἐβδελυγμένοι*, those who are stained with abominations (heathen), cf. 17, 4, 5; 21, 27. On the contrary the same form in Job 15, 16: *ἐβδελυγμένος καὶ ἀκάθαρτος ἀνὴρ*, as also in Is. 14, 19: *νεκρὸς ἐβδελυγμένος* is the passive from *βδελύσσομαι*, = *abominated, an abomination*; cf. *ιάσθην, ἰάμαι* from *ιάομαι* Matth. 8, 8; Mark 5, 29; Is. 53, 5.

Βδελυκτός, *abominable* or *abominated*, Tit. 1, 16; *βδελυκοὶ ὄντες καὶ ἀπειθεῖς*, Luth.: *who are an abomination to God*. Cf. Prov. 17, 15: *ὃς δίκαιον κρίνει τὸν ἄδικον, ἄδικον δὲ τὸν δίκαιον, ἀκάθαρτος καὶ βδελυκτὸς παρὰ θεῷ* = 𐤁𐤇𐤃𐤕. Ecclus. 41, 5: *τέκνα βδελυκτὰ γίνεται τέκνα ἁμαρτωλῶν*; 2 Macc. 1, 27. In Prof. Gk. we find *βδελυγός* = *disgusting, shameless*.

Βδέλυγμα, τὸ, *What is detested, Abomination*, only in Bibl. and Eccl. Gk., to mark an *object of the highest moral and religious repugnance*. LXX = פֶּרֶשׁ Deut. 29, 17; 2 Chron. 15, 8: ἐξέβαλε τὰ βδελύγματα ἀπὸ πάσης τῆς γῆς Ἰούδα, opp. ἐνεκαίνισε τὸ θυσιαστήριον κυρίου; Jer. 13, 27; Ez. 11, 21; Dan. 9, 27; 11, 31; 12, 11 (פֶּרֶשׁ elsewhere also = עִדְוֹלֹן 1 Kings 11, 7; προσόχθισμα Deut. 7, 26; 2 Kings 23, 13) = פֶּרֶשׁ Lev. 7, 21; 11, 10—13. 20 etc. = פֶּרֶשׁ Exod. 8, 26; Gen. 43, 21; 46, 43: βδέλυγμα γὰρ ἐστὶν Αἰγυπτίους πᾶς ποιρὴν προβάτων; Prov. 11, 1. 20; 16, 11; 2 Chron. 36, 14; Lev. 18, 26. 27. (Also = ἀκάθαρτον, ἀκαθαρσία, Prov. 3, 32; 24, 9.) Ecclus. 13, 20; 27, 30; 49, 2; Wisd. 12, 23; 14, 11 it is said concerning the idols: ἐν κτίσματι θεοῦ εἰς βδέλυγμα ἐγενήθησαν. Everything that loosens the connection of man with God is an object of the highest religious detestation βδέλυγμα; hence also in general, sinful actions and men, so that the frequent connection or interchange of βδ. with ἀκαθαρσία, ἀκάθαρτος (q. v.) is thus accounted for; cf. Prov. 3, 32; 6, 16; 24, 9; Jer. 13, 27. Especially, however, is it used as term. techn. for everything in which the greatest estrangement from God manifested itself. Hence unclean beasts and the eating thereof is designated βδέλυγμα, cf. Lev. 11; Deut. 14, 3; for therein was manifested the difference between the Gentiles and Israel as united with God. Then it denotes *idols*; in general every form of heathenism. Cf. Deut. 29, 17; 2 Chron. 15, 8; Is. 2, 8. 20; Lev. 28, 27 etc., as also the combinations of ἀκαθαρσία, πορνεία and βδελ. Apoc. 17, 4. 5. — This must be kept in mind in all the N. T. passages. It denotes the greatest repugnance on the part of God in Luke 16, 15: τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ θεοῦ; Heathenism in Apoc. 17, 4. 5; 21, 27: πᾶν κοινὸν καὶ ὁ ποιῶν βδέλυγμα καὶ ψεῦδος with regard to the semblance of Christianity (worldliness). Only in this moral-religious sense, therefore, and not in that of physical disgust can βδέλυγμα ἐρημώσεως Matth. 24, 15; Mark 13, 14 coll. Dan. 9, 27; 11, 31; 12, 11; 1 Macc. 1, 54 ff.; Matth. 23, 38 be understood, as designative of a manifestation of the highest opposition to God (Antichrist), cf. Cremer on Matth. 24, 25, p. 59 ff.

Βεβαιόω, to make fast, firm, to confirm, strengthen, certify from βέβαιος (βαίνω) firm, sure, certain, e. g. λόγος Heb. 2, 2; 2 Pet. 1, 19; cf. Plat. Phaed. 90, C: λόγος, βέβαιος καὶ ἀληθής; Rom. 4, 16: ἐπαγγελία; 2 Cor. 1, 7: ἐλπίς; Heb. 3, 6: παρησία etc. 3, 14; 6, 19; 9, 17; 2 Pet. 1, 10; Phil. 1, 7; Heb. 6, 16. — So also βεβαιοῦν τὸν λόγον Mark 16, 20, cf. 1 Cor. 1, 6; Heb. 2, 3; τὰς ἐπαγγελίας Rom. 15, 8 equivalent to make the promises true, to fulfil; cf. Polyb. 3, 3: βεβαιώσκειν ἡμῖν πέπεισμαι τὰς ἐπαγγελίας; Xen. Cyrop. 8, 8, 2. Peculiar to the N. T. is the combination of βεβαιοῦν with a personal object 1 Cor. 1, 8: ὅς καὶ βεβαιώσει ἡμᾶς ἕως τέλους ἀνεγκλήτους ἐν τῇ ἡμέρᾳ κτλ. of preservation in the state of grace, cf. Col. 1, 22; Rom. 8, 33. Synon. στηρίζειν 1 Thess. 3, 13; 2 Cor. 1, 21: ὁ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς Χν καὶ χάριτας ἡμᾶς ὁ Θεός, cf. v. 20, where reference is made to the fulfilment and confirmation of the promises given in Christ, so that βεβ. ἡμ. εἰς Χτον denotes the correlate work of God in the persons: — who establisheth us in Christ, so that we become ever more certain and assured of Him, cf. v. 22; Eph. 4, 14. 15; 2 Thess. 2, 2: accordingly = *establish in the faith*; cf. Col. 2, 7: βεβαιούμενοι ἐν τῇ πίστει, unless we ought to read with Lachm. and Tisch. τῇ πίστει = διὰ τῆς πίστεως (Theophyl.), so that βεβαιοῦσθαι would mean to have become fixed, assured, i. e. of one's cause or matter, namely, of Christ (in faith), as in Heb. 13, 9 καλὸν γὰρ χάριτι βεβαιοῦσθαι τὴν καρδίαν. In general, therefore, βεβαιοῦν τινὰ = *establish any one* in the possession of salvation, or in the faith. The example of using the word in this combination was set by the LXX. Ps. 41, 13: ἐβεβαίωσάς με ἐνώπιόν σου εἰς τὸν αἰῶνα = צב' Job; cf. Ps. 119, 28: ἐνύσταξεν ἡ ψυχὴ μου (נפשׁי) ἀπὸ ἀκηδίας, βεβαίωσόν με ἐν τοῖς λόγοις σου.

Βέβηλος, ον (equiv. to βατός) related to βηλός, threshold, = *accessible*; and indeed mostly, in a religious sense, of things that have not been withdrawn by consecration from general use; that are *open to all indiscriminately*; — χωρίον βέβηλον, opp. ἱερὸν, ὅσιον; Thuc. 4, 97: ὅσα ἄνθρωποι ἐν βέβηλῳ δρωῶν, opp. ἱερά; Eurip. Heraclid. 404: βέβηλα λόγια, opp. κεκρυμ-

μένα; Plut. Brut. 20: τὸν νεκρὸν ἐπιθέντες ἐν μέσῳ πολλῶν μὲν ἱερῶν πολλῶν δ' ἀσύλων καὶ ἀβεβήλων τόκων καθηγίζον. Of men = *uninitiated*, ἀμύητος; Hesych; βέβηλον· τὸ μὴ ἱερὸν καὶ ἄθεον. βέβηλος· ἀνίερος, ἀμύητος, Later also = *unholy*, ἡμίερος (cf. the German *gemischt*), syn. κοινός, Theodrt. on Is. 66: βέβηλόν ἐστι τὸ μὴ ἅγιον, τούτέστι τὸ κοινόν. So especially in Philo, e. g. ἐπιθυμία βέβηλος καὶ ἀκάθαρτος καὶ ἀνίερος οὕσα, in connection with the usage of the LXX, which employs βέβ. to translate ἡ, Lev. 10, 10 opp. ἅγιος, syn. ἀκάθαρτος; 1 Sam. 21, 4: ἄρτοι βέβηλοι, for general use, opp. ἅγιοι; Ez. 22, 26; 44, 23. βέβηλος had not originally a moral meaning; but the natural antagonism between the profane and the holy or divine, grew into a moral antagonism, cf. Ez. 22, 26: οἱ ἱερεῖς αὐτῆς ἠθέτησαν νόμον μου καὶ ἐβεβήλουν τὰ ἁγία μου· ἀνὰ μέσον ἁγίου καὶ βεβήλου οὐ διέσσελλον καὶ ἐβεβηλούμην ἐν μέσῳ αὐτῶν. Hence βεβηλώω *to profane, desecrate, violate* Lev. 22, 15; 19, 29, βεβηλωμένος *violated*, of a woman in Lev. 21, 7. 14 = ἡ, which in Ez. 21, 25 = βέβηλος; one who has lost his divine, sacred character (connected with ἄνομος). Accordingly βέβηλον is that which *lacks all relationship to God*. In the LXX it is the only word for ἡ, whereas in the N. T. ἡ has two equivalents, βέβηλος and κοινός. Indeed we find κοινός used where ritual or theocratic uncleanness is meant, and where Prof. Gk. usage would lead us to expect βέβηλος; cf. Mark 7, 2: κοινὰς χερσίν, with 2 Macc. 5, 16: βεβήλοις χερσίν; cf. βεβηλώω Acts 24, 6 with 21, 28. On the other hand, βέβηλος is used where reference is made to the general moral-religious character, the moral-religious worth. So βέβηλοι κενοφωνοῦναι, empty babblings, such as lack all relation to God 1 Tim. 6, 20; 2 Tim. 2, 16 (Luth. unspiritual — *ungeistlich*); 1 Tim. 4, 7: βέβηλοι καὶ γραῶδεις μύθοι. Of Persons, 1 Tim. 1, 9: ἀνόσιοι καὶ βέβηλοι, both designations of the same character, that is, of the *lack of piety* (vid. ὅσιος); cf. the other adjectives used in pairs for the purpose of strengthening in each case the same idea. In this sense it is a specially select designation of Esau, Heb. 12, 16; μὴ τις πόρνος ἢ βέβηλος ὡς Ἡσαῦ, ὃς ἀντὶ βρώσεως μιᾶς ἀπέδετο τὰ πρωτοτόκια ἑαυτοῦ.

Βεβηλόω, *desecrate*, Matth. 12, 5: τὸ σάββατον β.; Acts 24, 6: τὸ ἱερὸν ἐπειράσε βεβηλῶσαι, denotes the same act as 21, 28: κεκοίνωκεν τὸ ἅγιον τόπον τοῦτον, the latter addressed to Israelites, the former to Felix. Cf. sup. sub βέβηλος.

Γ.

Γεέννα, ἡ, probably more correct than *γέεννα*, as it is derived from the Chald. ܓܝܢܐ; with the Rabbis, the *place of the Damned*, vid. Lightfoot, hor. hebr. on Matth. 5, 22, (derived from ܓܝ ܕܗܢܐ Josh. 15, 8; *Valley of Hinnom*, more completely ܓܝ ܕܗܢܐ ܕܒܢ ܗܝ, Josh. 18, 16; 2 Chron. 33, 6, also ܓܝ ܕܗܢܐ 2 Kings 23, 10 Kethib, where was the scene of the Moloch Worship, 2 Chron. 33, 6; Jer. 2, 23; 7, 31 ff.; 19, 6; 32, 35; hence desecrated by Joshua 2 Kings 23, 10. According to Kimchi's statement on Ps. 27: Gehinnam fuit locus spretus, in quem abjece-runt sordes et cadavera, et fuit ibi perpetuo ignis ad comburendum sordes illas et ossa; propterea parabolice vocatur judicium impio-rum Gehinnam, — the name was not derived directly from the worship of Moloch (cf. 2 Kings 23, 10; Is. 30, 33), but from the later use of the valley for the burning of carrion, by means of an everburning fire. Cf. Jer. 31, 40; Is. 66, 24. Certain it is, however, that at the time of Christ the place of the damned was designated by this name; and it was probably used as a sym-bol (cf. Is. 30, 33; 66, 24; Matth. 18, 8. 9) for the notion of a devouring judgment fire, which was current prior to the possible employment of Gehenna in this sense (Lev. 10, 2; Num. 16, 35; 2 Kings 1 etc.). Hence ἡ γεέννα τοῦ πυρός Matth. 5, 22; 18, 9, so far as fire was characteristic of the place. The expression βάλλειν εἰς γ., Luke 12, 5, appears to confirm the supposition, that this application of the word was suggested rather by the later use of the valley (questioned by Beza), than by the worship of Moloch; ἀπέρχεσθαι εἰς γ. Matth. 5, 30; Mark 9, 43; ἀπολλύ-ναι τινα ἐν γ. Matth. 10, 28; ἡ κρίσις τῆς γ. Matth. 23, 33; υἱὸς τῆς γ. 23, 15, cf. υἱὸς τῆς βασιλείας etc. s. v. υἱός; James 3, 6: ἡ γλῶσσα φλογιζομένη ὑπὸ τῆς γ., where the tongue as a fire (καὶ ἡ γλῶσσα πῦρ) does the work of hell, its fire is

drawn from hell; "idoneam esse linguam recipiendo, fovendo et augendo geheunae igni materiam," Calvin. — Parallel to this expression which occurs only in the passages quoted from the Synoptics and James, is that other: τὸ πῦρ τὸ αἰώνιον, ἄσβεστον, but especially ἡ λίμνη τοῦ πυρός Apoc. 19, 20; 20, 10. 14. 15; 21, 8. Vid. πῦρ.

Γεννάω, ἦσω, *to beget*; in later writers also of the mother — *to bear*; as in Luke 1, 13. 57; 23, 29, cf. Matth. 19, 12; — *to bring forth* 2 Tim. 2, 23: γεννῶσιν μάχας. Peculiar is the use made by Paul, in some passages, of the word, to denote an *influence exerted on some one, moulding his life*, as in Gal. 4, 24: διαθήκη εἰς δουλείαν γεννῶσα; 1 Cor. 4, 15: ἐν γὰρ Χρῆστι διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα; Philem. 10: ὃν ἐγέννησα ἐν τοῖς δεσμοῖς, cf. 1 Cor. 4, 17, so far, namely, as this influence constitutes the beginning of a new life and calls into existence a filial relation. In like manner the words σήμερον γεγέννηκά σε Acts 13, 33; Heb. 1, 5; 5, 5 from Ps. 2, 7: הִנֵּנִי הַיּוֹם יְהוֹשִׁיעַ may denote an act performed by God on the person addressed, so far as by constituting him king He had moulded his life afresh and set it into relation to Himself; in other words, so far as He gave Christ a new beginning of life, by raising him up from the dead, Acts 13, 32. 33; cf. Rom. 1, 4; Col. 1, 18; Phil. 2, 9; for reference is made to the Christ who appeared in our likeness, not to what He was before his incarnation. Care must be taken not to confound herewith John's expression ἐκ Θεοῦ γεννηθῆναι John 1, 13; 1 John 2, 29; 3, 9; 4, 7; 5, 1. 4. 18, which is opposed to the ἐξ αἱμάτων, ἐκ θελήματος σαρκός, ἀνδρός 1, 13, ἐκ τῆς σαρκός 3, 6, and is therefore an ἄνωθεν γεννηθῆναι 3, 3 (v. ἄνωθεν), following ἐξ ὕδατος καὶ πνεύματος (vid. ὕδωρ, πνεῦμα) cf. v. 8, an expression which denotes the commencement of a new personal life, traceable back to a (creative) operation of God. In Paul's writings, compare 2 Cor. 5, 17: εἴ τις ἐν Χρῆστι καὶνὴ κτίσις; Eph. 2, 5: ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασιν συνεζωοποίησεν τῷ Χρῆστι καὶ συνεγείρεν κτλ., cf. v. 10; 4, 24: καὶνὸς ἄνθρωπος; Col. 3, 1: εἰ οὖν συνεγέρθητε τῷ Χρῆστι; Tit. 3, 5: ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως πνεύματος ἁγίου; Rom. 8, 15: ἐλάβετε πνεῦμα υἱοθεσίας etc.; 2 Pet.

1, 4: ἵνα γένησθε θείας κοινωνοὶ φύσεως. Luther: "nasci ex Deo est naturam Dei acquirere." This new beginning of personal life, answers to the beginning of the natural life, so far as a new principle of life πνεῦμα, σπέρμα θεοῦ 1 John 3, 19, is ingrafted in man (vid. πνεῦμα; cf. John 1, 12: ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι), and man is transferred to a new sphere of life, the βασιλεία τοῦ θεοῦ, being taken away from that which is involved in the conditions of human nature at the commencement of the natural life, 1 John 3, 14: μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, cf. Col. 1, 13. According to the hints given by John in cap. 3, 3. 5: ἰδεῖν τὴν, εἰσελθεῖν εἰς τὴν βασ. τ. θεοῦ, and the declarations of Paul in Rom. 8, 11. 23; 1 Cor. 15, this new life-commencement is connected with an eventual renewal of the natural life of man, so that a new commencement thereof will be a consequence of the ἐκ θεοῦ γεννηθῆναι, ἀναγεννηθῆναι.

Γεννητοὶ γυναικῶν Matth. 11, 11; Luke 7, 28 (cf. ^{Πῶς} Job 14, 1; 15, 14; 25, 4; Eccles 10, 18: γεννήματα γυναικῶν; Gal. 4, 4: γενόμενος ἐκ γυναικός) — men are said to be born of woman, so far as their origin characterizes them as at the same time κοινωνοὶ αἵματος καὶ σαρκός Heb. 2, 14, cf. Job passim, hence opp. ὁ μικρότερος ἐν τῇ βασ. τ. θ. (vid. supr. John 3, 3. 5); cf. 1 Cor. 15, 50: σὰρξ καὶ αἷμα βασ. θεοῦ κληρονομήσαι οὐ δύνανται.

Ἀναγεννάω, to beget again, to bear again, only in 1 Pet. 1, 3. 23, and in Eccl. Gk. It denotes the redeeming act of God, discussed already sub voce γεννάω, whose result is the ἄνωθεν, ἐκ θεοῦ γεννηθῆναι, and that both in relation to the new sphere of life thus opened up to man 1, 3: ἀναγέννησας ἡμᾶς εἰς ἐλπίδα ζωῶσαν δι' ἀναστάσεως Ἰη. Χρ. ἐκ νεκρῶν (cf. Col. 3, 1), as also relatively to moral renewal 1, 23: ἀναγεγεννημένοι οὐκ ἐκ σποράς φθαρτῆς ἀλλὰ ἀφθάρτου, coll. v. 22. Cf. James 1, 18.

Γεύω, to give a taste of; usually Med. to taste, to try the taste of, to be sensible of, originally c. gen., afterwards c. acc. — Matth. 27, 34; Luke 14, 24; John 2, 9; Acts 23, 14; Col. 2, 21. In later writers = to enjoy, to take food, Acts 10, 10;

20, 11. Metaphor. = *to have or receive a sensation or impression* of anything, practically and in fact to experience anything, e. g. πόνων, κακῶν, ἀρχῆς etc. LXX = עָנָה, Ps. 34, 9: γεύσασθε καὶ ἴδετε, ὅτι χρηστὸς ὁ κύριος. Cf. 1 Pet. 2, 3; Prov. 31, 18: ἐγεύσατο ὅτι καλὸν ἐστὶ τὸ ἐργάζεσθαι. In the N. T. Heb. 6, 4: τῆς δωρεᾶς τῆς ἐπουρανίου; v. 5: καλὸν θεοῦ ῥῆμα, δυνάμεις τε μέλλοντος αἰῶνος. The expression γεύεσθαι θανάτου Matth. 16, 28; Mark 9, 1; Luke 9, 27; Heb. 2, 9. John 8, 52, answering to the Rabbin. הָלַךְ עִם הַמָּוֶת, is a periphrasis to denote the feeling connected with dying, cf. 1 Sam. 15, 32. — In John 8, 52 it answers to θάνατον θεωρεῖν v. 51, cf. 11, 25. 26 and the union of γεύεσθαι with ἰδεῖν in Ps. 34, 9. The design was to give prominence to what is really involved in dying.

Γίγνομαι, later (since Aristot.) γίνομαι, *to be born, to become, to arise, to happen*. Hence:

Ἀπογίνομαι, *to be afar off, separated, to take no part in*, e. g. τῶν ἀμαρτημάτων ἀπογενόμενοι Thuc. 1, 39, 3. Then = *to die*, e. g. Hdt. 5, 4: κατὰ τὸν γινόμενόν σφι καὶ ἀπογινόμενον ποιεῦσι τοιάδε; Thuc. 2, 34: τὰ ὅσα τῶν ἀπογενομένων. So often, but rarely in the Att. In this sense it occurs in 1 Pet. 2, 24: ἵνα ταῖς ἁμαρτίαις ἀπογενόμενοι, τῇ δικαιοσύνῃ ζήσωμεν, corresponding with Rom. 6, 11: νεκροὺς μὲν τῇ ἁμαρτίᾳ, ζῶντας δὲ τῷ θεῷ. It denotes, not a legal but a moral relation to sin, which is here represented according to its individual manifestations, cf. Rom. 6, 2; 7, 6; Col. 2, 20; and indeed a relation of such a kind that the character of the person ceases any longer to be influenced by sin.

Μονογενής, ὁ, ἡ, *only begotten*, e. g. μονογενὲς τέκνον πατρὶ Aesch. Ag. 872. A special preciousness and closeness of attachment, arises from the fact of its being an only begotten child, cf. Luke 7, 12; 8, 42; 9, 38; Heb. 11, 17: τὸν μονογενῆ προσέφερεν ὁ τὰς ἐπαγγελίας ἀναδεξάμενος. LXX = יָחִיד in Jud. 11, 34, and where idea of uniqueness is coincident with that of isolation and seclusion Ps. 22, 21; 25, 16; 35, 17, whereas elsewhere they render it by ἀγαπητός, see Gen. 22, 2. 12. 16;

Jer. 6, 26; Am. 8, 10; Zech. 12, 10. (Fürst compares the use of כבוד as a designation of the soul.) In John it is used to denote the relation of Christ to the Father John 1, 14, 18; 3, 16, 18; 1 John 4, 9, to which the ἀγαπητός of the Synoptists does not quite correspond but rather the Pauline ἴδιος υἱός Rom. 8, 32, cf. John 5, 18: πατέρα ἴδιον ἔλεγε τὸν θεόν. The uniqueness of the relationship appears specially in the life and works of Christ, John 1, 14, 18; gives to the revelation of God in Him its special worth 3, 16; 1 John 4, 9, and must determine our conduct towards Him. As to the bearing of this term upon Christ's relation to the Father, before the Incarnation see υἱός. Cf. John 3, 16; 1 John 4, 9; Rom. 8, 3 with e. g. Mark 12, 6.

Παλιγγενεσία, ἡ, Regeneration, restoration. In the former sense in Tit. 3, 5: ἔσωμεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως πν. ἁγ. see γεννάω. In the latter Matth. 19, 28: ἐν τῇ παλιγγενεσίᾳ ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνον δόξης αὐτοῦ, for which Mark 10, 30; Luke 18, 30 have ἐν τῷ αἰῶνι τῷ ἐρχομένῳ; Acts 3, 19: καιροὶ ἀναψίξεως; V. 21: χρόνοι ἀποκαταστάσεως πάντων ὧν ἔλάλησεν ὁ θεὸς κτλ. (cf. Matth. 17, 11). This Restoration is contemporary with the resurrection of the dead, cf. Matth. 22, 30: ἐν τῇ ἀναστάσει; Job 14, 14: ὑπομενῶ ἕως πάλιν γένωμαι = עַד - בּוֹא חֲלֻמִּי, "till my change come," cf. 14*: אִם - יָבוֹא הַיְחִיד. Hence Theophyl.: παλιγγενεσίαν τὴν ἀνάστασιν νόει; Euthym.: παλιγγενεσίαν λέγει τὴν ἐκ νεκρῶν ἀνάστασιν ὡς παλινζῶϊαν. Cf. also Col. 3, 1 with Rom. 6, 3; Tit. 3, 5. The word may also be taken in a still more comprehensive sense, as denoting the restoration of all things to their former state, and therefore as = ἀποκατάστασις, cf. Acts 1, 6; Rom. 8, 19 seq. Cf. παλιγγενεσία τῆς πατρίδος Jos. ant. 11, 3, 9, where § 8 ἀποκατάστασις; Rev. 21, 5: ἰδοὺ καινὰ ποιῶ τὰ πάντα. So also Buxtorf, lex talm., under חֲדוּשׁ הָעוֹלָם; Berthold, Christolog. Jud. § 45, who quotes R. Bechai in Schilchan orba fol. 9, c. 4: "Tempore illo mutabitur totum opus creationis in melius et redibit in statum suum perfectum ac purum, qualis erat tempore primi hominis, antequam peccasset."

Γενεαλογία, ἡ, genealogy. The expression in 1 Tim. 1, 4: μηδὲ προσέχειν μύθοις καὶ γενεαλογίαις, (cf. Tit. 3, 9) de-

notes a busying oneself about traditions based upon the slightest historical hints, which diverted the heart from God's truth; and which, as appears from Tit. 1, 10, was the practice specially of *Jewish* false-teachers — though this is not implied in the expression itself. *Μύθοι καὶ γενεαλογίαι*, is an Hellenistic phrase in the sense above given, cf. Polyb. 9, 2 (see Otto, *die geschichtl. Verhältnisse der Pastoralbriefe*, p. 160), and afterwards as denoting the historical drapery of would be ancient philosophemes. "The Jewish Gnostics, as we have shewn, treated the Mosaic records with the same literalness as the Greeks did the Homeric, the Hesiodic and the Orphic poems; and they endeavoured to deduce therefrom the old, and as they would have it, the only true philosophy; nay, while turning the entire historical substance into mere myth, they had the hardihood to assert that they possessed the key to the divine order of the world based on faith (objectively, Revelation). The apostle therefore in writing to Timothy (who himself was of Greek extraction and was not unacquainted with the Hellenistic dialect) could not have chosen a more appropriate expression to put the perverseness of Jewish manipulations of Scripture in its true light, saying in a word, that they who thus pretended to teach the νόμος, taught nothing better than μύθους καὶ γενεαλογίας. The νόμος in their hands was no longer νόμος; its records had been made like the μύθοις καὶ γενεαλογίαις of the heathen." Otto as above. — Others explain γενεαλογίαι as referring to the Gnostic series of emanations, especially on account of the qualifying ἀπέραντοι; but ἀπέραντος means not only "endless" but "objectless" or "useless", see Thuc. 4, 36. Even the rendering "endless" does not necessarily point to the emanation series, but may express the impression which the ever repeated myths and genealogies of the false-teachers produced upon the bystanders. (Ἀπέραντος applies to μυθ. κ. γενεαλ. as together expressing one idea.) In any case the object clearly seems to be to *characterize* the false doctrine taught.

Γενεαλογέω, to make a genealogical register or pedigree; *τινὰ*, to draw out in a document the pedigree of any one. Heb. 7, 6: ὁ δὲ μ' γενεαλογούμενος ἐκ τῶν υἱῶν Λευί, "whose pedigree cannot be traced back to the family of the sons of Levi."

Ἀγενεαλόγητος, without records as to his pedigree (Heb. 7, 3), which might prove the right of Melchizedek to the priesthood; cf. Neh. 7, 64.

Γῆ, ἡ, 1. *The earth*, as part of the creation, in the expression ὁ οὐρανὸς καὶ ἡ γῆ, which denotes the whole domain of creation and of the history transacted between God and man; Matth. 6, 10; 11, 25; 24, 35; 28, 18; Mark 13, 31; Luke 21, 33; Acts 4, 24; 14, 15; 17, 24; 1 Cor. 8, 5; Eph. 1, 10; 3, 15; Col. 1, 16. 20; Heb. 12, 26; 2 Pet. 3, 13; Rev. 20, 11; 21, 1; cf. Deut. 30, 19; 32, 1, etc. The earth which is given up to man stands in a relation of dependence to heaven which is the dwelling place of God, Matth. 5, 34; Ps. 2, 4, for which reason the question always is, how will that which occurs on earth be estimated in heaven. Hence Matth. 16, 19: ὁ ἄν θήσῃς ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς κτλ.; 18, 18. 19; in this sense too Matth. 9, 6: ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιεῖν ἁμαρτίας Mark 2, 10; Luke 5, 24 are to be understood; Matth. 23, 9. Accordingly a contrast readily suggests itself between earth and heaven, not only in a natural but also in a moral respect; seeing that heaven is not only higher than the earth (Ps. 103, 11, cf. John 12, 32; Acts 7, 49) but also answers to its purpose, as the fit dwelling place of God. Thus the word *earth* conveys, according to the connection in which it stands, the idea of emptiness, of weakness, of what does not correspond with the wisdom and power of God, of what is sinful. Cf. Mark 9, 3: οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται οὕτως λευκᾶναι; 1 Cor. 15, 47: ὁ πρῶτος ἄνθρωπος ἐκ γῆς χοϊκός, ὁ δεύτερος ἀνθρ. ἐξ οὐρανοῦ; John 3, 31. 32; Rev. 17, 5; 14, 3; Matth. 6, 10: γεννηθήτω τὸ θέλημα σου ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς. The earth is the sphere of the κόσμος, αἰὼν οὗτος, and representations answering thereto are associated with it. Thus cf. Matth. 6, 19: μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς with 1 Tim. 6, 17: τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελε κτλ. v. 19: ἀποθησαυρίζονται ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον, ἵνα ἐπιλάβωνται τῆς ὕλης ζωῆς; Heb. 11, 13. This contrast comes most prominently into view when heaven alone is spoken of. In Rev. 5, 3. 13: ἐν τῷ οὐρ. καὶ ἐπὶ τῆς γῆς καὶ ὑποκάτω τῆς γῆς, cf. Phil. 2, 10,

ὑποκάτω τῆς γ. denotes a contrast to earth analogous to ἐν τῷ οὐρ. but in the opposite direction. Τὰ κατώτερα τῆς γῆς Eph. 4, 9 seem to denote the same thing, namely Hades (cf. Geb. Manass. v. 14), cf. Acts 2, 25 seq.; 1 Pet. 3, 19; Acts 13, 36 sq.; Heb. 2, 9; others however explain τῆς γῆς as the gen. cpegeg., and τὰ κατ. τῆς γ. as a designation of earth in its contrast with heaven, coll. Acts 2, 19; John 8, 23; 3, 13; 6, 33. 38 etc., an explanation grammatically allowable, and quite in harmony with the sense and connection of the passage, see Harless in loc.

2. *earth, land*, in contrast with water, the sea (Luke 5, 3. 11; John 21, 8 etc.), used figuratively in Rev. 10, 5. 8; 12, 12; 13, 11, the contrast between earth and sea being that of the firm and stable land, with the tempestuous and roaring flood. (Hofmann, Weiss. and Erf. 2, 354.) Cf. also Auberlen, Daniel and Apok., p. 279: "The sea denotes the restless and mighty heaving nations (peoples and multitudes of nations and tongues Rev. 17, 15; cf. Ps. 65, 8; 89, 10. 11; Is. 8, 7—9); the earth denotes the established and well ordered world with its culture and wisdom."

Ἐπίγειος, *on*, to be found upon the earth, belonging to the earth, opp. *ἔγγειος*, *ἐπουράνιος* and other terms, according to the connection. In the N. T. always opp. *ἐπουράνιος*, 1 Cor. 15, 40: καὶ σώματα ἐπουράνια καὶ σώματα ἐπίγεια· ἀλλὰ ἑτέρα μὲν ἢ τῶν ἐπουρανίων δόξα, ἑτέρα δὲ ἢ τῶν ἐπιγείων; 2 Cor. 5, 1: ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους, opp. οἰκία ἀχειροποίητος αἰώνιος ἐν τοῖς οὐρανοῖς; Phil. 2, 10: πᾶν γόνυ ἐπουρανίων κ. ἐπιγ. κ. καταχθον. see γῆ. — In John 3, 12: εἰ τὰ ἐπίγεια εἶπον ὑμῖν, τὰ ἐπίγ. (as the context shews) refers to what Christ had said concerning regeneration as the condition of seeing the kingdom of God (ἐπουρ.), and τὰ ἐπουρ. will then denote what the Synoptists call τὰ μυστήρια τῆς βασ. Matth. 13, 13—15. The word occurs with a moral import, answering to the moral contrast between earth and heaven, in Phil. 3, 19: οἱ τὰ ἐπίγεια φρονοῦντες, cf. v. 14; Col. 3, 2: τὰ ἄνω φρονεῖν; James 3, 15: οὐκ ἔστιν αὕτη ἡ σοφία ἄνωθεν κατερχομένη, ἀλλ' ἐπίγειος, ψυχικός κτλ. cf. v. 14. 16. 17.

Γινώσκω, older and later form of the *γιννώσκω*, from the root preserved in *νοῦς*, *νοεῖν*, Lat. *nosco*; F. *γνώσσομαι*, Aor. *ἔγνω*, 3. sing. conj. *γνοι* for *γνω* Mark 5, 43; 9, 30; Luke 19, 15, as *δοῖ* for *δω*, aor. II of *δίδωμι*, formed according to the analogy of verbs in *-όω*: *μισθόω* — *μισθοῖ*, cf. Mark 4, 29; 14, 10. 11 etc. Cf. Buttmann, *neutest. Gramm.* § 107. = *to perceive, to observe, to obtain a knowledge of, or insight into*. Plat. Theaet. 209, E: *τὸ γὰρ γινῶναι ἐπιστήμην ποῦ λαβεῖν ἐστίν*; Mark 5, 29: *ἔγνω τῷ σώματι ὅτι ἔσται κτλ.*; Luke 8, 46: *ἔγνω δύνάμιν ἐξεληλυθυῖαν ἀπ' ἐμοῦ* and elsewhere; *to learn* Mark 15, 45; *to recognize* Matth. 12, 33; 21, 45; 24, 32. 33; John 5, 42; 7, 26; 2 Cor. 2, 4. 9; *to understand* Luke 18, 34; John 8, 27. *To have an insight into, or understanding for anything, to know, to be acquainted with*, Matth. 16, 3: *τὸ πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν*; 12, 7; 13, 11; Luke 12, 47; 16, 15. Without an object, as Plat. rep. 1, 347, D: *πᾶς ὁ γινώσκων* every discerning or shrewd person = *to have discernment, to be intelligent, to obtain an insight into*. Thus we find it in Matth. 24, 39: *οὐκ ἔγνωσαν ἕως κτλ.*; Rom. 10, 19: *μὴ Ἰσραὴλ οὐκ ἔγνω*; Eph. 5, 5: *τοῦτο γὰρ ἵστε γινώσκοντες*. But in 1 Cor. 13, 9. 12: *ἐκ μέρους γινώσκειν* the term is most probably used in a formal sense = *to apprehend*, as often, e. g. Plat. Rep. 6, 508, E. The object must be determined according to the connection; see *γνώσις*. For various constructions see Lexicons.

In N. T. Greek *γινώσκειν* frequently denotes a personal relation between the person knowing and the object known, equivalent to, *to be influenced by our knowledge of the object, to suffer oneself to be determined thereby*; for anything is known only so far as it is of importance to the person knowing, and has an influence on him; and thus a personal relationship is established between the knowing Subject and the object known. Thus John 2, 24. 25; 5, 42; 1 Cor. 2, 8: *εἰ γὰρ ἔγνωσαν sc. τὴν σοφίαν τοῦ Θεοῦ, οὐκ ἂν τὸν κύριον τῆς δόξης ἐσταύρωσαν*; 1, 21; 2, 11. 12; 8, 2: *εἴ τις δοκεῖ ἔγνωκεῖν τι, οὐδέπω οὐδὲν ἔγνωκεν καθὼς δεῖ γινῶναι· εἰ δέ τις ἀγαπᾷ τὸν Θεόν, οὗτος ἔγνώσται ἰπ' αὐτοῦ*. Christian knowledge calls into existence of itself a relation answering to the significance of its object; hence in the second clause we have *εἰ δέ τις ἀγαπᾷ*. Cf. Gal. 4, 9. As to *οὗτος ἔγνω*, see below. Hence the significance attaching

to the *knowledge* of salvation 2 Cor. 5, 16; 8, 9; 13, 6; Eph. 3, 19; John 6, 69; 7, 17. 49; 8, 32: *γνώσεσθε τὴν ἀληθειάν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς*; 2 John 1; John 14, 20. 31. I know any thing when I know what it imports, what it is to me. 1 John 4, 8: *οὐκ ἔγνω τὸν Θεόν, ὅτι ὁ Θεὸς ἀγάπη ἐστίν*. John 14, 7. 9. 17. Thus we occasionally though rarely meet with it in classical writers; see Plat. Theaet. 176, C: *ἡ τοῦ δικαιοτάτου γνώσις σοφία καὶ ἀρετὴ ἀληθινή*. But usually the bare formal meaning: *to have understanding of*, prevails. Most akin is the use of *γιν.* without an object. *Γινώσκειν* in the sense of to discern or *judge* is more remote; still here also the idea is implied *to allow oneself to be determined by one's knowledge*. Cf. Xen. An. 5, 5, 19: *ἡ στρατία οὕτω γινώσκει*, "this is the opinion, the resolve, of the army."

A further particularizing of that use of the word occurs in the writings of St. John. Not only is a rightly adjusted relation (not merely conduct) towards God and His revelation there brought into connection with the knowledge thereof, as in John 6, 69: *ἡμᾶς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι κτλ.*; 1 John 4, 16: *ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγ. κτλ.* (where the point under consideration is simply the giving of an emphatic and complete description of the relation to Christ to which reference is made; so that no question need be raised as to the priority of the one conception or the other whether of trust or knowledge); but that relation itself is expressed by the word *γινώσκειν*, upon the supposition that this involves the subject's entering into a true relation to the Object. See John 1, 10: *ὁ κόσμος αὐτὸν οὐκ ἔγνω*. — v. 11: *οἱ ἴδιοι αὐτὸν οὐ παρέλαβον*. In order to understand the several expressions, two things must be kept in view, viz. that *γινώσκειν* has to do both with the significance of the object known for the subject knowing; and, at the same time, with the influence exerted by the object on the subject. Thus we must understand the expression in John 17, 3: *αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ, ἵνα γινώσκουσιν σε τὸν μόνον ἀληθινὸν Θεὸν καὶ ὃν ἀπέστειλας Ἰν Χρ.* V. 25: *ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνω, καὶ οἱ τοὶ ἔγνωσαν ὅτι σύ με ἀπέστειλας*; 1, 10; 8, 55. This is specially clear in 1 John 5, 20: *δίδωκεν ἡμῖν διάνοιαν, ἵνα γινώσκωμεν τὸν ἀληθινόν· καὶ ἔσμεν ἐν τῷ ἀληθινῷ*; 1 John 2, 3 coll. V. 4. 5. There we read (v. 4) in close connection with v. 3, *ὁ λέγων ἔγνωκα αὐτόν, καὶ τὰς ἐν-*

τολὰς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστίν, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν; V. 5: ὃς δ' ἂν τηρῇ αὐτοῦ τὸν λόγον — not now: οὗτος ἔγνωκεν αὐτόν, but ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ Θεοῦ τετελείωται, cf. 4, 8. Accordingly in 2, 13. 14 in confirmation of the assurance of salvation (cf. v. 12) it is said: ἐγνώκατε τὸν ἀπ' ἀρχῆς, — τὸν πατέρα; 3, 1: διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ὑμᾶς, ὅτι οὐκ ἔγνω αὐτόν. Thus the realization of the christian life is represented as the spontaneous fruit of this knowledge: 1 John 3, 6: πᾶς ὁ ἐν αὐτῷ μένων οὐχ ἁμαρτάνει· πᾶς ὁ ἁμαρτάνων οὐκ ἐώρακεν αὐτόν οὐδὲ ἔγνωκεν αὐτόν; 4, 7. 8; 2, 3.

Almost without analogy in profane Greek, (yet cf. γνωσιός, *known to, befriended with*) but in keeping with the meanings already given, and anticipated in the corresponding use of the Hebrew שָׁרָה, is that pregnant saying in Matth. 7, 23: οὐδέποτε ἔγνω ὑμᾶς; John 10, 14: γινώσκω τὰ ἐμὰ καὶ γινώσκουσίν με τὰ ἐμὰ, καθὼς γινώσκει με ὁ πατήρ καὶ γινώσκω τὸν πατέρα (cf. 17, 25); v. 27; 1 Cor. 8, 3; Gal. 4, 9; Phil. 3, 10; 2 Tim. 2, 19; 2 Cor. 5, 21. See οἶδα. It is clear that the negative assertion of Matth. 7, 23 denies any, even the remotest, connection with the object, cf. Matth. 26, 72: οὐκ οἶδα τὸν ἄνθρωπον; because the necessary condition of any such connection, viz. acquaintance, is denied. Cf. 2 Cor. 5, 21: τὸν μὴ γνόντα ἁμαρτίαν. It is as we say to have no inkling no idea of a thing, to know nothing about it. See Rom. 7, 7: τὴν ἁμαρτίαν οὐκ ἔγνω, cf. v. 8, Matth. 24, 50; Rev. 3, 3. In all these passages we have the denial not merely of a close and special, but of any relation whatever to the object. The positive γινώσκειν τινὰ affirms on the contrary that the basis of union and therefore the union itself exists, that the Object is not strange or foreign to the Subject. Cf. Xen. Cyrop. 1, 4, 27: ἐμὲ μόνον οὐ γινώσκεις, ὦ Κῦρε, τῶν συγγενῶν. (The use of the expression to denote sexual intercourse occurring often in the O. T., in profane Greek in Plut., in the N. T. Matth. 1, 25; Luke 1, 34, is quite in keeping with this; cf. especially Luke 1, 34.) Γινώσκειν used in such connections denotes therefore to take notice of any one, to form or stand in union with any one. Cf. Ps. 1, 6; Job 13, 5. So in Heb. 13, 23: γινώσκετε τὸν ἀδελφὸν Τιμόθεον; cf. Am. 3, 2; 1 Cor. 8, 3: εἰ δέ τις ἀγαπᾷ τὸν Θεόν, οὗτος ἔγνωσται ὑπ' αὐτοῦ; Gal. 4, 9: γνόντες Θεόν, μᾶλλον γνωσθέντες ὑπὸ

Θεοῦ; 2 Tim. 2, 19; Num. 16, 5. Hence it is evident that e. g. John 10, 27: *καὶ γὰρ γινώσκω αὐτὰ καὶ ἀκολουθοῦσίν μοι* is a logical inference from the thought, expressed v. 14, by *γινώσκουσίν με τὰ ἐμά*. Cf. John 1, 10 with v. 11. The connection therefore of this meaning with that explained above, where *γινώσκειν* equally denotes a personal relation to the object, is evident.

Γνωστός, ἡ, όν, in later Gk. with a Pass. sig. = *known*, for which in Homer and the poets *γνωτός*. In the N. T. John 18, 15: *ἦν γνωστός τῷ ἀρχιερεῖ*; v. 16; Acts 1, 19: *γνωστὸν ἐγένετο πᾶσιν*; 2, 14; 4, 10; 9, 42; 13, 38; 15, 18; 19, 17; 28, 22. 28; *γνωστὸν σημεῖον* Acts 4, 16. *Οἱ γνωστοὶ acquaintances, friends* Luke 2, 44; 23, 49; cf. Ps. 87, 8; Neh. 5, 10. The "facultative" meaning *capable of being known* always in Plato, where (e. g. Rep. 7, 517, B. it corresponds with *νοητός*, parallel *ὁρατός*: *ἐν τῇ γνωστῇ τελευταία ἡ τοῦ ἀγαθοῦ ἰδέα καὶ μόγις ὁραῖσθαι, ὁφθεῖσα δὲ ξυλλογιστέα εἶναι; ὡς ἄρα πᾶσι πάντων αὐτῇ ὁρθῶν τε καὶ καλῶν αἰτία, ἐν τε ὁρατῇ φῶς καὶ τὸν τοῦτου κύριον τεκοῦσα ἐν τε νοητῇ αὐτῇ κυρία ἀλήθειαν καὶ νοῦν παρασχομένη*. In this sense it is probably to be taken also in Oed. R. 362; Xen. Hell. 2, 3, 18; doubtful in Xen. Cyrop. 6, 3, 4; Arrian. diss. Epict. 2, 20, 4. The question now is whether we are to take it in this sense in Rom. 1, 19: *τὸ γνωστὸν τοῦ Θεοῦ φανερόν ἐστιν ἐν αὐτοῖς*. In biblical Gk. we can only cite in support of this rendering Ecclus. 21, 7: *γνωστός μακρόθεν ὁ δύνατος ἐν γλώσση*, and perhaps Acts 4, 16: *ὅτι μὲν γὰρ γνωστὸν σημεῖον γέγονεν δι' αὐτῶν, πᾶσιν τοῖς κατοικοῦσιν Ἱερουσαλὴμ φανερόν, καὶ οὐ δυνάμεθα ἀρνήσασθαι*. Still, as is clear even in these two passages, the meanings *capable of being known*, and *known*, do not in many cases lie very far asunder, and so also in Rom. 1, 19, if only the construction be rightly understood; so that we need the comparison of analogous passages, in order to decide its import. *Τὸ γνωστὸν τοῦ Θεοῦ* is not an unusual form of expression; the neuter substantival of the Adj. with the Genitive following instead of the simple concord of Adj. with Subst., gives prominence to the former as the main thought, cf. Phil. 3, 8: *τὸ ὑπερέχον τῆς γνώσεως*; Heb. 6, 17: *τὸ ἀμετάθετον τῆς βούλης*; Rom. 2, 4: *τὸ χρηστὸν τοῦ Θεοῦ*; and the Genitive *τοῦ Θεοῦ* is not *gen. partit.* = "what is knowable or known of God," but as in all these

cases the *gen. possess.* = "God as He is knowable or known" — "that God is knowable or known." Cf. Krüger, §47, 10. Judging from the course of St. Paul's argument in Acts 17, 26. 27 it more probably means *knowable*. Taking this view of the construction the *γνωστόν τ. θ.* forms very appropriately the first step in the argument of which verse 21: *γνόντες τὸν θεόν* is the second. 1st, "they could know God," God has provided for this; 2nd, "they do know God but" etc.

Γνώσις, εως, ἡ, strictly *knowing* or *recognition*, Thuc. 7, 44, 2: *εἰκὸς τὴν μὲν ὄψιν τοῦ σώματος προορᾶν, τὴν δὲ γνῶσιν τοῦ οἰκείου ἀπιστεῖσθαι*. Hence the *knowledge* or *understanding* of a thing, always with the Genitive expressed or understood. Luke 1, 77: *τῆς σωτηρίας*. 2 Cor. 2, 14; 10, 5: *τοῦ θεοῦ*; 4, 6: *τῆς δόξης τοῦ θεοῦ*; Phil. 3, 8: *Χριστοῦ*; 2 Pet. 3, 18: *τοῦ κυρίου ἡμῶν*. The Genitive is to be supplied 1 Cor. 8, 1: *τῶν εἰδωλοθύτων*, sc. *ὅτι οὐδὲν εἰδωλον ἐν κόσμῳ*, v. 4, cf. v. 8. So also v. 7. 10. 11. (V. 7 explains itself in relation to v. 1, by the change in the subjects of the *γνώσις*, for there the Apostle directs his admonition solely to those who have the *γνώσις* in question; cf. v. 10: *σὲ τὸν ἔχοντα γνῶσιν*.) Without the *gen. obj.* absolutely = *knowledge*, *understanding*, in the *formal* sense, 1 Cor. 8, 1: *ἡ γνώσις φνσιοῖ*, repeating the abstract idea underlying the preceding *γνῶσιν* sc. *τῶν εἰδωλοθύτων ἔχουμεν*. In this sense e. g. Plato rep. 6, 508, E, where *γνώσις καὶ ἀλήθεια* occur together as denoting form and substance, cf. what precedes: *τὸ τὴν ἀλήθειαν παρέχον τοῖς γιγνώσκομένοις καὶ τῷ γιγνώσκοντι τὴν δύναμιν ἀποδιδόν*. Also Eph. 3, 19: *γινῶναι τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ*. Likewise absolutely, but in a *material* or concrete sense = *insight*, like *γινώσκειν* "to have discernment," "to be clever," it does not occur in classical Greek; indeed *γινώσκειν* in this sense is rare. It is thus used in Rom. 11, 33: *ὡ βάθος πλούτου καὶ σοφίας καὶ γνώσεως θεοῦ*; 1 Pet. 3, 7: *συννοικοῦντες κατὰ γνῶσιν ὡς κτλ.*; 2 Pet. 1, 5: *ἐπιχορηγήσατε ἐν τῇ ἀρετῇ τὴν γνῶσιν, ἐν δὲ τῇ γνώσει τὴν ἐγκράτειαν*; Rom. 15, 14: *μεστοὶ ἐστὲ ἀγαθοσύνης, πεπληρωμένοι πάσης γνώσεως, δυνάμενοι καὶ ἀλλήλους νοθετεῖν*; 2 Cor. 6, 6: *ἐν ἀγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ*. It means the insight which manifests itself in the thorough understanding of the

subjects with which it meets and in the conduct determined thereby; which hits on what is right, in that it allows itself to be guided by the right knowledge of the object, with which it has to do. Cf. Eccles. 1, 19: φόβος κυρίου γνώσιν συνέσεως ἐξώμβρησε; Prov. 29, 7: ὁ ἀσεβῆς οὐ νοεῖ γινώσιν; Prov. 13, 16: πᾶς πανοῦργος πράσσει μετὰ γνώσεως. Joined with σοφία in Rom. 11, 33; 1 Cor. 12, 8; Col. 2, 3. See σοφία. Γνώσις differs from σοφία in as much as it requires existent objects. In the passages thus far quoted we have found no occasion for understanding γνώσις of a knowledge whose subject-matter is Christian truth, God's salvation. But there are texts in which this reference is undeniable; where γνώσις denotes an insight which manifests itself in the understanding of saving truth, Mal. 2, 7: χελεῖ ἐκέρως φυλάσσεται γνώσιν; Luke 11, 52: ἤρατε τὴν κλεῖδα τῆς γνώσεως; Rom. 2, 20: ἔχειν τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ; 1 Cor. 12, 8; 13, 2; 1 Tim. 6, 20: ἀντιθέσεις τῆς ψευδωνύμου γνώσεως. Now as 2 Cor. 6, 6; 2 Pet. 1, 5; Rom. 15, 14 e. g. certainly refer to an insight belonging especially to Christians, we shall not err if we take γνώσις, when it is used absolutely, to denote an *insight or discernment conditioned by Christian truth*, whether it manifest itself ἐν λόγῳ cf. 1 Cor. 1, 5; 2 Cor. 8, 7; 11, 6; 1 Cor. 12, 8, or ἐν ἔργῳ as in 1 Pet. 1, 5. 6.

Ἄγνωστος, unknown, Wisd. 11, 18; 18, 3; 2 Macc. 1, 19; 2, 7. Also = *not knowable, what withdraws itself from being known, unrecognizable*, often in Plat., e. g. Theaet. 202, B. Parmen. 135, A. — In the N. T. with a passive signification in Acts 17, 23: εὐρον βωμὸν ἐν ᾧ ἐπεγέγραπτο Ἄγνωστω Θεῷ. Cf. Pausan. Attic. 1, 1, 4: ἐνταῦθα καὶ βωμοὶ Θεῶν τε ὀνομαζομένων ἀγνώστων; Philostr. Apollon. 6, 3: σωφρονέστερον τὸ περὶ πάντων Θεῶν εὖ λέγειν, καὶ ταῦτα Ἀθήνησιν, οὗ ἀγνώστων δαιμόνων βωμοὶ ἱδρύννται; Pausan. Eliac. 5, 14: ἐπὶ τῇ Φαληρεῇ . . . Ἀθηνᾶς ναὸς ἐστὶ καὶ Διὸς ἀποτέρω, βωμοὶ δὲ Θεῶν τῶν ὀνομαζομένων ἀγνώστων καὶ ἡρώων. These quotations do not say that there were altars in Athens with the inscription ἀγνώστοις Θεοῖς, but not with *the* inscription of Acts 17, 23; but comparing them with that passage they say that altars erected to the unknown Gods might here and there be found; or at all events an altar erected to an unknown

God. Cf. Winer, Realwörterb. s. v. Athen; De Wette in loc; Neander, Pflanzung p. 246; Baumgarten, Apostelgesch., §. 27. The critical school, which demands clear proof of the existence of such an altar (Baur, Paulus, p. 175 seqq.), takes for granted that if there were altars in several places with the inscription ἀγνώστῳ Θεῷ, they must always refer to one and the same unknown God; and accordingly they demand proof that the worship of one indefinite, unknown, nameless God prevailed among the Athenians, — a proof which is not needed for Acts 17, 23, because in the discourse that follows the unity of God is set prominently forth in opposition to *polytheism*, and there was no need to lay stress upon the affirmation "there is only one God unknown to you." Still more superfluous is this proof if we read what follows, as it probably should be read, thus: ὁ (instead of ὃν) οὖν ἀγνοοῦντες εὐσεβείτε, τοῦτο (instead of τοῦτον) κτλ. — See δεισιδαίμων.

Ἄγνωσία, ἡ, *ignorance*, opp. γνώσις. In a formal sense in classical Gk. to denote *being unacquainted with* any thing, cf. Plat. rep. 5, 477, A: εἰ ἐπὶ μὲν τὸ ὄντι γνώσις ἦν, ἀγνωσία δ' ἐξ ἀνάγκης ἐπὶ τῷ μὴ ὄντι. In the N. T. on the contrary corresponding to the use of γιγνώσκειν which = *to be influenced by one's knowledge of an object*; it signifies not merely an intellectual, but a moral want or fault, 1 Cor. 15, 34: ἐκνήψατε δικαίως καὶ μὴ ἁμαρτάνετε· ἀγνωσίαν γὰρ Θεοῦ τινὲς ἔχουσιν, where the τινὲς do not belong to the ἄθεοι ἐν τῷ κόσμῳ Eph. 2, 12, but to those who had undergone the change described in Eph. 2, 13. Again in 1 Pet. 2, 15: φιμοῦν τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνωσίαν, it clearly denotes more than an intellectual defect, and corresponds to γνώσις in the sense of discernment.

Ἀναγινώσκω, *to recognize*; in Att. usually = *to read*, and so always in the N. T. LXX = 𐤀𐤒𐤏 Exod. 24, 7; 2 Kings 23, 2; Deut. 31, 11; Dan. 5, 7. 8. 16. Hence

Ἀνάγνωσις, ἡ, *reading*, and indeed in Acts 13, 15; 2 Cor. 3, 14 of the *public reading* of Holy Scripture, cf. Neh. 8, 8, to which ἀναγινώσκειν is not limited. Without the gen. obj. 1 Tim. 4, 13: πρόσθετε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ, where in connection with παρακλ. and διδ. it also refers to public

reading and (seeing that it can only be for the same purpose as *παρ.* and *διδ.*) absolutely to *the public reading of O. T. Scripture*. Thus it is used in Eccl. Greek of the public reading in church of Holy Sc., or of the portion of Scripture appointed to be read in public (i. q. ἀνάγνωσμα); hence the Readers in the church, upon whom originally devolved the duty of reading and expounding the portion chosen, were called ἀναγνώσται; cf. Just. M. and Chrys. in Suic. thes. s. v.

Ἐπιγινώσκω, to give heed, to notice attentively, to take a view of, to recognize, e. g. of Spectators; then generally=*to know*, like γινώσκω, e. g. Xen. Hell. 5, 4, 12: ὅσους ἐπέγνωσαν τῶν ἐχθρῶν ὄντας, 6, 5, 17: ἐγνώσθησαν φίλοι ὄντες. So Mark 2, 8 coll. Luke 8, 46; Luke 5, 22; 24, 16; Matth. 17, 12; Mark 6, 33. 54; etc. As its primary meaning grew weaker this word began to be used in cases when, though a stronger perception or knowledge was meant, there was no reason for laying stress upon it, see Acts 3, 10; 9, 30; 12, 14; 22, 24 etc.; Gen. 37, 31; 38, 25. So also in Rom. 1, 32: οἵτινες τὸ δικαίωμα τοῦ Θεοῦ ἐπιγνόντες, this word was probably designedly chosen; whereas in v. 21: γνόντες τὸν Θεόν is used in order to hint that they *could not avoid having the knowledge*. Cf. Wisd. 12, 27; Ecclus. 33, 5; 2 Cor. 13, 5: ἡ οὐκ ἐπιγινώσκετε ἑαυτοὺς ὅτι Χρῖς Ἰς ἐν ὑμῖν. Whilst γινώσκειν sometimes means *to take notice* merely, or to *recognize a thing unintentionally*, ἐπιγιν. implies at least a *special recognition* of the thing known, cf. Deut. 1, 17: οἶκ ἐπιγνώσῃ πρόσωπον ἐν κρίσει; and 16, 19; but like γινώσκειν in certain cases only; so that ἐπιγινώσκειν has a narrower sphere of use, but when used gives greater weight to what is said. Cf. John 8, 32: γνώσεσθε τὴν ἀληθειάν καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς with 1 Tim. 4, 3: οἱ πιστοὶ καὶ ἐπεγνωκότες τὴν ἀλήθειαν (see ἐπίγνωσις); Col. 1, 6: ἐπέγνωτε τὴν χάριν τοῦ Θεοῦ ἐν ἀληθείᾳ with 2 Cor. 8, 9: γινώσκετε τὴν χάριν τοῦ κυρίου ἡμῶν; 2 Pet. 2, 21: κρεῖττον ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης, ἢ ἐπιγνοῦσιν ἐπιστρέψαι πτλ. with Rom. 3, 17: ὁδὸν εἰρήνης οὐκ ἔγνωσαν; Col. 2, 2 with v. 3; Matth. 11, 27: οὐδεὶς ἐπιγινώσκει τὸν υἱόν, τὸν πατέρα, corresponding to the Johannine γινώσκειν. It is therefore a stronger antithesis to ἀγνοεῖν than the simple γινώσκειν, 2 Cor. 6, 9: ὡς ἀγνοούμενοι καὶ ἐπιγινωσκόμενοι, as unknown

and yet well known. Hence also opp. ἐκ μέρους γινώσκειν 1 Cor. 13, 12: ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγινώσομαι, καθὼς καὶ ἐπεγνώσθην, of an explanation which perfectly unites the subject with the object, cf. 1 Cor. 8, 3; Gal. 4, 9 (under γινώσκω); 1 Cor. 16, 18. In some cases the verb is best rendered by *understand*; 1 Cor. 14, 37; 2 Cor. 1, 13. 14; cf. Acts 25, 10: σὺ κάλλιον ἐπιγινώσκεις; Ecclus. 12, 12: ἐπ' ἐσχάτῳ ἐπιγνώσῃ τοὺς λόγους μου; 22, 27; and often. So also sometimes, though seldom, in classical Gk. where however, in general the stronger meaning was not without influence in determining the choice of this word instead of the simpler form; e. g. Plato Euthyd. 301, E; Soph. El. 1297. See Lexicons. — In the LXX = עָרַךְ ; נָכַר Piel, Hiph. which means, according to Fürst, "to be marked" or "signed", Hiph. "to penetrate vigorously into a thing", i. e. to know a thing by finding out its distinctive marks.

Ἐπίγνωσις, ἡ, *knowledge; clear and exact knowledge*, more intensive than γνῶσις, because it expresses a more thorough participation in the object of knowledge, on the part of the knowing Subject. Rom. 3, 20: διὰ νόμου ἐπίγνωσις ἁμαρτίας; cf. 7, 7: τὴν ἁμαρτίαν οὐκ ἔγνων εἰ μὴ διὰ νόμου and the remarks on this passage s. v. γινώσκειν; Rom. 1, 28: τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει, stronger than γινώσκειν τὸν Θεόν; v. 21. In the N. T. it appears only in the Pauline writings and in Heb. 10, 26; 2 Pet. 1, 2. 3. 8; 2, 20, and always of a *knowledge which very powerfully influences the form of the religious life*, = a knowledge laying claim to personal sympathy and exerting an influence upon the person. Cf. Judith 9, 14. Seldom in classical Gk. Herdn. 7, 6, 15: ἡ τῶν σφραγίδων ἐ.; Plut.: ἡ τῆς μουσικῆς ἐ.

I. c. gen. obj. ἀληθείας 1 Tim. 2, 4; 2 Tim. 2, 25; 3, 7; Tit. 1, 1: κατὰ ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσεβείαν; Heb. 10, 26; Θεοῦ Eph. 1, 17; Col. 1, 10; 2 Pet. 1, 2, cf. v. 3; Eph. 4, 13: εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τ. Θεοῦ; Col. 2, 2: εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ Θεοῦ, ἐν ᾧ εἰσὶν πάντες οἱ θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως ἀπόκρυφοι: in order to attain the treasures of the γνῶσις the ἐπίγνωσις is needed; Col. 1, 9: ἐ. τοῦ θελήματος τοῦ Θεοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ, the elements which constitute the ἐπίγν. For ἐ. as evincing the

relation of the person knowing to the object of his knowledge, see 2 Pet. 1, 8: ταῦτα ὑμῖν ὑπάρχοντα — οὐκ ἀργούς οὐδὲ ἀκάρπους καθίστησιν εἰς τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ ἐπίγνωσιν. As affecting the state of the religious possessions of the Subject see 2 Pet. 1. 2. 3; Eph. 1, 17, as determining the manifestations of the religious life 2 Pet. 2, 20: ἀποφυγόντες τὰ μίσματα τοῦ κόσμου ἐν ἐπιγνώσει τοῦ κυρίου καὶ σωτήσος κτλ.

II. Without Obj. in a formal sense Rom. 1, 28: ἔχειν ἐν ἐπίγν.; Col. 3, 10: ἐνδυσάμενοι τὸν νεὸν τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν, where κατ' εἰκόνα κτλ. gives a more precise definition of ἐπίγνωσις as a knowledge "which is determined by", or "which regulates itself according to" etc.; so that the difference mentioned in v. 11 disappears, as far as it is concerned. There is nothing however to prevent our taking ἐπίγν. here in the same sense as in Phil. 1, 9: ἵνα ἡ ἀγάπη ὑμῶν — περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει, εἰς τὸ δοκιμάζειν τὰ διαφέροντα, where ἐπίγν. in a material or formal sense means that *discernment* which determines the moral action; as αἰσθήσις here denotes the tact obtained by experience, so ἐπίγν. refers to that clearness of consciousness which enables one to avoid error. Cf. Rom. 10, 2: ξῆλον θεοῦ ἔχουσιν, ἀλλ' οὐ κατ' ἐπίγνωσιν. See γνῶσις 2 Pet. 1, 5; Rom. 11, 33. — Thus in Col. 3, 10 ἐ. stands in contrast with the sins enumerated in the preceding verses, and may be fairly compared with Eph. 4, 22: ὁ παλαιὸς ἄνθρωπος φθειρόμενος κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης.

Προγινώσκω, to perceive or apprehend beforehand, to know previously, to foreknow. (The correlative of time is given in the context.) Plat. rep. 4, 426, C: προγινώσκων τὰς σφετέρας βουλήσεις; Theaet. 203, D: προγινώσκειν τὰ στοιχεῖα ἅπαντα ἀνάγκη τῷ μέλλοντι ποτε γνῶσεσθαι ξυλλαβὴν; Xen. Apol. 30: προγ. τὰ μέλλοντα; Aristot. eth. Nic. 6, 3: ἐκ προγινωσκομένων πᾶσα διδασκαλία. So 2 Pet. 3, 17: ὑμεῖς οὖν προγινώσκοντες φυλάσσεσθε, ἵνα μὴ κτλ.; Acts 26, 5: τὴν μὲν οὖν βίωσίν μου τὴν ἐκ νεότητος ἴσασι πάντες οἱ Ἰουδαῖοι, προγινώσκοντές με ἄνωθεν. Likewise in Apocr. Wisd. 6, 14: φθάνει (sc. ἡ σοφία) τοὺς ἐπιθυμοῦντας προγνώσθηναι, "to those who desire her she gives in anticipation to know her"; 8, 8: σημεῖα καὶ τέρατα προγινώσκει καὶ ἐκβάσεις

καιρῶν καὶ χρόνων; 18, 6: ἐκείνη ἡ νύξ προεγνώσθη πα-
τράσιν; cf. Judith 9, 6: ἡ κρίσις σου ἐν προγνώσει; 11, 19:
ταῦτα ἐλαλήθη μοι κατὰ πρόγνωσίν μου.

As to the use of the word in Rom. 8, 29: *ὅτι οὗς προέγνω, καὶ προώρισε συμμορφοὺς τῆς εἰκόνης τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι κτλ.*; 11, 2: *οὐκ ἀπώσατο ὁ θεὸς τὸν λαὸν αὐτοῦ ὃν προέγνω* it is simplest to take *προγιν.* in accordance with the meaning of *γινώσκειν* in similar texts, Hos. 13, 5; Am. 3, 2; 1 Cor. 8, 3; Gal. 4, 9; 2 Tim. 2, 19: *ἔγνω κύριος τοὺς ὄντας αὐτοῦ*; Matth. 7, 23; John 10, 14, as denoting a knowing which precedes the knowledge expressed in these passages, that is, as equivalent to „unite oneself before with some one.” Cf. Rom. 11, 2: “God has not cast away his people with whom he had before joined himself,” i. e. before this union was historically realized. The only question is, to what does the *προ* carry us back, to a logical past, as might perhaps be inferred from Rom. 11, 2, — which would materially weaken the force of the argument supplied by *ὃν προέγνω* in proof of the main clause; — or to the present in view of its relation to the future, — as might be inferred from Rom. 8, 29, did not the context there suggest the union of the divine *πρόθεσις* with His foreknowledge. As this latter word denotes God’s decree or counsel of salvation preceding and forming the foundation of the temporal realization of that salvation, so *προγινώσκειν* denotes the divine *γινώσκειν* as already present in the divine counsels before their manifestation in history, i. e. the union between God and the objects of his sovereign grace posited in His counsels of salvation, and accordingly already in existence before its accomplishment. *Προγινώσκειν* therefore corresponds with the *ἐκλεγασθαι πρὸ καταβολῆς κόσμου*, which in Eph. 1, 4, precedes the *προορίζειν*, just like *προγιν.* in Rom. 8, 29. *Προγιν.*, however, essentially includes a *self-determination* to this fellowship on God’s part (Rom. 8, 29, “with whom God had before entered into fellowship”); whereas *ἐκλέγ.* merely expresses a determination directed to the objects of the fellowship; cf. 1 Pet. 1, 2: *ἐκλεκτοὶ κατὰ πρόγνωσιν θεοῦ*. *Προγινώσκειν* like *γινώσκειν* is a conception complete in itself, the import of which does not need to be separately indicated, as would necessarily be the case if in the places quoted it meant a decision come to concerning any one. Against this meaning indeed it cannot fairly be objected that *γιν.* and *προγιν.* in this sense would not be joined to

the Acc. of the person, cf. Dem. 29, 58: *προγινωσμένους ἀδικεῖν παρὰ τῇ διαιτητῇ*, in accordance with which 1 Pet. 1, 20: *προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου* might be explained. The real objection against it is that it would be incomplete without a specification of the *import* or *contents*. The easiest course is to compare the last named passage with Luke 9, 35: *ὁ υἱός μου ὁ ἐκλελεγμένος*, and 23, 35: *ὁ Χς ὁ τοῦ Θεοῦ ἐκλεκτός* (cf. 1 Pet. 2, 4), because the statement concerns the historical Person of the Messiah, see *Χριστοῦ* v. 19.

Πρόγνωσις, ἡ, *prescience, foreknowledge*; in 1 Pet. 1, 2: *ἐκλεκτοὶ κατὰ πρόγνωσιν Θεοῦ*, it denotes the foreordained fellowship between God and the objects of his saving counsels; God's self determination to enter into fellowship with the objects of his sovereign counsels, preceding the realization thereof. In Acts 2, 23: *τούτον τῇ ὀρισμένῃ βουλῇ καὶ προγνώσει τοῦ Θεοῦ ἐκδοτον κτλ.* it is simplest to take *πρόγνωσις* as = a resolution formed beforehand, though this meaning is foreign to classical Gk.; or generally as = *foreknowledge, prescience*, cf. Judith 9, 6: *ἡ κρίσις σου ἐν προγνώσει*; for an explanation answering to the interpretation given above of 1 Pet. 1, 20, seems too remote, and little in harmony with the connection.

ἄγνοεω, *not to know, to be unacquainted with*, usually sq. acc. as Acts 17, 23: *ὁ ἀγνοοῦντες εὐσεβεῖτε*; 2 Cor. 2, 11: *οὐ γὰρ τὰ τοῦ σατανᾶ νοήματα ἀγνοοῦμεν*; Rom. 10, 3: *ἀγν. τὴν τοῦ Θεοῦ δικαιοσύνην*; Rom. 11, 25: *τὸ μυστήριον*: — sq. *περὶ*, *to be in ignorance concerning anything* 1 Cor. 12, 1: *περὶ τῶν πνευματικῶν*; 1 Thess. 4, 13: *περὶ τῶν κοιμωμένων*. In 2 Pet. 2, 12: *ἐν οἷς ἀγνοοῦσιν βλασφημοῦντες* it is simplest to assume a constr. of *ἀγν.* with *ἐν*, as in Ecclus. 5, 15: *ἐν μεγάλῃ καὶ ἐν μικρῇ μὴ ἀγνοεῖ*. Otherwise we must render it *ἐν τούτοις*, ἃ *ἀγν.*, *βλασφ.* — sq. *ὅτι* Rom. 1. 13; 2, 4; 6, 3; 7, 1; 1 Cor. 10, 1. Cf. Rom. 11, 25: *ἀγν. τὸ μυστήριον τοῦτο, ὅτι*; 2 Cor. 1, 8: *ἀγν. ὑπὲρ τῆς θλίψεως ὅτι*. Pass. *to be unknown, unrecognized*, 2 Cor. 6, 9: *ὡς ἀγνοούμενοι καὶ ἐπιγινωσκόμενοι*; Gal. 1, 22: *ἀγνοούμενος τῷ προσώπῳ*. — Then = *to be ignorant, to have no discernment of, not to understand*; cf. Xen. mem. 1, 2, 33: *ὁ δὲ Σωκράτης ἐπύρετο αὐτῷ, εἰ ἐξείη πυνθάνεσθαι, εἰ τι ἀγνοοῖτο τῶν προηγουμένων*. So Mark 9, 32; Luke 9, 45: *τὸ ὅλημα*; Acts 13, 27:

τον λόγον τῆς σωτηρίας, cf. 1 Cor. 2, 8; 1 Tim. 1, 13: ἀγνοῶν ἐποίησα; 1 Cor. 14, 38: εἰ δέ τις ἀγνοεῖ, ἀγνοεῖτω, opp. v. 37: ἐπιγινώσκειν. Lastly it signifies *to err, to commit a fault*; — *of faults* arising from the want of discernment or knowledge, e. g. Polyb. πάλιν τὸν Ἀννίβαν ἀναστάντα φάναι φασὶν ἀγνοεῖν, καὶ συγγνώμην ἔχειν, εἴ τι παρὰ τοὺς ἐθισμοὺς πράττει. It denotes conduct the result and import of which is unperceived by the agent; Luke 23, 34: οὐ γὰρ οἶδασιν τί ποιοῦσιν. Thus especially in later writers LXX = נָשָׂא Lev. 5, 18; נָשָׂא Lev. 4, 13: ἀγνοεῖν ἀκουσίως; 1 Sam. 26, 21; נָשָׂא Hos. 4, 15, cf. Tobit 3, 3. — In Heb. 5, 2: μετριοπαθεῖν τοῖς ἀγνοοῦσιν καὶ πλανωμένοις the two terms denote the entire number of those for whom the functions of the High priest are exercised; ἀγνοοῦντες referring to those whose acts are not the result of previous conscious thought (see ἀγνόημα, ἀγνοια) cf. Rom. 7, 7. 8. 13, so that their conduct cannot be regarded as deliberate and intentional opposition (Heb. מְזַדְּקִים) though in consequence of the interposition of the law, it has become παραβάσις, i. e. involves guilt. Rom. 7, 7: τὴν ἁμαρτίαν οὐκ ἔργων εἰ μὴ διὰ νόμον. v. 8: ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρτία διὰ τῆς ἐντολῆς κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν· χωρὶς γὰρ νόμου ἁμαρτία νεκρά. The ἀγνοοῦντες accordingly are those who are under the power of sin, and therefore sin perhaps against knowledge and will; but are passively subject to it; cf. ἀσθένεια Heb. 5, 2. Their consciousness is passive, not active, in relation to sin.

Ἀγνόημα, τὸ, *mistake, oversight*, Strab.; moral delinquency, sin committed κατ' ἀγνοίαν, not κατὰ προαίρεσιν, κατὰ πρόθεσιν, cf. Raphel, annott. Polyb. on Acts 3, 17, but ἀκουσίως Lev. 4, 13, cf. Heb. 10, 26: ἐκουσίως ἁμαρτάνειν — μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας. According to the Scripture analogy it denotes not only unconscious sin, but generally all sin, wherein consciousness is passive; — sin which may indeed enter into, but is not preceded by consciousness. cf. Heb. 5, 2 and ἀγνοεῖν; Heb. 9, 7: αἷμα προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων. Cf. Tobit 3, 3. Eccclus. 51, 19; 23, 2; 1 Macc. 13, 39.

ἄγνοια, ἡ, *want of knowledge, ignorance*, which leads to mistaken conduct and forbids unconditional imputation of the guilt of the acts performed 1 Pet. 1, 14: αἰ πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαι; Acts, 3, 17: κατὰ ἄγνοιαν ἐπράξατε, cf. Luke 23, 34; 1 Cor. 2, 8. Cf. Xen. Cyrop. 3, 1, 21: οὐ γὰρ κακονοίᾳ τινὶ τοῦτο ποιεῖ, ἀλλ' ἀγνοίᾳ· ὅποσα δὲ ἀγνοίᾳ ἀνθρώποι ἀμαρτάνουσι, πάντα ἀκούσια ταῦτ' ἐγὼ νομίζω. This *ἄγνοια* is with St. Paul the characteristic of heathendom Acts 17, 30; Eph. 4, 18 coll. v. 17, and is a state which renders repentance necessary, Acts 17, 30: χρόνους τῆς ἀγνοίας ὑπερδιδὼν ὁ θεὸς τὰ νῦν παραγγέλλει μετανοεῖν, and therefore eventually furnishes ground for blame Eph. 4, 18, as elsewhere for forbearance. LXX = ἀγνόημα, for 𐤀𐤁𐤍𐤁 Gen. 24, 10: ἐπήγαγες ἂν ἐφ' ἡμᾶς ἄγνοιαν; 2 Chron. 28, 13. — Ps. 25, 7 = 𐤁𐤁𐤁; — Lev. 5, 18; 22, 14; Eccles. 5, 5 = 𐤁𐤁𐤁. The expression blends together guilt and exculpation.

Γλῶσσα, ἡ, *the tongue*, Luke 16, 24; Rev. 16, 10; Acts 2, 3, as the organ of speech (λόγων ἄγγελος Euripid. Suppl. 203) Mark 7, 33. 35; Luke 1, 64; Ja. 1, 26; 3, 5. 6. 8; 1 Pet. 3, 10; 1 John 3, 18; Rom. 3, 13; 1 Cor. 14, 9; 13, 1. — Rom. 14, 11; Phil. 2, 11: ἵνα πᾶσα γλῶσσα ἐξομολογήσεται κτλ. is a figurative way of expressing the thought that every one ought to share in this ἐξομολ. cf. in both texts the preceding πᾶν γόνυ, as also Acts 2, 26. — Thence *language* or *dialect*, e. g. Xen. mem. 3, 14, 7: ἔλεγε δὲ καὶ ὥς τὸ εὐωχεῖσθαι ἐν τῇ Ἀθηναίων γλώττει ἐσθίειν καλοῖτο. Often in Hdt., e. g. 1, 57: βάρβαρον γλῶσσαν ἔεντες; 9, 16: Ἑλλὰδα γλῶσσαν ἔεντα etc. So Rev. 5, 9; 7, 9; 10, 11; 11, 9; 13, 7; 14, 6; 17, 15 joined with ἔθνος, λαός, φυλή. — Acts 2, 11: ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεῖα τοῦ θεοῦ. Accordingly the corresponding γλῶσσαι v. 4: ἤρξαντο λαλεῖν ἐτέραις γλώσσαις is to be understood as meaning “they began to speak in other languages.” We must not however conclude that this gift consisted in speaking in foreign languages, which had not been learned; the account is given from the standpoint of the hearers mentioned in v. 8—11, while others v. 13: ἕτεροι δὲ διαχλενάζοντες ἔλεγον ὅτι γλεύκους μεμεστωμένοι εἰσίν. To those

who understood the phenomenon, it appeared as a speaking in their own language; but to others, as the stammering of drunkards, cf. Is. 28, 11; 33, 19; 1 Cor. 14, 21. As this speaking with tongues was not intended as an address to others (cf. Acts 2, 14 seq.), but to God either in praise or prayer, Acts 10, 46: *ἤκουον αὐτῶν λαλούντων γλώσσαις καὶ μεγαλυνόντων θεόν*, cf. 2, 11; 1 Cor. 14, 2: *ὁ γὰρ λαλῶν γλώσση οὐκ ἀνθρώποις λαλεῖ ἀλλὰ τῷ θεῷ*; 1 Cor. 14, 14: *προσεύχεσθαι γλώσση*, not for the profit of others, but for the edification of the speakers themselves 1 Cor. 14, 4; cf. v. 18, we may suppose the foundation of the phenomenon to be a language produced by the Holy Ghost (*καθὼς τὸ πνεῦμα ἐδίδου ἀποφθέγγεσθαι αὐτοῖς*) specially serving and fitted for intercourse with God, independently of the process of thought carried on in the *νοῦς* by which the clothing of our thoughts is ordinarily conditioned (1 Cor. 14, 19, cf. Plut. mor. 90, B: *γλώσσα ὑπήκοος τῷ λογισμῷ*) a speaking in a form of language produced by the Holy Ghost which blended in one comprehensive expression the various languages of mankind; — indeed the list of nations given in Acts 2, 9—11 is clearly meant to conveying the idea of universality. As analogous passages we may refer to Rom. 8, 26: *αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει στεναγμοῖς ἀλαλήτοις*; 2 Cor. 12, 4: *ἤκουσεν ἄρρητα ῥήματα ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλεῖν*; Rev. 14, 3: *ᾄδουσιν ψῶδὴν καινὴν . . . καὶ οὐδεὶς ἐδύνατο μαθεῖν τὴν ψῶδὴν εἰ μὴ . . . οἱ ἠγορασμένοι ἀπὸ τῆς γῆς*. 5, 9. In this miracle we have an anticipation of the future of the kingdom of God, a future which thus reflected itself at the outset of its realization on earth, and indeed in a manner corresponding to the contrast between the present and the future; cf. 1 Cor. 13, 8: *γλώσσαι παύσονται*. At first the susceptible could understand it, as is evident not only from Acts 2, 12, but also from Acts 10, 46; 19, 6; but it gradually became more alien to the habit and life of the Church, for though the possibility of interpretation by some of those addressed remained (1 Cor. 12, 10), it was not even necessary that the speaker himself should understand what he uttered (1 Cor. 14, 10). Thus the miracle became more and more isolated and rare until, as the Gospel spread, it vanished in the age when church history began. It also tells in favour of the above view (viz. that the miracle was not the actual speaking of foreign languages) that the expression *ἐτέραις γλώσσαις λαλεῖν* occurs only in the account

of its first appearance Acts 2, 4; this suggested the name of the miracle as *γλώσσαις λαλεῖν* Acts 10, 46; 19, 6; cf. Mark 16, 17: *γλώσσαις λαλήσουσιν καιναῖς*; whence it is clear that *γλώσσα* is always to be taken to mean language; the plural *γλώσσαι* includes the idea that this kind of speaking is a blending of various, perhaps of all human languages, representing the *γέννη γλώσσων* of 1 Cor. 12, 10. 28, but is not identical with the various languages; cf. as the designation of the latter, *γέννη φωνῶν* 1 Cor. 14, 10. The *sing.* *γλωσση λαλεῖν*, which is used only of individuals 1 Cor. 14, 2. 4. 13. 14. 19. 27, cf. v. 26: *γλώσσαν ἔχει*, while the plur., is used both of one and of several 1 Cor. 14, 5. 6. 18, must be taken to mean *language*, i. e. *the language of the Spirit*, and gives prominence to the specialization of the manifoldness, as it manifests itself in an individual. Considering its connection with *γλώσσαις λαλ.* we cannot explain the *sing.* as meaning gift of language, as in classical Greek it may denote the power of speech or the gift of eloquence.

Γράψω, γράψω, ἔγραψα, aor. II pass. *ἐγράφη*, primarily *to grave, to engrave (dig in)*, Hom. II. 17, 599. *to write*, 2 Thess. 3, 17; Gal. 6, 11; Mark 10, 4; John 21, 25; Luke 1, 63 etc. With Luke 10, 20: *τὰ ὀνόματα ὑμῶν ἐγράφη ἐν τοῖς οὐρανοῖς* (Tf. *ἐγγέγραπται*) cf. Ps. 87, 6; 69, 29; Ezek. 13, 9. The writing of names in heaven means that God remembers and will not forget the individuals named; by writing his name the person is fixed in the memory; cf. in classical Gk. *γράψειν εἰς ὕδωρ, ἐν ὕδατι*, of what is given over to oblivion. A correlative expression also occurs Jer. 17, 13: *πάντες οἱ καταλιπόντες σε καταισχυνθήτωσαν, ἀφεστηκότες ἐπὶ τῆς γῆς γραφήτωσαν*, with which cf. 1 Sam. 3, 19; 14, 45; 26, 20; Is. 26, 5; 47, 1. — The use of *ἔγραπται, γεγραμμένον* absolutely, of what is found written in Holy Sc. finds its explanation in the use of *γράφειν* to denote legislative act or enactment, cf. Xen. mem. 1, 2, 44: *ὅσα ἄρα τύραννος μὴ πείσας τοὺς πολῖτας ἀναγκάζει ποιεῖν γράφων*, and often; Plat. Pol. 295, E: *κατὰ τοὺς τῶν γραφάντων νόμους*; 299, C: *μανθάνειν γεγραμμένα καὶ πάτρια ἔθνη κείμενα*; Dem. 58, 24: *τὰ γεγραμμένα = νόμοι*. Cf. Luke 20, 28: *Μωυσῆς ἔγραψεν ὑμῖν*; Rom. 10, 5. In the

sphere of revelation the written records hold this authoritative position, and *γέγραπται* always implies an appeal to the indisputable and normal authority of the passage quoted, cf. Matth. 4, 4. 6. 7. 10; 11, 10 etc. It is fortified by additions such as *ἐν νόμῳ* Luke 2, 23; 10, 26; *ἐν βίβλῳ λόγων Ἡσαΐου* Luke 3, 4; *ἐν τοῖς προφήταις* John 6, 45 etc. Hence Rom. 15, 4: *ὅσα γὰρ προεγράφη, εἰς τὴν ἡμετέραν διδασκαλίαν ἐγράφη*; 1 Cor. 10, 11: *ἐγράφη δὲ πρὸς νοουθεσίαν ἡμῶν*. — The reference of a prophecy is for the most part indicated by *περὶ* c. gen. Matt. 11, 10; 26, 24, also by *ἐπὶ τινα* Mark 9, 12. 13; *ἐπὶ τινι* John 12, 16, and once by the Dative Luke 18, 31, cf. Matt. 13, 14.

Γράφη, ἡ, that which is written, the writing, both the characters and the document written, 1 Chron. 28, 19; letter 2 Chron. 2, 19; written order or direction 2 Chron. 35, 4; 1 Esdras 1, 4; document, e. g. *γρ. γενική* table of genealogy 1 Esdras 5, 39. — The N. T. use of *ἡ γραφή* to denote the collection of the *γραφαὶ ἁγίαι* Rom. 1, 2, *θεόπνευστοι* 2 Tim. 3, 16, one part of which are called *γρ. προφητικά* Rom. 16, 26, *τῶν προφητῶν* Matt. 26, 56, implies the idea expressed in *γέγραπται*, viz. a reference to the authoritative character of the Scriptures as a whole, which gives them a special and unique position; — indeed they are everywhere termed *ἡ γραφή* in an authoritative sense. In this sense I. *ἡ γρ.* is used of a single text Mark 12, 10: *οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε*; Luke 4, 21: *πεπλήρωται ἡ γρ. αὕτη*; Acts 1, 16; 8, 35; John 19, 37: *ἑτέρα γραφή*. Without any qualifying reference Mark 15, 28; John 13, 18: *ἵνα ἡ γρ. πληρωθῇ ὁ τρώγων κτλ.*; John 19, 24. 36; 20, 9; Ja. 2, 8. 23. Then II. the plural *αἱ γραφαί* with predominant reference to all writings or declarations of this character coming under consideration Matt. 21, 42; 22, 29; 26, 54; Mark 12, 24; 14, 49; Luke 24, 27: *διερχόμενον ἐν πάσαις ταῖς γραφαῖς τὰ περὶ αὐτοῦ*; 24, 32. 45; John 5, 39; Acts 17, 2. 11; 18, 24. 28; Rom. 15, 4; 1 Cor. 15, 3. 4; 2 Pet. 3, 16. Lastly, III. the sing. *ἡ γραφή* to denote Scripture as a whole John 2, 22; 7, 38. 42; 10, 35: *οὐ δύναται λυθῆναι ἡ γραφή*; John 19, 28; Acts 8, 32; Rom. 4, 3; 9, 17; 10, 11; 11, 2; Gal. 3, 8. 22; 4, 30; 1 Tim. 5, 18; 1 Pet. 2, 6; 2 Pet. 1, 20. — In Ja. 4, 5 there is no sort of reference to an apocryphal book. The declaration referred to is probably given in v. 6, and v. 5 must be read

thus: ἡ δοκεῖτε ὅτι κενῶς ἡ γραφή λέγει; πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα . . ., μελίζονα δὲ δίδωσιν χάριν. διὸ λέγει· ὁ Θεὸς κτλ. In the first sentence λέγειν = to speak, as in Rom. 3, 5; 6, 19; 1 Cor. 1, 10; 9, 10; 2 Cor. 6, 13; 11, 21 etc. The πρὸς φθόνον — χάριν is a N. T. way of expressing the quotation given in v. 6.

Γράμμα, τό, that which is written, a letter of the alphabet, a book, letter, bond etc. Luke 23, 38; Gal. 6, 11; Luke 16, 6. 7; Acts 28, 21; John 5, 47. *The Holy Scriptures τὰ ἑρῶ γράμματα*, is a name distinct from ἡ γραφή, describing them as the object of study or of knowledge; whereas γραφή describes them as an authority 2 Tim. 3, 15, cf. Jos. ant. 3, 7, 6; 13, 5, 8; 5, 1, 17: τὰ ἀνακείμενα ἐν τῷ ἑρῶ γράμματα. It cannot be proved that τὰ γράμματα without the qualifying word signifies Holy Sc.; at least there is no sufficient reason for taking it thus in the single passage, John 7, 15, where it occurs — occurs too without the Art. There we read: πῶς οὗτος γράμματα οἶδεν μὴ μεμαθηκώς; The expression means knowledge, doctrine, or usually the elements of knowledge contained in writings or books; at a later period too = science; and the words simply say, "How has this man attained knowledge or science, which he has not acquired by pursuing the usual course of study?" Cf. Acts 26, 24: τὰ πολλὰ σε γράμματα εἰς μανίαν περιτρέπει, perhaps = "thou hast studied too much." Plat. apol. 26, D: γραμματίων ἄπειρον εἶναι; Plut., Cic. 48 etc. That the Jews meant by this word Scripture learning κατ' ἐξ. is evident from the view they took of γράμματα μανθάνειν, vid. γραμματεῖς. — Paul is wont to contrast γράμμα and πνεῦμα; Rom. 2, 29: περιτομή καρδίας ἐν πνεύματι οὐ γράμματι; 7, 6: δουλεύειν ἐν καινότητι πνεύματος καὶ οὐ παλαιότητι γράμματος; 2 Cor. 3, 6: διάκονοι καινῆς διαθήκης, οὐ γράμματος ἀλλὰ πνεύματος· τὸ γὰρ γράμμα ἀποκτεννεί, τὸ δὲ πνεῦμα ζωοποιεῖ. This antithesis may be explained thus; γράμμα denotes the law in its written form (see γράφειν as used of legislative acts) whereby the relation of the law to the man whom it concerns is the more inviolably established, see Rom. 2, 27: κρινεῖ — σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμον. 2 Cor. 3, 7: ἡ διακονία τοῦ θανάτου ἐν γράμματι ἐντετυπωμένη λίθοις ἐγενήθη ἐν δόξῃ, and hence it was at the same time

used to express the antithesis between the external, fixed and governing law, and the πνεῦμα, the inner, effective, and divine principle of life. Cf. Mel. on Rom. 7, 6: "ideo dicitur litera, quia non est verus et vivus motus animi etc." In classical Gk. we may compare Aristot. Polit. 3, 15: κατὰ γράμματα ἄρχειν. 16: κατὰ γράμματα λατρεύεσθαι. Plut. Lucull. 10: στήλην τινὰ δόγματα καὶ γράμματα ἔχουσιν. Plat. Polit. 302, E: Μοναρχία τολύνην ζευχθεῖσα μὲν ἐν γράμμασιν ἀγαθοῖς, οὓς νόμους λέγομεν. Legg. 7, 823, A: τοῖς τοῦ νομοθετοῦντος — παιδόμενος γράμμασιν. 9, 858, E. 11, 922, A: τὰ τῶν ἀγαθῶν νομοθετῶν γράμματα τιμᾶν.

Γραμματεὺς, ὁ, *writer*, 2 Chron. 26, 11; 34, 13. 2 Sam. 8, 17; 20, 25. 1 Kings 4, 3. Neh. 13, 13; in public service among the Gks. and the reader of the legal and state papers; hence Hesych.: γραμμ. ὁ ἀναγνώστης. As to the distinction between the γρ. of the towns of Asia Minor and those of Greece, and of the higher authority of the former, cf. Deyling, observatt. scr. 3, 382, sqq. Cf. Exod. 5, 6. 10. Num. 11, 16. In the LXX γραμματεὺς corresponds to the hebr. מִשְׁכֵּם Ezr. 7, 6. 11. 12. 21. Neh. 8, 4. 9. 13. In Ezr. 7 always with an addition, v. 6: γρ. ταχὺς ἐν νόμῳ Μωυσῇ ὃν ἔδωκε κύριος ὁ Θεὸς Ἰσραὴλ. v. 11: γρ. βιβλίου λόγων ἐντολῶν κυρίου καὶ προσταγμάτων αὐτοῦ. v. 12: γρ. νόμου κυρίου τοῦ Θεοῦ. In Neh. 11. cc. on the contrary with no addition though in the same sense, cf. Ezr. 7, 21: γρ. τοῦ Θεοῦ τοῦ οὐρανοῦ. Eccclus. 38, 24. 2 Macc. 6, 18. Accordingly it denotes one well versed in the law (Ezr. 7, 6), a clever scribe, ready in the Scriptures. Winer (Realwörterb., art. "Schriftgelehrte") has ably shewn how, during the Exile and afterwards, those skilled in the Law supplied the place of the relatively independent מִשְׁכֵּם. They were well versed in the law, i. e. in the Holy Scriptures, and expounded them; Matt. 7, 29; 17, 10; 23, 2. 13. Mark 1, 22 and elsewhere; πατρίων ἐξηγηταὶ νόμων Jos. ant. 17, 6, 2, are those supposed to be skilled in the law and interpreters of God's saving purpose, Matt. 13, 52: πᾶς γραμματεὺς μαθητευθεὶς τῇ βασιλείᾳ τῶν οὐρανῶν. Matt. 23, 34: ἀποστέλλω πρὸς ὑμᾶς προφῆτας καὶ σοφοὺς καὶ γραμματεῖς; in appearance however, in Christ's day they were opposers of it. When they appear clothed with special authority or side by side with those in authority (Matt. 2, 4; 20, 18; 23, 2;

26, 57; Mark 14, 1; Luke 22, 2. 66; 23, 10); they can hardly be regarded as legally so. Their authority seems rather to have been granted to them in virtue of their occupation, cf. John 7, 15; Matt. 13, 52; 1 Macc. 7, 12; though simply as *γραμματεῖς* they could not have had very great influence. Those in authority seem to have allied themselves with them, and to have had them about them, merely for the sake of the respect attaching to them on account of their legal knowledge. Cf. 1 Macc. 7, 12: *ἐπισυνήχθησαν . . . συναγωγή γραμματέων ἐκζητῆσαι δίκαια*. Syn. νομικός, νομοδιδάσκαλος, cf. Mark 12, 28 with Matt. 22, 35. — See also Winer as above. Leyrer in Herzog's Realencykl. 13, 731 ff., where the references are fully given.

Γυμνός, ἡ, ὄν, naked, unclothed, and simply poorly clad, Matt. 25, 36. 38. 43. 44; Mark 14, 51. 52; Acts 19, 16; Ja. 2, 15; Rev. 17, 16. *Without outer garments* Joh. 21, 7, *unveiled* Heb. 4, 13; cf. Job 26, 6. Jos. ant. 6, 13, 4: *τὰ δ' ἔργα γυμνήν ὑπ' ὄψει τὴν διάνοιαν τίθησι*. Of the seed corn which when sown is still without *τὸ σῶμα τὸ γεννησόμενον*, the blade and the ear being regarded as its clothing (1 Cor. 15, 37, cf. v. 38), an emblem of the resurrection. But in 2 Cor. 5, 3 *γυμνός* can hardly be understood of the want of the resurrection body, a view in favour of which Plato *crat.* 403, B: *ἡ ψυχὴ γυμνὴ τοῦ σώματος ἀπέρχεται*, Orig. c. Cels. 2, 43: *Χς . . . γυμνῇ σώματος γενόμενος ψυχῇ ταῖς γυμναῖς σωμάτων ὀμίλει ψυχαῖς*, and other passages, have been quoted, but which can scarcely be said to suit the context (v. 10). If we read *εἰ γε καὶ ἐνδυσάμενοι οὐ γυμνοὶ εὐρεθισόμεθα, οὐ γυμνοὶ* harmonizes with the *ἐνδυσάμενοι*, which must not be confounded with *ἐνδεδυμένοι*. If we read *ἐκδυσάμενοι* as denoting the putting off the earthly body, *οὐ γυμνοὶ* is set over against it. In either case *εἰ γε οὐ γυμνοὶ εὐρεθ.* is particularly named as a condition necessary to the *ἐπενδύσασθαι* of v. 2, and the *γυμνός* must (if we would avoid a tautology) be taken in an ethical sense as in Rev. 3, 17; 16, 15, cf. Ez. 16, 22. Hos. 2, 3, syn. *ἀσχημονῶν* Ez. 16, 22, in as much as nakedness reveals the results of sin as shame and infamy Gen. 3, 11, cf. Rev. 16, 15: *μακάριος ὁ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς περι-*

πατῇ καὶ βλέπωσιν τὴν ἀσχημοσύνην αὐτοῦ. In this sense γυμνός not only signifies *guilty* (Ewald on 2 Cor. 5, 3), but "deformed by sin", "deprived of righteousness" (cf. Rev. 19, 8). According to this view ἐνδυσάμενοι must be explained as corresponding with ὁ τηρῶν τὰ ἱμάτια αὐτοῦ in Rev. 16, 15, and it is unnecessary to supply a definite object Χριστόν or the like. — The Subst. ἡ γυμνότης occurs in the same ethical sense Rev. 3, 18: συμβουλεύω σοι ἀγορᾶσαι . . . ἱματία λευκὰ ἵνα περιβάλῃ καὶ μὴ φανερωθῇ ἡ αἰσχύνη τῆς γυμνότητός σου. Cf. Job 29, 14. Is. 61, 10.

Δ.

Δαίμων, ὁ and ἡ, in the N. T. only ὁ, Matt. 8, 31; Mark 5, 12; Luke 8, 29. (Rev. 16, 14; 18, 2 Rec.) Or instead of this τὸ δαιμόνιον, in the same sense. Δαίμων was with the Gks. originally = Θεός, but it is doubtful in what sense, whether from δαήμων *clever* (Plato, Plut.) or from δαίωμα "to assign" or "award" *sc.* one's lot in life = διαιτεῖται καὶ διοικεῖται τῶν ἀνθρώπων, they who rule and direct human affairs, *vid.* Suic. thes. All that can be asserted is that while in earliest times the names δαίμονες and θεοί were convertible terms and were used as synonyms (even still in Homer e. g. Od. 21, 195. 201; 6, 172—174), yet from Homer onwards "δαίμων, answering to the Latin *numen*, signifies divine agency generally, the working of a higher power which makes itself felt without being regarded as a definite or nameable person, e. g. Xen. Cyrop. 7, 5, 81: ὁ δαίμων ἡμῶν ταῦτα συμπαρασκεύακεν. Isocr. 9, 25: ὁ δαίμων ἔσχε πρόνοιαν, for which we often read the abstract τὸ δαιμόνιον, while on the other hand the Socratic δαιμόνιον in Xen. Apol. 8 is synonymous with οἱ θεοί," Nägelsbach, nachhomer. Theol. 2, 10, p. 112, cf. Nitzsch, on the Odyssey 1, p. 89; 2, 64; 3, 391. Δαίμων bears the same relation to Θεός, as *numen* does to *persona divina* (Nägelsbach, homer. Theol. 1, 47). Originally a *vox media*, the effort to degrade it *in malam partem* prevailed, and it came to denote a *destructive power*, with or without the addition of στυγερός, κακός, χαλεπός. This is especially evident in the

Homeric use of the Adj. δαιμόνιος, which, while in Pindar it is used alike of saving and destructive Agencies, cannot even in Homer be exchanged for θεῖος, and is always used in a more or less reproachful sense or with the idea of sorrow. Cf. Od. 18, 406: δαιμόνιοι, μαίνεσθε, perhaps = "ye possessed, ye rage" as Nägelsbach (Homer. Theol.) renders it, who thus sums up the result of his investigations; "δαίμων, and δαιμόνιος in particular, is frequently used to express that kind of divine influence on men which is not only dark and mysterious, but ungracious and hostile." The tragic poets use δαίμων to denote fortune or fate, frequently *bad fortune*, e. g. Soph. Oed. R. 828; Oed. C. 76, also *good fortune* if the context represents it so. Generally, and in prose also δαίμων is associated with the idea of a destiny independent of man, gloomy and sad, coming upon and prevailing over him; cf. Pind. Ol. 8, 67: δαίμονος τυχή; and in Plato, Dem. and others δαίμων and τυχή are often combined: hence the thought of an inexorable and therefore fearful power naturally grew to be the prevailing one. Lys. 2, 78: ὁ δαίμων ὁ τὴν ἡμετέραν μοῖραν εἰληγῶς ἀπαραιτήτος. Dem. Phil. 3, 54: πολλὰ γὰρ ἔμοιγ' ἐπελήλυθε καὶ τοῦτο φοβεῖσθαι, μὴ τι δαιμόνιον τὰ πράγματα ἐλαύνῃ. As direct relations between the gods and men were supposed to be withdrawn, the notion of a fate (genius) connected with the particular individual was almost of necessity developed, and (probably through oriental influences) grew into a dualistic doctrine of Demons as good or evil spirits and mediators between the gods and men, vid. Plut. de def. orac. The name τὸ δαιμόνιον, *nūmen*, being abstract and generally less used than δαίμων, fell into disuse altogether, as a belief in or doctrine of Demons became more defined and concrete, Plat. Apol. 26, B: θεοὺς διδάσκοντα μὴ νομίζειν οὕς ἡ πόλις νομίζει, ἕτερα δὲ δαιμόνια καινὰ. Xen. mem. 1, 1, 1: καινὰ δαιμόνια εἰσφέρειν. Cf. Acts 17, 18: ξένων δαιμονίων καταγγελεύς. In Biblical Gk. on the contrary the use of δαιμόνιον prevailed probably for the same reason, that strange Gods, on account of their remote relations and dark mysterious essence, were called δαιμόνια (not δαίμονες) instead of θεοί; the nature of the evil spirits thus designated being obscure to human knowledge and alien to human life. The LXX do not use δαίμων, the N. T. only in the places named.

While the LXX employ δαιμόνιον in a bad sense = אֱלִילִים Ps. 96, 5. צִיִּים Is. 34, 14. שְׁפִיר Is. 13, 21. שֵׁד Ps. 106, 37.

Deut. 32, 15, and even in contrast with Θεός Deut. 32, 17: *ἔθυσαν δαιμονίοις καὶ οὐ θεῷ, θεοῖς οἷς οὐκ ᾔδεισαν*, cf. Ps. 106, 37, of destructive powers Ps. 91, 6: *οὐ φοβηθήσῃ ἀπὸ δαιμονίου μεσημβρίνον*, cf. Tobit 3, 8; 6, 18; 8, 3, where ἄγγελος stands in contrast with δαιμόνιον, Philo endeavours still to identify the Gk. view concerning heroes and demons with the Scripture view of angels; an attempt to lessen the difference between the sphere of profane literature and the Bible which we find also in Josephus de bell. jud. 7, 6, 3: *τὰ γὰρ καλούμενα δαιμόνια πονηρῶν ἐστὶν ἀνθρώπων πνεύματα, τοῖς ζῶσιν εἰσδύμενα καὶ κτείνοντα τοὺς βοηθείας μὴ τυγχάνοντας*. We can only regard it as a modification of these views, when Just. Mart. and the Pseudo-Clementines find the origin of demons in Gen. VI. Cf. Hesiod, O. 121, according to whom demons are the souls of men who lived in the golden age, now the guardian spirits of men. Vid. Lactant. instit. 2, 14. 15. 17.

An evil meaning was usually associated with the word even in profane literature which held its ground e. g. in δαιμονάω (N. T. δαιμονίζομαι) even when the doctrine of good and evil spirits had in later times developed itself. Thus Plut. and Xen. use δαιμονάω = "to be deranged", *syn. παραφρονεῖν*; in the Tragedians = to be in the power of a demon, i. e. to be unhappy, to suffer. It is not therefore to be wondered at that in the sphere of Scripture, where the idea of angels as spirits serving in the divine economy of redemption was included in the name, the word δαίμων or δαιμόνιον was applied specially to evil spirits מַלְאָכִי רָעִים Ps. 78, 49, cf. Prov. 16, 14; 1 Sam. 19, 9?), πνεύματα ἀκάθαρτα, vid. ἀκάθαρτος. Thus δαίμων or δαιμόνιον is parallel to πν. ἀκάθ. Mark 5, 12 coll. v. 2. 8; 3, 30: *ὅτι ἔλεγον Πνεῦμα ἀκάθαρτον ἔχει*, cf. v. 22: *ἔλεγον ὅτι Βεελζεβοὺλ ἔχει καὶ ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια*. So in Luke 8, 29. Rev. 18, 2. Cf. Rev. 16, 13: *πνεύματα τρία ἀκάθ.* with v. 14: *εἰσὶν γὰρ πνεύματα δαιμονίων*. Luke 4, 33: *πνεῦμα δαιμονίου ἀκαθάρτον*. 8, 2 = *πνεύματα πονηρά*. They make their appearance in connection with Satan, Luke 10, 17. 18; 11, 18. Matt. 12, 24 seq. Mark 3, 22 seq., cf. Matt. 12, 26: *ὁ σατανᾶς τὸν σατανᾶν ἐκβάλλει*, the ἄρχων τῶν δαιμονίων Matt. 9, 34; 12, 24. Mark 3, 22. Luke 11, 15; and are put in apposition in 1 Cor. 10, 20. 21 as in Deut. 32, 17 with Θεός and κύριος, cf. 1 Tim. 4, 1: *ἀπο-*

στήσονται τινες τῆς πίστεως προσέχοντες πνεύμασιν πλάνοις καὶ διδασκαλίαις δαιμονίων. Ja. 2, 19: καὶ τὰ δαιμόνια πιστεύουσιν, καὶ φρίσσουσιν; in connection with idolatry (cf. Deut. 32, 17. Ps. 106, 37) Rev. 9, 20: ἵνα μὴ προσκυνήσουσιν τὰ δαιμόνια καὶ τὰ εἰδωλα τὰ χρυσᾶ κτλ., where the spiritual background of idolatry and a more spiritual form of idol worship is described, cf. 16, 13. 14. While in the doctrinal parts of the N. T. demons are viewed in their morally destructive influence (1 Cor. 10, 20. 21; 1 Tim. 4, 1; Rev. 9, 20; 16, 14), they appear in the Gospels as in a special way powers of evil. As spirits (Luke 10, 17. 20) in the service of Satan (Matt. 12, 26—28) we find them influencing the life both physical and psychical of individuals (see πνεῦμα no. 3, 4) so that the man is no longer master of himself; Luke 13, 11: γυνὴ πνεῦμα ἔχουσα ἀσθενείας, v. 16: ἣν ἔδησεν ὁ σατανᾶς. They probably take possession of the place which belongs to the πνεῦμα in the human organism, for they cripple the πνεῦμα, cf. Mark 5, 2: ἄνθρωπος ἐν πνεύματι ἀκαθάρτι (see also Matt. 22, 43; 1 Cor. 12, 3. 9), so that the action of the personal life is disturbed, either through the influence of the demon upon the corporeal organism (in disease), disordering thus the entire life of sensation and of impulse, or by finding free access to the moral centre of personality, Matt. 12, 43—45. Hence εἰσέρχεται or ἐξέρχεται τὸ δαίμ., the former Luke 8, 30, the latter Mark 7, 30; Luke 8, 38. ἀπό τινος Matt. 17, 18; Luke 4, 41; 8, 2. 33. 35. ἔκ τινος Mark 7, 29. — ἔχει τις δαίμ. Matt. 11, 18; Luke 7, 33; 8, 27; John 7, 20; 8, 48. 49. 52; 10, 20, cf. Luke 4, 33. 35; 9, 42. Demoniacal possession never seems to occur without some outward signs of derangement; for when it is said of John the Baptist or of Jesus δαιμόνιον ἔχει (Matt. 11, 18; Luke 7, 33; John 7, 20; 8, 48-52) it means nothing more than what is fully stated in John 10, 20 δαιμόνιον ἔχει καὶ μαίνεται, and accordingly 10, 21: μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀναῖξαι; is to be understood thus: "can a demon — i. e. one deranged — open the eyes of the blind." cf. Matt. 12, 24-26. This demoniacal violence (vid. Acts 10, 38: ὥμενος πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ διαβόλου) essentially differs from *Satanic influence* John 13, 2. 27, wherein the man becomes, like the demons, the instrument of Satan. The kingdom of God including all divine influences obtained by Christs, mediation, tells effectually against

that demoniacal violence as the worst form of human suffering produced by Satan's agency (1 John 3, 8). See also Matt. 12, 28: εἰ δὲ ἐν πνεύματι Θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλ. τ. θ. Hence the expression ἐκβάλλειν τὸ δ., τὰ δ., see Matt. 7, 22; 9, 33. 34; 10, 8; 12, 24. 27. 28; Mark 1, 34. 39; 3, 15. 22; 6, 13; 7, 26; 9, 38; 16, 9. 17; Luke 9, 49; 11, 14. 15. 18. 19. 20; 13, 32. — See Neander, Leben Jesu, p. 181 seq.; Delitzsch, bibl. Psychol. 4, 16; Ebrard, Art. Dämonische in Herzog's Encyklop. 3, 240 sq.; Hofmann, Schriftbeweis 1, 445 sq.

Δαιμονίζομαι, pass., in classical Gk. usually δαιμονάω = *to be possessed by, or to be in the power of, a demon*, cf. Plut. Sympos. 7, 5, 4: ὥσπερ γὰρ οἱ μάγοι τοὺς δαιμονιζομένους κελεύουσι τὰ Ἐφέσια γράμματα πρὸς αὐτοὺς καταλέγειν καὶ ἐνομάζειν. In the N. T. Matt. 4, 24; 8, 16. 28. 33; 9, 32; 12, 22; 15, 22. Mark 1, 32; 5, 15. 16. 18; Luke 8, 36; John 10, 21. The δαιμονιζόμενοι are distinguished from other sick folk in Matt. 4, 24; Mark 1, 33.

Δαιμονιώδης, ὁ, ἡ, *belonging to demons, proceeding from them*. Ja. 3, 15: ἔστιν αὕτη ἡ σοφία — ἐπίγειος, ψυχικὴ, δαιμονιώδης, cf. v. 6: ἡ γλῶσσα φλογιζομένη ὑπὸ τῆς γέεννης s. v. γέεννα. 4, 7.

Δεισιδαίμων, ὁ, ἡ, used originally in a good sense = *God-fearing*, Xen. Cyrop. 3, 3, 26, *God-fearing, religious*, but in later Gk. in a secondary and bad sense to denote superstitious fear, e. g. Diod. 4, 51: εἰς δεισιδαίμονα διάθεσιν ἐμβάλλειν, "to lapse into a state of superstitious dread" corresponding to εἰς κατάπληξιν ἄγειν ibid. 1, 62. — With Acts 17, 22: δεισιδαιμονεστέρους ὑμᾶς θεωρῶ (cf. v. 23: ἀγνώστῳ Θεῷ), cf. Plut. de superst. (περὶ δεισιδαιμονίας), c. 11: οὐκ οἶεται Θεοὺς εἶναι ὁ ἄθεός· ὁ δὲ δεισιδαίμων οὐ βούλεται, πιστεύει δὲ ἄκων· ἀπιστεῖν γὰρ φοβεῖται.

Δεισιδαιμονία, ἡ, *dread of the Gods*, usually in a condemnatory or contemptuous sense = *superstition*, cf. Plut. περὶ δεισιδαιμονίας. — Acts 25, 19: ζητήματα δὲ τινα περὶ τῆς ἰδίας δεισιδαιμονίας εἶχον.

Δεξιός, ἁ, ὄν, on the right, what is on the right hand, οὗς, ὀφθαλμός, ποῦς, σαγών etc., Matt. 5, 29. 39; Luke 22, 50; John 18, 10; Rev. 10, 2. In classical Gk. seldom joined with *χείρ*, as in Matt. 5, 30; Luke 6, 6; Acts 3, 7; Rev. 1, 16; 10, 5; 13, 16. Hence and in the N. T. also *ἡ δεξιά*, subst., *the right*; τὰ δεξιά (sc. μέρη John 21, 6) the right side, e. g. καθίσζειν ἐκ δεξιῶν, ἐν τοῖς δεξιοῖς in the synopt. Gosp. and Acts; καθίσζειν ἐν δεξιᾷ, εἶναι ἐν δ. in the Epistles. — Δεξιός "through the root ΔΕΚΩ is akin to δέχομαι and δείκνυμι, because we both take hold of and point at any thing with the right hand" (Passow, Wörterb.); accordingly when giving or receiving are spoken of, preference is given to the right hand, Matt. 6, 3; Luke 6, 6; Rev. 5, 7. In the case of division and apportionment, the right hand is first chosen as if it naturally came first (Matt. 5, 29. 30. 39; Rev. 10, 2); both when the division is indifferent (see Matt. 20, 21. 23; Mark 10, 37. 40; 2 Cor. 6, 7; cf. 1 Kings 22, 19; 2 Sam. 16, 6; 2 Chron. 18, 18; Ezr. 9, 43); and when preference is clearly given to one side, as in Matt. 25, 33. 34. Cf. Plut. Apophth. 192, F: ἐπεὶ δὲ Λακεδαιμονίων ἐπιστρατευομένων ἀνεφέροντο χρησμοὶ τοῖς Θηβαίοις, οἱ μὲν ἵτταν, οἱ δὲ νίκην φέροντες, ἐκέλευε (Ἐπαμινώνδας) τοὺς μὲν ἐπὶ δεξιᾷ τοῦ βήματος θεῖναι, τοὺς δὲ ἐπ' ἀριστερᾷ. Generally it seems a natural preference to choose the right hand or side instead of the left. In all important transactions when definiteness must be given to the action, and the full participation of the actor made prominent, and also when energy and emphasis are intended the right hand is employed (see Rev. 1, 16. 17. 20; 2, 1; 5, 1. 7). Hence particularly in the O. T. it denotes God's clear and emphatic revelation of Himself, יְהוָה, יְהוֹשֻׁעַ, יְהוֹשֻׁעַ, etc., e. g. Exod. 15, 6. 12; Ps. 17, 1; 20, 7; 21, 9; 48, 11; 60, 7; 63, 9; 77, 11; 118, 15. 16; 138, 7; Is. 41, 10; 48, 13 etc. Cf. Luke 11, 20: ἐν δακτύλῳ Θεοῦ, parallel to ἐν πνεύματι Θεοῦ Matt. 12, 28. In solemn pledges Gal. 2, 9, and in an oath Rev. 10, 5; Is. 62, 8 the right hand is used. Cf. Rev. 13, 16: χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς. Not only in the case of the actor, but also in that of the person acted upon, the right hand or side is preferred (cf. Acts 3, 7), and hence God is said to be at the right hand of the person whom He helps, as the enemy is to the right of him whom he seeks to overcome, and the accuser to the right of the accused. By the right hand the whole man is claimed

whether in action or in suffering. Cf. Ps. 109, 6 with v. 31; Acts 2, 25, quoted from Ps. 16, 8; Ps. 73, 23; 110, 5; 121, 5; Is. 41, 13; Zech. 3, 1. He in high rank who puts any one on his right hand gives him equal honour with himself, and recognizes him as of equal dignity; cf. 1 Kings 2, 19; Ps. 45, 10; Ezr. 4, 29. 30; Matt. 20, 21. 23; 27, 38. Compare also the custom of the kings of Arabia to let their governors sit on the right. Thus we must understand the *session of Christ on the right hand of God*; the right hand of God thus used must not be confounded with the before mentioned use of the phrase to denote the revelation of God's power. Christ's being on the right hand of God follows necessarily upon His exaltation Acts 2, 33: *τῇ δεξιᾷ οὖν τοῦ Θεοῦ ὑψωθείς* (v. 34 clearly forbids our taking the Dat. as *dat. instr.*; cf. Winer, §. 31, 5); 5, 31; Eph. 1, 20; indeed this exaltation is an elevation to like honour and dignity, cf. Heb. 1, 13: *πρὸς τίνα δὲ τῶν ἀγγέλων εἴρηκέν ποτε Κάθου ἐκ δεξιῶν μου κτλ.* quoted from Ps. 110, 1, cf. Acts 2, 34; Matt. 22, 44 and parall. Hence Matt. 26, 64: *ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυν.* Mark. 14, 62; Luke 22, 69; Acts 7, 55. 56. The expression denotes the contrast between Christ's humiliation and His exaltation, and as it gives prominence to Christ's participation in God's honour and glory (cf. Heb. 2, 9 with 1, 13; Heb. 1, 3; 8, 1; 10, 12; 12, 2), the import of Christ's exaltation in its bearing upon us is strongly insisted upon in 1 Pet. 3, 22; Rom. 8, 34; Col. 3, 1. Athan. quaest. 45 de parabolis scripturae, justly says: *δεξιάν δὲ τοῦ Θεοῦ διὰ τὴν ἀκούσῃς, τὴν δόξαν καὶ τὴν τιμὴν τοῦ Θεοῦ εἶναι νόει.* — The phrase does not occur in St. John's writings; we have instead John 17, 5: *δόξασον με σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ κτλ.* V. 24.

Δέχομαι, fut. *δέξομαι*, aor. *ἔδεξάμην*, perf. *δεδέγμαi*, I. *to accept*. Synon. *λαμβάνειν*, with which for the sake of emphasis it is sometimes joined. Ammon. p. 87. *λαβεῖν μὲν ἔστι τὸ κείμενόν τι ἀνελέσθαι, δέξασθαι δὲ τὸ διδόμενον ἐκ χειρὸς.* So in Luke 2, 28; 16, 6. 7; 18, 17; Mark 10, 15; Acts 28, 21; Eph. 6, 17; *χάριν δέχεσθαι to receive or accept a kindness or favour* cf. 2 Cor. 6, 1: *τὴν χάριν τοῦ Θεοῦ.* — II. *Hospitably to receive any one*, guest, beggar, or fugitive, Matt. 10, 14. 40. 41; Heb. 11, 31; and often in contrast with *repulse* (Sturz: excipere, vel epulis, vel aliis amicitiam declarandi

modis). In classical Gk. e. g. of Hades which receives the dead, e. g. Soph. Trach. 1085: ὤναξ Ἀΐδη, δέξαι μ'. Accordingly in Acts 3, 21: ὃν δεῖ οὐρανὸν μὲν δέξασθαι κτλ. not ὃν, but οὐρανὸν had better be taken as *subj. acc.* "whom the heaven must receive", and thus the connection with v. 20 will be more correct, cf. v. 15; Acts 7, 59. — III. *to admit, to approve, to allow* (a remark, a word etc.), *to recognize or give one's approval to*, Matt. 11, 14: εἰ θέλετε δέξασθαι, αὐτός ἐστιν Ἡλίας; 1 Cor. 2, 14: ψυχικὸς ἄνθρ. οὐ δέχεται τὰ τοῦ πνεύματος τοῦ θ., μορία γὰρ αὐτῷ ἐστίν; 2 Cor. 8, 17. In this sig. δεχ. serves to denote the recognition of the word preached and a yielding to its influence, δέχεσθαι τὸν λόγον τοῦ θ., τὸν λόγον, τὸ εὐαγγ. Acts 8, 14; 11, 1; 1 Thess. 2, 13; Luke 8, 13; Acts 17, 11; 2 Cor. 11, 4; 1 Thess. 1, 6; 2 Thess. 2, 10; Ja. 1, 21. Cf. ἀποδέχεσθαι τὸν λόγον Acts 2, 41 = to put faith in; ἀποδόχη 1 Tim. 1, 15; 4, 9; often in similar connections in classical Gk. e. g. ἀποδ. διαβολάς, μῦθον. It implies that a decision of the will towards the object presented has taken place and that the result of this is manifest. Cf. Xen. An. 1, 8, 17: ὁ δὲ Κῦρος ἀκούσας, Ἀλλὰ δέχομαι τε, ἔφη, καὶ τοῦτο ἔστω. Frequently in Thucyd. — Thus it answers to the hebr. לָקַח Lev. 7, 18 (8); 19, 7; 22, 23. 25. 27; Deut. 33, 11.

Ἀπεκδέχομαι, a Pauline expression, seldom occurring in classical Gk.; for which otherwise ἐκδέχομαι is used in the sense *to wait for or expect*, Heb. 10, 13; John 5, 3; Acts 17, 16; 1 Cor. 11, 33; 16, 11; Heb. 11, 10; Ja. 5, 7. — ἀπεκδέχομαι = *to wait for*, a suitable expression for christian hope, including the two elements of hope and patience. Rom. 8, 25: εἰ δὲ ὁ οὐ βλέπομεν ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα. In Rom. 8, 23 the object is νλοθεσία, as it will be realized in the ἀπολύτρωσις τοῦ σώματος v. 19. Gal. 5, 5: ἐλπίδα δικαιοσύνης. Phil. 3, 20: σωτήρα κύριον Ἰν Χν, ὃς μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν κτλ. 1 Cor. 1, 7; Heb. 9, 28. — Cf. 1 Pet. 1, 20: ἀπεξεδέχετο ἡ τοῦ Θεοῦ μακροθυμία.

Παραδέχομαι, *to accept, to receive*; in the N. T. with an object, like ἀποδέχεσθαι in classical Gk., e. g. τὸν λόγον Mark 4, 20, cf. Acts 16, 21; τὴν μαρτυρίαν Acts 22, 18; κατηγορίαν 1 Tim. 5, 19, cf. Exod. 23, 1. With the object of the

person = in amicitiam recipere, Polyb. 38, 1, 8: παραδεδεγμένοι τὸ ἔθνος. So in Heb. 12, 6: υἱὸν ὃν παραδέχετο, hebr. הָבִיחַ Prov. 3, 12. The Aorist παραδέχθην Acts 15, 4 (al. ἀπεδέχθην) in a pass. sig., cf. Krüger, 52, 10, 11.

Προσδέχομαι, to accept, to receive, Heb. 11, 35, favourably to receive Luke 15, 2: ἁμαρτωλούς, cf. Exod. 22, 11; Ps. 6, 10; Rom. 16, 2; Phil. 2, 29. The reading in Heb. 11, 13: μὴ προσδεξάμενοι τὰς ἐπαγγελίας is difficult, Rec. T. λαβόντες, whereas προσδέχ. is usual in such a connection = to wait for, to expect, as in Luke 2, 38 etc. Still, as προσδέχεσθαι τὴν ἀπολύτρωσιν = to receive the redemption, while προσδ. λύτρωσιν Luke 2, 38 = to wait for redemption, so also Heb. 11, 13 προσδ. τὰς ἐπαγγελίας may be taken in a different sense than in Acts 23, 21. This is not certainly "a false gloss", for the reading according to general usage is too obscure, and it is more reasonable to suppose that the more difficult expression was exchanged for the more ordinary λαμβάνειν or κομίζειν (vid. ἐπαγγελία). *Προσδέχομαι* is otherwise used as in classical Gk. since Homer's time with the sig. to expect, to wait for, Acts 23, 21; Luke 12, 36; with the object of the Christians hope (cf. ἀπεκδέχομαι). Luke 2, 38: λύτρωσιν. v. 25: παράκλησιν τοῦ Ἰσραήλ. Mark 15, 43: τὴν βασ. τ. θ. Luke 23, 51; Acts 24, 15: ἐλπίδα ἀναστάσεως. Tit. 2, 13: τὴν μακαρίαν ἐλπίδα. Jude 21: τὸ ἔλεος τοῦ κυρίου κτλ.

Δεκτός, Adj. verb. with the sig. of the part. perf. pass. of *δέχομαι* = to decide favourably, = elected, acceptable, of one regarding whom there is or has been a favourable decision of the will. This is its meaning as used in the LXX, e. g. Exod. 28, 38: δεκτὸν αὐτοῖς ἔναντι κυρίου Lev. 1, 3. (otherwise with the Dat. of the person who has resolved upon any thing, Deut. 33, 24; Lev. 1, 4: δεκτὸν αὐτῷ ἐξιλάσασθαι περὶ αὐτοῦ). Is. 56, 7; 60, 7; Mal. 2, 13: λαβεῖν δεκτὸν ἐκ τῶν χειρῶν ὑμῶν. Particularly of a sacrifice; not indeed to distinguish it from sacrifices which are not accepted, but to specify it as the object of the divine approval, cf. Mal. 2, 13; Lev. 1, 3, 4; Is. 60, 7; Phil. 4, 18. Joined with *καιρός*, *ἐνιαυτός* Luke 4, 19; 2 Cor. 6, 2 to be explained according to Is. 58, 5: ἡμέρα δεκτὴ τῷ κυρίῳ, חַיִּיתָ לַיהוָה (parall. ἐκλέγεσθαι), cf. 49, 8; 61, 2 = a time which

God has pleasure in, which God himself has chosen (Vulg.: *tempus placitum*). Of men, Deut. 33, 24; Luke 4, 24 = *liked, valued* (Ecclus. 2, 5; 3, 17); Acts 10, 35. — Very seldom in classical Gk.

Ἀπόδεκτος, *acceptable*, 1 Tim. 2, 3; 5, 4 (cf. 1, 15; 4, 9). Not in the LXX.

Εὐπρόσδεκτος, a very strong affirmation of *δεκτός*, *favourably accepted*. Predicated like *δεκτός* of the time of grace Rom. 15, 31; 2 Cor. 8, 12. Predicated of sacrifice Rom. 15, 16; 1 Pet. 2, 5. Not in LXX. Plut. praec. ger. reip. IV (801, C): *ὅπως εὐπρ. γένηται ὁ λόγος τοῖς πολλοῖς*.

Δόκιμος, *ον* (δέχομαι), *acceptable*, of good and tried coin, hence, *genuine, approved*, 2 Cor. 10, 18: *οὐ γὰρ ὁ ἑαυτὸν συνιστάμενος, ἐκεῖνός ἐστιν δόκιμος, ἀλλὰ ὃν ὁ κύριος συνίστησιν*. Ja. 1, 12. Of those who prove or have approved themselves as Christians, 1 Cor. 11, 19: *ἵνα οἱ δόκιμοι φανεροὶ γένωνται ἐν ὑμῖν*. Rom. 16, 10. Rom. 14, 18: *εὐάρεστος τῷ θεῷ, δόκιμος τοῖς ἀνθρώποις*, acceptable to God and recognized, approved, of men. Bengel: "Id agit, unde Deo placeat, et hominibus sese probet probarique ab hominibus debeat." Cf. Prov. 16, 7. Hdt. 1, 65, 2: *ἀνκούργον τῶν Σπαρτιητέων δοκίμου ἀνδρός*. 3, 85. Often in Plut.

Ἀδόκιμος, lit. *unapproved, unworthy*, e. g. νόμισμα, *spurious, that will not stand proof*, 2 Cor. 13, 5: *ἑαυτοὺς δοκιμάζετε . . . εἰ μήτι ἀδόκιμοί ἐστε*. v. 6. 7. We find the same play of words in Rom. 1, 28: *καθὼς οὐκ ἐδοκίμασαν τὸν θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον νοῦν*. Ἀδόκιμος νοῦς is a νοῦς that turns out false, cf. 1 Tim. 6, 5: *διεφθαρμένος τὸν νοῦν* like 2 Tim. 3, 8; Luther aptly renders it "with deranged mind". From this necessarily follows the *ποιεῖν τὰ μὴ καθήκοντα* Rom. 1, 28. Wetstein: "Sicut ipsi improbarunt habere cognitionem Dei, ita Deus tradidit eos in mentem improbam, plumbeam, inidoneam quae id quod mentis est ageret." 1 Cor. 9, 27; 2 Tim. 3, 8; Tit. 1, 16; Heb. 6, 8.

Δοκιμή, ἡ, *proof* (of genuineness, trustworthiness). We must distinguish between a present and past, an active and a passive sig., for δοκιμή has a reflex sense; hence either the having proved true or the proving true. Georg. Sync. p. 27, D: πρὸς δοκιμὴν τῆς ἐκάστου πρὸς τὸν θεὸν προαιρέσεως. Accordingly, the texts in which the word occurs may be arranged as follows; 1) 2 Cor. 13, 3: δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος Χυ, ὃς εἰς κτλ., i. e. ye desire that Christ's speaking in me prove itself true. 2 Cor. 2, 9: ἵνα γινῶ κτλ., whether ye prove true. So also Rom. 5, 4. 2) Phil. 2, 22: τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε — how he has proved himself true. 2 Cor. 9, 13; 8, 2.

Δοκίμιον, τό, in Dion. Hal., Plut. and others = τὸ δοκιμεῖον, *means of proving*. Dion. Hal. Rhet. 11: δοκ. — πρὸς ὃ τις ἀποβλέπων δυνήσεται τὴν κρίσιν ποιῆσθαι. Still the means of proof are not only e. g. the touchstone itself, but also the trace of the metal left thereon. Hence τὸ δοκίμιον τῆς πίστεως Ja. 1, 3; 1 Pet. 1, 7, the result of the contact of πίστις with πειρασμοῖς, that in virtue of which faith is recognized as genuine, = *the verification of faith*. Cf. the frequently cited passage in Hrdn. 2, 10, 12: δοκίμιον δὲ στρατιωτῶν κάματος ἀλλ' οὐ τρυφῇ.

Διάκονος, ὁ, ἡ, *servant, waiter at table*. Derivation uncertain; acc. to the ancients from διὰ-κόνις, in the dust, labouring or running through dust, cf. ἐγκονίς a female servant; but the prosody διακονος is against this. Accordingly Buttmann, Lexilog. 1, 219 derives it from διάκω = διήκω, *to hasten*, whence διώκω. — Hebr. מַדְבָּרָא Est. 1, 10; 2, 2; 6, 3. — Matt. 22, 13; John 2, 5. 9. Synon. with δοῦλος, ὑπηρέτης. While however in δοῦλος the relation of dependence upon a master is prominent, and a state of servitude is the main thought, in διάκονος the main reference is to the service or able labour rendered to another (serviceableness), even as ὑπηρέτης refers to serving labour for a lord (villenage), see s. v. διακονεῖν which in a special sense denotes one of the occupations of the δοῦλος; in like manner the combination of διάκονος καὶ σύνδοῦλος Col. 4, 7; with Matt. 4, 11: ἄγγελοι διηκόνουν αὐτῷ cf. Gregor.: ὑπ' ἀγγέλων ὑπηρετεῖται. — Thus διάκονός τινος means first the servant of

him whom the labour benefits, e. g. *διάκονος περιτομῆς*, of Christ, Rom. 15, 8 (*εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων*); likewise Gal. 2, 17: *Χς ἁμαρτίας διάκονος* a promoter of sin; cf. 2 Cor. 11, 15: *διάκ. τῆς δικαιοσύνης*. 3, 6: *διάκ. καινῆς διαθήκης*. Eph. 3, 7; Col. 1, 23: *τοῦ εὐαγγελίου*. Col. 1, 25: *δ. ἐκκλησίας*. Connected with this is the idea of subordination among others Mark 9, 35: *εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἑσχατος καὶ πάντων διάκονος*. 10, 43; Matt. 20, 26; 23, 11, and accordingly *διάκ. τινός* denotes the servant of an employer, as is said of the magistrate he is *θεοῦ διάκονος* Rom. 13, 4, he acts in the employ of God, 1 Tim. 4, 6: *καλὸς ἔσθι δ. Ἰν Χν*. Col. 1, 7; 2 Cor. 6, 4; 11, 15. 23; 1 Thess. 3, 2; John 12, 26: *ἐὰν ἐμοὶ τις διακονῇ, ἐμνὶ ἀκολουθεῖτω, καὶ ὅπου εἰμὶ ἐγώ, ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται*. — In the Pauline writings (where alone, except in the Gospels, the word occurs) *διάκ.* always denotes one employed in God's service to advance His saving health, so called both in his relation to the Lord of salvation who entrusts to him the service, and in his relation to those to whom salvation is given and whom his labour serves. Cf. Col. 1, 7: *πιστὸς ὑπὲρ ὑμῶν διάκονος Ἰν Χν*. 1 Cor. 3, 5: *διάκονοι δι' ὧν ἐπιστεύσατε*, parall. v. 9: *θεοῦ συνεργοί*.

As a *term. techn.* it occurs with *ἐπίσκοπος* 1 Tim. 3, 8. 12; Phil. 1, 1 = *helper* (vid. *διακονεῖν*) and denotes those who stood by the Bishops (versus Presbyters) as helpers, on account of which they probably received the name Deacons, as Tychicus is so called in his relation to Paul (Col. 4, 7; Eph. 6, 21; cf. Acts 19, 22). The origin of this relationship we find in Acts 6, 1—4; though we cannot therefore infer that the name Deacon was derived from the *διακονεῖν τραπέσας*, for see 6, 4 *διακονία τοῦ λόγου*. This also is to be remembered, that in order *διακονεῖν τραπέζας* men must have been chosen who were generally qualified for the duties to which they were called, to stand side by side with the Apostles, and afterwards with the bishops or presbyters as *assistants*, just as Stephen and Philip, chosen in the first instance as distributors of alms, soon appear side by side with the Apostles, and for them, as evangelists, Acts 6, 8—10; 8, 5—8. We have no definite account of the nature and range of the duties of this office; those chosen in Acts 6, 1 sq. were not called by this name; nor can *ἀντιλήμψεις* (Rom. 12, 7; 1 Cor. 12, 28) be taken as im-

plying any thing more definite. The similarity of the exhortations given to the Deacons (1 Tim. 3, 8—12) and to the Presbyters confirms the above view of their relation, according to which, the Presbyters being distinct officers, the care of the churches devolved upon the Deacons as their helpers. Such were the beginnings of the diaconate in the early church; by degrees the duties of the office were more clearly defined and limited, as the distinction between clergy and laity became more formal and marked. Vid. Suiceri thes.; Jacobson in Herzog's Real-Encyklop. 3, 365 seq. — In Rom. 16, 1 a woman, Phoebe, is named as *διάκονος τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς*, cf. 1 Tim. 5, 10 (not v. 9) with Rom. 16, 2; 1 Tim. 3, 11, a passage which on indisputable grounds must be taken as referring to Deaconesses.

Διακονέω, Imperf. *διηκόνουν* for Att. *ἐδιακόνουν*, likewise *διηκόνῃσα*, cf. Krüger, §. 28, 14, 13, *to serve, to render service, to wait upon*, an occupation of the *δούλοι*, see Plat. legg. 7, 805, E: *γεωργεῖν τε καὶ βουκολεῖν καὶ ποιμαίνειν καὶ διακονεῖν μηδὲν διαφερόντως τῶν δούλων*. In its narrowest sense = *to wait at table*, to serve at dinner; as often *διάκονος* denotes κατ. ἔξ. a waiter at table Luke 4, 39; 10, 40; 12, 37; 17, 8; Matt. 8, 15; Mark 1, 31; John 12, 2. Hence *διακονοῦν* opp. *ἀνακείμενος* Luke 22, 26. 27; John 12, 2. In this way we may probably understand Christ's words Matt. 20, 28; Mark 10, 45: *ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι, ἀλλὰ διακονῆσαι κτλ.*, cf. the parallel in Luke 22, 27: *ἐγὼ δὲ εἰμὶ ἐν μέσφ ὑμῶν ὡς ὁ διακονῶν*. (Cf. Rev. 3, 20.) Generally, to do any one a service, to care for any one's needs Matt. 4, 11; 25, 44; 27, 55; Mark 1, 13; 15, 41; Luke 8, 3: *διηκόνουν αὐτοῖς ἐκ τῶν ὑπαρχόντων αὐταῖς*. The *διακονεῖν τοῖς ἀγίοις* is a beautiful expression for compassionate love towards the poor within the christian fellowship, cf. Rom. 15, 25 and *διακονία*. — Acts 6, 2: *διακονεῖν τραπέζαις*, *to attend to tables* (i. e. to provision or food). — *Διακονεῖν* differs from *δουλεύειν* as "to serve, to work for any one", differs from "to be subject to"; both may coexist, cf. Dem. 19, 69: *δεσπότη διακονεῖν*; still there is always in *διακονεῖν*, as distinct from *δουλεύειν*, a reference to the work done as *service rendered*, cf. Athen. 6: *εἰθίσται γὰρ ἐν ταῖς οἰκιακαῖς διακονεῖν τοὺς νεωτέρους τοῖς πρεσβυτέροις*. Philem. 13. Thus in John 12, 26: *ἐὰν ἐμοὶ δια-*

κονῇ τις to work by order of some one. Accordingly = to help, Acts 19, 22, where Timothy and Erastus are described as δύο τῶν διακονούντων τῷ Παυλῷ. Vid. διάκονος, helper; διακονεῖν to denote the work of the Deacons 1 Tim. 3, 10. 13; but we can hardly limit 1 Pet. 4, 11: εἰ τις διακονεῖ κτλ. to this, it refers to the good work done by all "the brethren", like 4, 10, where διακονεῖν τινί τι = to minister to any one in any thing. — The Passive 2 Cor. 3, 3: ἐπιστολῇ Χυ διακονηθεῖσα ὑφ' ἡμῶν; 8, 19. 20: χάρις διακονηθεῖσα ὑφ' ἡμῶν = serviceable labour bestowed upon anything, is to be explained by reference to the predilection which St. Paul evinces for the words διάκονος and διακονία when speaking of any labour in connection with and in the service of the Gospel; as also 1 Pet. 1, 12; 4, 10.

Διακονία, ἡ, I. serviceable labour, service Luke 10, 40. Heb. 1, 14; assistance 2 Tim. 4, 11: ἔστιν (sc. Μάρκος) μοι εὐχρηστος εἰς διακονίαν, cf. Acts 19, 22; 2 Cor. 11, 8. In the phrase ἡ διακ. εἰς τοὺς ἁγίους we have a very delicate and fine expression for the exercise of compassionate love towards the needy within the church's pale, our rendering of which in German "Unterstützung" is too strong and blunt; cf. Acts 6, 1: ἡ διακ. ἡ καθημερινή with v. 4: ἡ διακ. τοῦ λόγου. 2 Cor. 9, 12: ἡ διακ. τῆς λειτουργίας ταύτης . . . προσαναπληροῦσα τὰ ὑστερήματα τῶν ἁγίων. v. 1, 13; 8, 4; Rev. 2, 19; Acts 11, 29; 12, 25; Rom. 15, 31; 1 Cor. 16, 15. II. Every business, every calling, so far as its labour benefits others, is a διακονία, as Plato says of those whose work it is to buy and sell the products of the land and the necessities of life; Rep. 2, 371, C: ἑαυτοὺς ἐπὶ τὴν διακονίαν τάττουσι ταύτην. Aeschin. in Ctesiphont. 55, 33: ὅσα τις ἀρετὸς ὧν πράττει κατὰ ψήφισμα, οὐκ ἔστι ταῦτα ἀρχή, ἀλλ' ἐπιμέλειά τις καὶ διακονία. In this sense Paul and Luke in the Acts use the word to designate the vocation of those who preach the Gospel and have the care of the churches; yet not alone in reference to those who derive benefit from the service but (like διάκονος) in reference to the Lord who has called them to this work; cf. Θέμενος εἰς διακονίαν 1 Tim. 1, 12. Acts 20, 24: τελειῶσαι τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ κυρίου, διαμαρτύρασθαι κτλ., cf. 1 Cor. 12, 5: διαιρέσεις διακονιῶν εἰσὶν, καὶ ὁ αὐτὸς κύριος. Col. 4, 17: βλέπε τὴν

διακονίαν ἣν παρέλαβες ἐν κυρίῳ, ἵνα αὐτὴν πληροῖς. 2 Tim. 4, 5: τὴν διακονίαν σου πληροφόρησον. Rom. 11, 13. With ἀποστολή Acts 1, 25, cf. v. 17. Διακονία denotes therefore any ministerial office in the christian church with reference to the labour pertaining thereto, both in the case of individuals, (1 Cor. 12, 5 and elsewhere) and generally; it is the general conception which includes all branches of service, Rom. 12, 7; Eph. 4, 12; 1 Tim. 1, 12; 2 Cor. 6, 3; 4, 1. This ministration in the O. T. economy is called διακονία τοῦ θανάτου, τῆς κατακρίσεως, to distinguish it from that of the N. T. διακονία τοῦ πνεύματος, τῆς δικαιοσύνης 2 Cor. 3, 8. 9; τῆς καταλλαγῆς 5, 18; reference being made to the characteristic element of each, in its operations.

Διδάσκω, διδάξω, ἐδίδαξα, ἐδιδάχθην, from the unused δάω, to teach, to give instruction or direction Matt. 28, 15. 20; Luke 11, 1; 12, 12; Acts 15, 12; 1 Cor. 11, 14; Rev. 2, 14. διδ. τινά Matt. 5, 2; Mark 2, 13; John 7, 35; once c. dat. τινὶ Rev. 2, 14: ἐδίδασκεν τῷ Βαλὰκ βαλεῖν σκάνδαλον κτλ., either answering to the hebr. לַ בֵּן Job 6, 4; לַ לַמֶּד Job 21, 22, or because διδάσκειν is here akin to συμβουλεύειν (De Wette); τι Matt. 15, 9; 22, 16; Acts 21, 21 and elsewhere; περὶ τινος 1 John 2, 27. sq. ὅτι Mark 8, 31; sq. inf. Matt. 28, 20; Luke 11, 1; Rev. 2, 14; τινά τι Heb. 5, 12, cf. ἐδιδάχθην αὐτό Gal. 1, 12; 2 Thess. 2, 15. — The communication of Gospel knowledge, which St. Paul did not himself gain in this way, Gal. 1, 12: οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτὸ οὔτε ἐδιδάχθην, ἀλλὰ δι' ἀποκαλύψεως Ἰν Χρ., results from διδάσκειν and κηρύσσειν τὸ εὐαγγέλιον τῆς βασιλείας Matt. 4, 23; 9, 35, cf. 11, 1; in Luke διδ. καὶ εὐαγγελίζεσθαι 20, 1; Acts 5, 42; 15, 35; indeed while κηρύσσειν denotes the mere communication or call implied therein (e. g. μετανοεῖτε, cf. Matt. 24, 14: κηρυχθήσεται τὸ εὐαγγέλιον εἰς μαρτύριον) and corresponds to the ἀκούειν, διδάσκειν signifies that closer instruction which examines the subject, enlightening and establishing, and thus appealing to the understanding; it then corresponds with μανθάνειν, cf. Matt. 10, 24. 25; Luke 6, 40; 19, 39. Vid. Acts 28, 31: κηρύσσων τὴν βασιλείαν τοῦ θεοῦ καὶ διδάσκων τὰ

περὶ τοῦ κυρίου *Ιν* *Χν.* 18, 25: ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ *Ιν.* 4, 2: διδάσκειν τὸν λαὸν καὶ καταγγέλλειν ἐν τῷ *Ιν* τὴν ἀνάστασιν κτλ. *Col.* 1, 28; *Acts* 4, 18; 1 *Tim.* 4, 11. Joined with *νουθετεῖν* *Col.* 1, 28; 3, 16; *παρακαλεῖν* 1 *Tim.* 6, 2, cf. 4, 13; *Tit.* 1, 9: *παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ἐγκαινιούσῃ.* If the object of the *διδάσκειν* be "the way of God" (*Mark* 12, 14) the *διδ.* itself is the leading into that way. The thing aimed at is to bring about a resolve of will by the communication of the knowledge spoken of, *Rev.* 2, 20: *διδάσκει καὶ πλανᾷ τοὺς ἑμοὺς.* *Col.* 1, 28; *Acts* 21, 21; *Matt.* 5, 19. It is used absolutely of Christ's teaching, e. g. *John* 18, 20; *Mark* 9, 31; 10, 1 etc.; so also of instruction in the object of christian faith, of christian and doctrinal teaching *Acts* 11, 26; *Rom.* 12, 7; *Col.* 1, 28; *Heb.* 5, 12; 1 *Tim.* 2, 12 etc., cf. *Acts* 5, 28: *διδάσκειν ἐπὶ τῷ ὀνόματι Ιν.*

Διδακτικός, ἡ, ὄν, *apt to teach*, e. g. ἀρετὴ διδακτικὴ in *Philo*, *de praem. et virt.* 4; named as a requisite in an ἐπίσκοπος 1 *Tim.* 3, 2; 2 *Tim.* 2, 24, of course with reference to the christian doctrine taught, cf. *Acts* 18, 24. 25. *Theodoret*: ὁ τὰ θεῖα πεπαιδευμένος καὶ παραινεῖν δυνάμενος τὰ πρὸς ἕκαστον.

Διδαχὴ, ἡ, I. in a *pass.* sense: *doctrine, that which is taught, that which any one teaches* *Matt.* 7, 28 etc. By itself ἡ *διδ.* (*Tit.* 1, 9: ὁ κατὰ τὴν διδαχὴν πιστὸς λόγος; 2 *John* 9: ὁ μένων ἐν τῇ *διδ.*) denotes the *διδ.* *Ιν* 2 *John* 9, 10; κυρίου *Acts* 13, 12; τῶν ἀποστόλων *Acts* 2, 42; cf. *Rom.* 16, 17: ἡ *διδ.* ἣν ὑμεῖς ἐμάθετε. 6, 17: ὑπηκούσατε εἰς ὃν παρεδόθητε τύπον διδαχῆς (vid. *τύπος*). II. in an *act.* sense = *instruction*, yet viewed strictly and primarily in a passive sense, the tuition given, cf. *Herd.* 3, 134: ἐκ διδαχῆς ἔλεγε, ut erat edocta. *Plat. Phaedr.* 275, A: ἀνεῦ διδαχῆς "to have grown up without instruction." — So 2 *Tim.* 4, 2: ἔλεξον, ἐπιτίμησον, παρακάλεσον, ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ. *Mark* 4, 2; 12, 38.

Διδάσκαλος, ὁ, *teacher*, *Heb.* 5, 12; *Rom.* 2, 29; correl. μαθητῆς *Matt.* 10, 24. 25; *Luke* 6, 40. When used in addressing Jesus *διδάσκαλος* answers to the Hebrew ׀נִי, cf. *John* 1, 39;

Matt. 23, 8, a name of respect given to the *γραμματεῖς* (cf. Luke 2, 46), = *vir amplissimus* (cf. 2 Kings 25, 8; Est. 1, 8), which seems to have been introduced and established in the time of Christ; ante tempora Hilleliana in usu non fuisse fastuosum hoc titulum Rabbi, satis patet ex eo quod doctores praecedentes nudo suo nomine vocarentur; Lightfoot, hor. hebr. on Matt. 23, 8. Hence the opposition of Jesus Matt. 23, 8—10 against this and the other titles רַבִּי and רַבִּי, πατήρ and καθηγήμενος or κύριος (cf. John 13, 13. 14), which were similarly used in an official manner, has special weight. The objection urged against the authenticity of the Gospels, that the name Rabbi did not come into common use till after the destruction of Jerusalem, is removed by the consideration that the word must have begun to naturalize itself in our Lord's time, for it is officially given to Gamaliel in the Talmud, and the name Rabbi must have preceded the more definite word Rabban (רַבָּן our Rabbis) which Simeon the son of Gamaliel was the first to introduce. Cf. Winer, Realwörterb. art. Rabbi; Pressel, art. Rabbinismus in Herzog's Real-Encycl. 12, 470; Lightfoot l. c. In accordance with the fact that "Rabbi" was a title given to the *γραμματεῖς* we find in Matt. σοφοὶ καὶ γραμματεῖς side by side with προφηταί, and in Acts 13, 1 διδάσκαλοι with προφηταί, and from this we may conclude that in the christian church (in which the διδάσκαλοι appear as having a special function Acts 13, 1; 1 Cor. 12, 28. 29; Eph. 4, 11; James 3, 1) these διδ. answer to the Jewish *γραμματεῖς*, and are to be viewed like them as in a special sense acquainted with and interpreters of God's salvation; cf. Matt. 13, 52. Upon them devolved the duty of giving progressive instruction in God's redeeming purposes, a function which with that of ποιμήν seems to have been united in one person Eph. 4, 11; cf. the ἡγουμένοι of Heb. 13, 7. 17; and as ποιμένες the διδάσκαλοι seem to have been members of the Presbytery, cf. 1 Tim. 3, 2; 2 Tim. 2, 24; Acts 20, 28. The διδάσκαλος was distinct from the κήρυξ and the εὐαγγελιστής Eph. 4, 11; 1 Tim. 2, 7; vid. διδάσκω. Among them false teachers appear, not only without but probably within the presbytery, 2 Tim. 4, 3; 1 Tim. 1, 3, cf. ψευδοδιδάσκαλοι 2 Pet. 2, 1; ετεροδιδασκαλεῖν 1 Tim. 1, 3; 6, 3. — St. Paul calls himself besides κήρυξ and ἀπόστολος with special emphasis διδάσκαλος ἐθνῶν 1 Tim. 2, 7; 2 Tim. 1, 11, cf. ὁ διδ. τοῦ Ἰσραήλ

John 3, 10 and in connection therewith cf. not only Gal. 2, 7 sq., but especially Eph. 3, 8. 9.

Διδασκαλία, ἡ, *teaching, instruction*, primarily in an active sense. Rom. 15, 4: *ὅσα προεγράφη, εἰς τὴν ἡμετέραν διδασκαλίαν προεγράφη*. 2 Tim. 3, 16: *ὡφέλιμος πρὸς διδασκ., πρὸς ἔλεγχον κτλ.* Of the employment of teaching 2 Tim. 3, 10: *παρηκολούθηκός μου τῇ διδασκαλίᾳ*; 1 Tim. 4, 13. Even when passively used, the word seems to denote action: *that which teaches* as distinct from *διδασχῇ that which is taught*; the latter emphasizes the authority, the former the act. With the *διδασκαλίαις ἀνθρώπων* Col. 2, 22; Matt. 15, 9; Mark 7, 7, cf. Eph. 4, 14; and *δαιμονίων* 1 Tim. 4, 1, Tit. 2, 10: *ἡ διδ. τοῦ σωτήρος ἡμῶν Θεοῦ*, stands contrasted as emphatically *ἡ διδασκαλία*, 1 Tim. 6, 1: *ἡ διδ. βλασφημεῖται* (cf. Tit. 2, 10) Tit. 2, 7; 1 Tim. 4, 16; Rom. 12, 7; more accurately *ἡ κατ' εὐσέβειαν διδ.* 1 Tim. 6, 3, *ἡ καλὴ διδ.* 4, 6, and as distinct from the teaching of the *ἑτεροδιδάσκαλοι*, *ἡ ὑγιαίνουσα διδασκ.* 1 Tim. 1, 10; 2 Tim. 4, 3; Tit. 1, 9; 2, 1, cf. 1 Tim. 6, 4: *νοσῶν περὶ ζήτησεις καὶ λογομαχίας, ἐξ ὧν γίνεται φθόνος κτλ.* with 1, 10, — an expression sanctioning the view of the conception as active, vid. *ὑγιαίνω*. — With 1 Tim. 5, 17: *οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ* cf. Plut. c. Epicuri doctrin. 1096, A: *οἱ περὶ χορῶν λόγοι καὶ διδασκαλῖαι*, *disputationes et doctrinae*.

Ἑτεροδιδασκαλέω only in 1 Tim. 1, 3; 6, 3; and thence adopted into ecclesiastical Gk. = *to teach a different kind of teaching, a teaching different from what is κατ' ἐξ. διδασκαλία* and the duty of a *διδάσκαλος* in the christian church. Cf. Gal. 1, 6. 7; *μετατίθεσθε . . . εἰς ἕτερον εὐαγγέλιον, ὃ οὐκ ἔστιν ἄλλο*, where the exclusiveness of the apostolic teaching is insisted upon. In secular matters the word is simply used numerically (*ἄλλος*) not of difference in kind, cf. Acts 17, 19. 20.

Δίκη, ἡς, ἡ, *right*, as established custom or usage, personified by the Gks. as the daughter of Zeus and Themis; hence Acts 28, 4: *ὃν διασωθέντα ἐκ τῆς θαλάσσης ἡ Δίκη ζῆν οὐκ εἶασεν*. Cf. Suid.: *ὁπισθόπους δίκη, ἣ μεθ' ἡμέραν ἀκολου-*

Θοῦσα τοῖς ἀδικήμασιν. This personification is adopted in Jewish writings, Wisd. 1, 8: οὐδέ παροδείσῃ αὐτὸν ἡ δίκη. In the Scriptures δίκη appears in the LXX only in its narrower sense conformably with post-Homeric Gk. e. g. for יָד Ps. 9, 5: ἐποίησας τὴν κρίσιν μου καὶ τὴν δίκην μου, ἐκάθισας ἐπὶ θρόνον ὁ κρίνων δικαιοσύνην. For דִּקְנָה Lev. 26, 25: μάχαιρα ἐκδικοῦσα δίκην διαθήκης (תִּרְיָה - דִּקְנָה). Dent. 32, 41: ἀποδώσω δίκην = דִּבְשָׁא דִּקְנָה. Ez. 25, 12. For דִּבְרֵי Job 29, 16. Ps. 35, 23, where we find the parallel מַשְׁפָּט = κρίσις.

From the ordinary use of the word in classical Gk. as having reference to a decided infraction of rights or of established usage, we find in the N. T. δίκην αἰτεῖν κατὰ τινος Acts 25, 15 (L. καταδίκην); δίκην ὑπέχειν Jude 7, properly "to render justice", of those who undergo punishment in order to the maintenance of the order violated by them; and δίκην τίνειν 2 Thess. 1, 9 "to give satisfaction", to make atonement for, as also in classical Gk. sometimes like ἀποτίνειν δίκην = to be punished.

Δικάζω, = to exercise δίκην, and with the definite sig. to pronounce judgment, to judge. LXX = דִּבְרֵי and מַשְׁפָּט. Hence in the N. T. δικαστής. Cod. Vat. B. Luke 6, 37 for καταδικάζειν.

Δικαστής, οὐ, ὁ, Luke 12, 14 (L. κριτής) parallel with μεριστής; and Acts 7, 27. 35 from Exod. 2, 14: ἄρχων καὶ δικαστής ἐπὶ τινα = לֵוִי מַשְׁפָּטִי שֶׁרָשָׁא = judge, i. e. one who executes δίκη, who maintains law and equity; while the judge who pronounces sentence and gives final judgment is called κριτής Pillon, syn. gr.: "κριτής juge, dans un sens très-général, Xen. Cyrop. 1, 3, 14: ὅποτε μὲν κατασταθείην τοῦ ἀρμοτίοντος κριτής. δικαστής juge nommé ou élu au sort pour faire partie d'un tribunal. Xen. Cyrop. 1, 3, 14: σὺν τῷ νόμῳ οὖν ἐκέλευεν ἀεὶ τὸν δικαστὴν τὴν ψῆφον τίθεσθαι." Wyttenb. bibl. crit. 3, 2, p. 68: "De differentia, quae est inter δικαστήν et κριτήν miror nil monuisse grammaticos. Uterque judicat ac decernit, sed δικαστής de re quae in jus vocatur, κριτής de aliis quibuscunque rebus ac certaminibus; ille secundum leges, hic aequitate. Ita intelligendus Xen. Conv. 5, 10: τὸ δὲ σὸν (ἀργύριον) ὥσπερ τὸ πλεῖστον, διαφθείρειν ἱκανὸν ἐστὶ καὶ δικαστὰς καὶ κριτὰς." — In Ja. 4, 12: εἷς ἐστὶν νομοθέτης καὶ

κριτής we should accordingly have expected δικαστής conformably with general usage, but there is a fineness and delicacy in the expression; syllogistically recognized truth is one with right and justice; vid. ἀλήθεια, ἀδικία, κριτής.

Καταδίκη, ἡ, δίκη, so far as it is against any one, = *judgment, punishment*; L. Acts 25, 15 for δίκη. Rarely in profane Gk. because the simple δίκη sufficed.

Καταδικάζειν, to give judgment against a person, to recognize the right against him, = to pass sentence, to condemn, opp. to ἀπολύειν Luke 6, 37; δικαιούν Matt. 12, 37: ἐκ τῶν λόγων σου δικαιωθήσῃ καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ. Also in Matt. 12, 7; Ja. 5, 6.

Ἐνδικος, ον, fair, just; syn. δίκαιος, yet differing therefrom, for δίκαιος characterizes the subject so far as δίκη is (so to speak) immanent, ἐνδικος so far as he occupies the due relation to δίκη, Heb. 2, 2: ἐνδικος μισθαποδοσία, just or fair recompense. **Ἐνδικα** δρᾶν in Sophocles and Euripides is not = δίκαια δρᾶν, but = δικαίως δρᾶν. Rom. 3, 8: ὢν τὸ κρίμα ἐνδικόν ἐστιν, cf. 2, 5: ἡμέρα ἀποκαλύψεως δικαιοκρισίας τοῦ θεοῦ. **Ἐνδικον** there presupposes that that has been decided δικαίως which leads to the just sentence. The Traggg. sometimes for clearness sake designate the δίκαιος as ἐνδικος, as opp. first to ὑπόδικος, and then to ἄδικος.

Ὑπόδικος, ον, one who comes under δίκη, guilty. The word is one rather of Att. usage, for the Att. use δίκη of what is according to legally established right. Opp. to ἐνδικος, cf. Plat. legg. 12, 954, A: Ἐγγυητὴς μὲν καὶ ὁ προπωλῶν ὅτιοῦν τοῦ μὴ ἐνδίκως πωλοῦντος ἢ καὶ μηδαμῶς ἀξιοχρεῶ· ὑπόδικος δ' ἔστω καὶ ὁ προπωλῶν, καθάπερ ὁ ἀποδόμενος. It denotes one who is bound to do or suffer what is imposed, for the sake of justice, because he has neglected to do what was right. Cf. ibid. 9, 869, A: ἐὰν δέ τις ἀπειθῇ, τῷ τῆς περὶ ταῦτα ἀσεβείας νόμῳ ὑπόδικος ὀρθῶς ἂν γίγνοιτο μετὰ δίκης. Synon. ibid. B: πολλοὶς ἐνοχος ἔστω νόμοις ὁ δρᾶσας τι τοιοῦτον, therefore = *under obligation to make compensation*, cf. Dem. 518, 3: ἐὰν δέ τις τούτων τι παραβαίῃ, ὑπόδικος ἔστω τῷ παθόντι.

Plat. legg. 9, 871, B: ὑπόδικος τῷ ἐθελόντι τιμωρεῖν. In the N. T. Rom. 3, 19: ἵνα ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ Θεῷ.

Ἄδικος, *on*, not in conformity with δίκη, *opp.* ἔνδικος; not as it should and ought to be; in classical Gk. it is even transferred from the sphere of morals to that of nature, e. g. ἄδικοι οἰκέται Xen. Cyr. 2, 2, 26, „qui suo munere non funguntur“ (Sturz), and likewise οὔτε γὰρ ἄρμα γένοιτ' ἂν δίκαιον ἔππων ἄδίκων συνεζευγμένων. It is otherwise used by Aristot. eth. nic. 5, 2: δοκεῖ δὲ ὁ παράνομος ἄδικος εἶναι καὶ ὁ πλεονέκτης καὶ ὁ ἄνιστος, ὥστε δῆλον ὅτι καὶ ὁ δίκαιος ἔσται ὃ τε νόμιμος καὶ ὁ ἴσος. —

The primary meaning of the word corresponds with the use of it in the N. T. in Matt. 5, 45; where mankind are divided into two classes, the δίκαιοι καὶ ἄδικοι, people as they ought to be, and people as they ought not to be; in like manner Acts 24, 15; cf. Luke 18, 11. It approaches its primary sense in Luke 16, 10. 11. There (v. 10) we read, ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἐστίν, ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικός ἐστιν, and πιστός denotes the person who does not disappoint expectations nor neglect claims but who fulfils the relations which he ought to fulfil. When therefore (v. 11) it is said: εἰ οὖν ἐν τῷ ἄδικῳ μαμμωνῆ πιστοὶ οὐκ ἐγένεσθε, Mammon denotes something whose nature it is to disappoint and deceive — a state of things which must be rectified by the faithfulness of him who has to do with it; cf. what follows: τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει;

Conformably with the scriptural view of the moral necessities of man, ἄδικος (2 Pet. 2, 9) may stand in contrast with εὖσεβής; and hence we see how in Rom. 4, 5 we read: Θεὸς δικαίων, not τὸν ἄδικον, but (for the very purpose of describing the ἄδικος) τὸν ἄσεβῃ. In 1 Cor. 6, 9, on the other hand, we read: ἄδικοι Θεοῦ βασιλείαν οὐ κληρονομήσουσιν. The same sense is indicated in 1 Pet. 3, 18: Χρὶς ἅπαξ περὶ ἁμαρτιῶν ἑπαθεν, δίκαιος ὑπὲρ ἀδίκων, and when Paul 1 Cor. 6, 1 contrasts ἄδικος with ἅγιος, and in v. 6 identifies it with ἄπιστος. — Rom. 3, 8: μὴ ἄδικος ὁ Θεός. Heb. 6, 10: οὐ γὰρ ἄδικος ὁ Ὁ. Ἄδικος is really as Aristotle says, what is παράνομος not only in a social but in a religious sense, cf. ἀδικεῖν and ἀδικία. Plut.

adv. Kolot., c. 32: Σωκράτης ἀδίκως ἀποθανεῖν εἴλετο μᾶλλον ἢ σωθῆναι θαυανόμως. — LXX = נֶשֶׁךְ, which when it occurs, usually answers to ἀδ. though the LXX render it by ἀδ. in only a few texts, Exod. 23, 1; Prov. 17, 15; Is. 57, 20; v. 21: ἀσεβής. Elsewhere they use it only in a social sense = נֶשֶׁךְ, עֲוֹן, חַטָּאת etc., they therefore give prominence to only one aspect of the word; for they were still bound by the language which had not yet become the organ of divine revelation. Elsewhere they render נֶשֶׁךְ by ἁμαρτωλός, ἄνομος, παράνομος, ἀσεβής, πονηρός. Cf. 1 Cor. 6, 9. 10.

Ἀδικία, ἥ, *what is not conformable with δίκη, what ought not to be, = wrong.* 2 Cor. 12, 13b: χαρίσασθε μοι τὴν ἀδικίαν ταύτην, cf. 13a. Opp. to δικαιοσύνη Rom. 3, 5; 6, 13. Aristot.: δικαιοσύνη ἀδικία ἐναντίον. Contrasted with ἀλήθεια Rom. 1, 18: τὴν ἀλήθειαν ἐν ἀδικίᾳ κατέχειν; Rom. 2, 8: ἀπειθοῦσιν μὲν τῇ ἀλ., πειθομένοις δὲ τῇ ἀδικ.; 1 Cor. 13, 6: οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγκαίρει δὲ τῇ ἀλ.; 2 Thess. 2, 10: ἀπάτη τῆς ἀδικίας over against ἡ ἀγάπη τῆς ἀληθείας. Cf. v. 12: οἱ μὲν πιστεύσαντες τῇ ἀληθείᾳ, ἀλλ' εὐδοκῆσαντες ἐν τῇ ἀδικίᾳ. There is an ἀδικία only because there is an ἀλήθεια which occupies the place of δίκη, (vid. ἀλήθεια). Ἀδικία therefore must be defined according to this. Cf. John 7, 18: οὗτος ἀληθής ἐστιν καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν. With ἀσέβεια (see ἄδικος) Rom. 1, 18: ἀποκαλύπτεται ὁργὴ Θεοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων. But while ἀσέβεια and ἀδικία, like εὐσέβεια and δικαιοσύνη, refer in classical Gk. to different spheres, to the social and religious spheres respectively, (see ἀδικεῖν, cf. Xen. Cyrop. 8, 8, 4: περὶ Θεοῦς ἀσέβειαν, περὶ δὲ ἀνθρώπους ἀδικίαν), it is clear that this distinction cannot be made here, but that ἀδικία rather denotes the action or bearing of an ἀσεβής, as that which ought not to be, because of divine truth. Hence 2 Tim. 2, 19: ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ ὄνομα κυρίου; 1 John 5, 17: πᾶσα ἀδικία ἁμαρτία ἐστίν, although (with Düsterdieck on 1 John 3, 4) we may not say that is ἀδικία which contradicts God's righteousness, though it may be this if the connection sanction it, and sometimes it is this (Rom. 9, 14; cf. 3, 4. 5). Thus we may understand the phrases ἐργάται τῆς ἀδικίας Luke

13, 27: οἰκόννομος τῆς ἀδ. Luke 16, 8; μαμμωνᾶς τῆς ἀδ. 16, 8; κριτῆς τῆς ἀδ. 18, 6. (In these texts we have the gen. qualitatis, if in Luke 16, 8: ὁ μαμμ. τῆς ἀδ. be not perhaps mammon abused by the ἀδικ., mammon generally claimed by the ἀδικ. But see ἀδικος.) Also: ὁ κύσμος τῆς ἀδ. Ja. 3, 6; μισθὸς (τῆς) ἀδ. Acts 1, 28; 2 Pet. 2, 13. 15; σύνδεσμος ἀδικίας Acts 8, 23. — In Matt. 23, 25, Rec. L. T. read ἀκρασία.

Ἄδικέω, ὦ, fut. ἤσω, *to do wrong*, see ἀδικος, ἀδικία; literally *to be an ἀδικος and to act as one*. Used in its most comprehensive sense Rev. 22, 11: ὁ ἀδικῶν ἀδικησάτω ἔτι. In the narrowest sense in other parts of Rev. 2, 11; 6, 6; 7, 2.3; 9, 4. 10. 19; 11, 5 = *to hurt, to injure*, cf. Xen. Cyrop. 5, 5.9, where it is synonymous with χαλεπὸν τι τινὶ ποιεῖν. Thuc. 2, 71: γῆν ἀδικεῖν, *to lay waste the country*. Xen. An. 4, 4, 6: ὅτι σπείσασθαι βούλοιο ἐφ' ᾧ μήτε αὐτὸς τοὺς Ἕλληνας ἀδικεῖν μήτ' ἐκείνους καίειν τὰς οἰκίας; 5, 8, 3. Thus too it occurs in Luke 10, 19: οὐδὲν ὑμᾶς ἀδικήσει. It is used in a sense between the general and the narrow meaning elsewhere in the N. T. Matt. 20, 13; Acts 7, 24. 26. 27; 25, 10. 11; 1 Cor. 6, 7. 8; 2 Cor. 7, 2. 12; Gal. 4, 12; Col. 3, 25. Philem. 18 = *to act unjustly* in a sense defined in the context; with the Accus.; without case Acts 25, 11; 1 Cor. 6, 8; 2 Cor. 7, 12; Col. 3, 25; Rev. 22, 11. Passive Acts 7, 24; 1 Cor. 6, 7; 2 Cor. 7, 12; Rev. 2, 11. The fundamental thought, without special application, as it occurs in Rev. 22, 11, is to be explained according to the N. T. view of ἀδικος in its strongest, i. e. its religious sense. We find this even originally in classical Gk. Hom. hymn. in Cer. 367 = *to refuse the honour due to the gods*, syn. ἀσεβεῖν, from which however it is always distinguished in later Gk. We see how the habits of social life influence the meaning of the word in classical Gk. e. g. in Xen. mem. 1, 1, 1: ἀδικεῖ Σωκράτης, οὓς μὲν ἡ πόλις νομίζει θεοὺς οὐ νομίζων. Cf. Acts 25, 10. „Ἀδικεῖν quid sit Socrates (Xen. mem. 4, 4) disputat in hanc sententiam, ut appareat, idem esse quod ἄνομα ποιεῖν“ (Sturz). Cf. Xen. mem. 4, 4, 13, where Socrates shews that he acts justly who obeys ἃ οἱ πολλοὶ συνθέμενοι ἃ τε δεῖ ποιεῖν καὶ ὧν ἀπέχεσθαι ἐγράψαντο. He on the contrary does wrong who does not obey: οὐκοῦν ὁ μὲν τὰ δίκαια πράττων δίκαιος, ὁ τε τὰ ὀδίκια ἀδικος. — ὁ μὲν ἄρα νόμιμος δίκαιός ἐστιν, ὁ δὲ

ἄνομος ἄδικος. Cf. Aristot. rhet. 1, 9: ἔστι δὲ δικαιοσύνη μὲν ἀρετὴ δι' ἣν τὰ αὐτῶν ἕκαστοι ἔχουσι, καὶ ὡς ὁ νόμος. Ibid. 10: ἀδικεῖν — τὸ βλάπτειν ἔχοντα παρὰ τὸν νόμον. „*Ἀδικεῖν* omnino de qualibet injuria quam homines sibi invicem inferunt adhibetur“ (Steph. thes.). Synon. βλάπτειν, βιάζεσθαι; opp. δικαιοπραγεῖν, Plut. de tuenda sanit. 22. In the Biblical use of the word ἄνομα ποιεῖν is only a species of ἀδικεῖν.

Δίκαιος, α, ον, *just*, i. e. fulfilling all claims which are right and becoming Matt. 20, 4. 7; Col. 4, 1 (by becoming I mean right in its finest and most practical form). „*Δίκαιος* dicitur vel de re vel de persona, in qua nec abundat aliquid nec deficit, quae muneri suo par est, numeris suis absoluta“ (Du Cange). Therefore = *normal*. Thus it is used in classical Gk. and even in connections apart from Ethics. For the original meaning see Passow, Wörterb.: „In Homer he is *δικαιότατος* who best understands his duty to the gods and men“, and from this we may observe that, as Nägelsbach says, it is the characteristic of Homeric ethics to make no separation of the spheres of rights, of morals, and of religion. See for the same comprehensive meaning in Scripture 1 Pet. 3, 10—12: ὁ θέλων ζωὴν ἀγαπᾶν καὶ ἰδεῖν ἡμέρας ἀγαθὰς πανσῶτα τὴν γλῶσσαν ἀπὸ κακοῦ καὶ χεῖλη τοῦ μὴ λαλῆσαι δόλον· ἐκκλινάτω δὲ ἀπὸ κακοῦ καὶ ποιησάτω ἀγαθόν, ζήτησάτω εἰρήνην καὶ διωξάτω αὐτήν, ὅτι ὀφθαλμοὶ κυρίου ἐπὶ δικαίους καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν. In post-Homeric Gk. *δίκαιος* appears only in reference to the sphere of social life; standing alone it serves in a particular sense to denote a moral and religious relation. Nägelsbach (nachhomerische Theol. 5, 2, p. 238) remarks: „When *σωφροσύνη* appears in relation to others, to our fellow men, so that the *σώφρων* keeps justly within the limits marked out for him by the rights of others, and does not grasp at anything beyond his due, allowing and giving to others their own, then it becomes *δικαιοσύνη* . . . But in *δικαιοσύνη* according to the popular view *σωφρ.* is so perfect that the Greek often makes no distinction between *σωφροσύνη* and *δικαιοσύνη*, and uses *δίκαιος* when one might expect *σώφρων*. — Accordingly *δικαιοσύνη* occurs instead of *σωφροσύνη* sometimes alone, and sometimes with *εἰσέβεια*, as the principle of moral life. As then *εἰσεβεῖν* and *σωφρονεῖν* are used side by side to denote moral and religious relations collectively, the same

holds true of εὐσέβεια and δικαιοσύνη. Cf. Isocr. 12, 124: ἡσυχότας εὐσέβειαν μὲν περὶ τοὺς θεοὺς, δικαιοσύνην δὲ περὶ τοὺς ἀνθρώπους." But where δικαιοσύνη like σωφροσύνη denotes the principle of moral and religious life, it signifies "the sentiment by virtue of which man, in holy fear of transgressing the limits appointed him as mortal, maintains the proper standard in consciousness." With this cf. Tit. 2, 12. If it be possible thus to separate and define δικαιοσύνη — cf. Plato Rep. 2, 361, a just man being, as Aeschylus says, one who would not seem good but be good, — we can see how the LXX could make use of the word as the constant rendering of צַדִּיק (Is. 11, 4 excepted, where they generalize the Hebrew expression as = *χρόσις*). For צַדִּיק denotes according to its etymology (vid. Fuerst, concord. V. T. s. v.) rectum, planum esse, syn צֶדֶק, Arab. *zadaqa*, erectum esse, "a state conformable to order", and this, according to the usage of the Hebrew Scriptures (seeing that they look for such a state only in a divinely ordered and divinely guided life), is a state in conformity with God. Hence e. g. צַדִּיק מֵאֵלֶיךָ Lev. 19, 36 appear among the divine commands.

The thought therefore which according to Scripture usage is prominently expressed in צַדִּיק and its derivatives is *a right state* of which God is the standard (Job 4, 17; 32, 2; and elsewhere), the outward form of which at any given time depended upon the degree of divine knowledge conditioned by Revelation, so that *just* in all stages of the history of redemption specifies a relation answering to the contents of divine revelation at the time, Gen. 7, 1; 6, 9. 11. 12. Since it expresses relation to a certain standard, the representation is in the nature of the case for the most part negative, and denotes chiefly the absence of any fault or omission (guilt). Used of God Himself it refers mainly to His relation to men, but also to all His doings as answering to the rule which He has established for himself, so that no fault no defect can be charged against Him; cf. Ps. 51, 6; Rom. 3, 4; Exod. 9, 27; Dan. 9, 7; Ps. 145, 17; Deut. 32, 4; John 17, 25. — Cf. πιστὸς καὶ δίκαιος 1 John 1, 9 with 2 Tim. 2, 13: πιστὸς μένει ἀρνήσασθαι ἑαυτὸν οὐ δύναται and Rom. 3, 3, 4; Neh. 9, 8: ἔστησας τοὺς λόγους σου, ὅτι δίκαιος σύ; Is. 34, 16. — It signifies *the perfect coincidence subsisting between His nature, which is the standard for all, and His acts.*

Occurring in the N. T.:

a) *of God*, John 17, 25; Rom. 3, 26; 2 Tim. 4, 8; 1 John 1, 9; 2, 29; 3, 7; Rev. 16, 5. With 1 John 1, 9: πιστός ἐστιν καὶ δίκαιος, ἵνα ἀφ᾽ ἡμῶν τὰς ἁμαρτίας cf. ἄδικος in Luke 16, 10, where πιστός opp. ἄδικος, therefore synon. with δίκαιος. Cf. also Nägelsbach, nachhomerische Theol., p. 253 seq. concerning ἰκέτης as Deorum fidei commissus. Ps. 143, 1. 2.

b) *of men*; at first in a general sense without reference (elsewhere appearing) to God's revealed will, but still with reference to God's righteous judgment Matt. 5, 45: τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροῦς καὶ ἀγαθοῦς καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους. Acts 24, 15: ἀνάστασιν μέλλειν ἔσεσθαι δικαίων καὶ ἀδίκων. Luke 14, 14; Matt. 9, 13: οὐ γὰρ ἤλθον καλεῖσαι δικαίους ἀλλὰ ἁμαρτωλοῦς. Mark 2, 17; Luke 5, 32; 15, 7; 18, 9; 20, 20; Matt. 27, 19. 24; Luke 23, 47. Cf. Plat. rep. II, 362. For the reference of δίκαιος to God's saving will see Luke 1, 6: ἦσαν δίκαιοι ἀμφοτέρω ἐνώπιον τοῦ Θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασιν τοῦ κυρίου ἀμεμπτοί. v. 17: ἐπιστρέψαι ἀπειθεῖς ἐν φρονήσει δικαίων, ἐτοιμάσαι κυρὶ λαὸν κατεσκευασμένον. In Matt. 13, 17: πολλοὶ προφητῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε denote all who waited for the consummation of God's merciful designs for the final act of His love in the gift of His son; taken separately προφητῆται denotes those who foretold and preached it, and δίκαιοι those who in conduct maintained a relation to God corresponding with that preaching. So also Matt. 10, 41; 23, 29. As to the last named passage it is clear that even in v. 28: ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ ἐστε μεστοὶ ὑποκρίσεως καὶ ἀνομίας this reference to God's purpose of salvation must be assumed (perhaps δίκαιος = pious). In like manner v. 35: πᾶν αἷμα δίκαιον. Hence Matt. 13, 43: οἱ δίκαιοι ἐκλάμπουσιν . . . ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν, opp. v. 41. So also v. 49. 50. 42; 25; 37, cf. with v. 34. 46. Cf. Luke 2, 25: δίκαιος καὶ εὐλαβής, προσδεχόμενος παράκλησιν τοῦ Ἰσραήλ. So also Luke 23, 50 of Joseph of Arimathea: ἀνὴρ ἀγαθὸς καὶ δίκαιος, ὃς προσεδέχετο τὴν βασιλείαν τοῦ Θεοῦ. In Matt. 1, 19: Ἰωσήφ — δίκαιος ὢν καὶ μὴ θέλων αὐτὴν δειγματίσαι, δίκαιος is not so much = *kind*, but rather refers to *conformity to God's will*, cf. Matt. 9, 13; Luke 14, 12—14. Nägelsbach, nachhomer. Theol.

5, 2, 32seq.: "It finally denotes the man who is just to the needy, the outcast, and the unfortunate generally, so that he sees that they have what is due to them, and thus his righteousness becomes compassion. Pind. Olymp. 2, 6: *δίκαιος ὅπι ξένων*." The saying of the messengers of Cornelius savours of the Jewish view, Acts 10, 22: *ἀνὴρ δίκαιος καὶ φοβούμενος τὸν Θεόν, μαρτυρούμενός τε ὑπὸ ὅλου τοῦ ἔθνους τῶν Ἰουδαίων*, cf. the language of the narrator v. 2: *εὐσεβὴς καὶ φοβούμενος τὸν Θεόν* and Peter's words v. 35: *ἐν παντὶ ἔθνει ὁ φοβούμενος τὸν Θεὸν καὶ ἐργαζόμενος δικαιοσύνην δεκτὸς αὐτῷ ἐστίν*. Cf. 1 John 3, 7: *ὁ ποιῶν τὴν δικαιοσύνην δίκαιός ἐστιν*. Rev. 22, 11. What St. Peter means in the case of Cornelius by *δεκτὸς τῷ Θεῷ*, seems to be otherwise described by St. Paul as an act of God establishing a man righteous, or presenting any one as righteous; so that in Pauline language *δίκαιος*, the formal meaning of which cannot be changed, is not fully realized until the N. T. *act of redemption* is accomplished in the individual. Otherwise it is used partly in reference to O. T. *revelation*, and partly in reference to God's purpose of salvation in general. Hence St. Paul can quote Hab. 2, 4 (in Rom. 1, 17) without altering the general conception of *δίκαιος*. In like manner Heb. 10, 38, cf. 11, 4; 12, 23. Cf. also Rom. 2, 13: *οὐ γὰρ οἱ ἀκροαταὶ νόμου δίκαιοι παρὰ τῷ Θεῷ, ἀλλ' οἱ ποιηταὶ νόμου δικαιωθίσονται*; 3, 10; 5, 7; Tit. 1, 8 (*σώφρονα, δίκαιον, ὁσίον*) with Rom. 1, 17; 5, 19; Gal. 3, 11; 1 Tim. 1, 9. — Used of Christ it implies that He stands in a relation to God corresponding with divine revelation and God's saving purpose. James 5, 6; 1 Pet. 3, 18; 1 John 2, 1; Acts 3, 14; 7, 52; 22, 14. It occurs moreover in James 5, 16; 1 Pet. 4, 18; 2 Pet. 2, 7. 8.

c) There are still other passages in which *δίκαιος* is predicated of things merely, e. g. *ἔργα δίκαια* 1 John 3, 12; Rom. 7, 12: *ἡ ἐντολὴ ἁγία καὶ δικαία*. Joined with *κρίσις* its reference to legal right becomes prominent; but see Acts 4, 19: *εἰ δίκαιόν ἐστιν ἐνώπιον τοῦ Θεοῦ κρίνατε*. Hence Christ uses it of the revelation of God in Him, Luke 12, 57: *τί δὲ καὶ ἀφ' ἐαυτῶν οὐ κρίνατε τὸ δίκαιον*. John 5, 30; 7, 24; 2 Thess. 1, 5; Rev. 15, 3; 16, 7; 19, 2. — The neuter as a substantive: Luke 12, 57; Col. 4, 1; 2 Pet. 1, 13, — as a predicate: Eph. 6, 1; Phil. 1, 7; 4, 8; 2 Thess. 1, 6. — As to the conception *δίκαιος* cf. also Weiss on Phil. 1, 7.

Oppos. *παράνομος* Prov. 3, 32 = פִּלְזִי. Job. 9, 23 = חֲסִידִי. *ἀσεβής* Gen. 18, 23 = שׂוֹנֵא. In the N. T.: 1 Pet. 3, 12: *ποι-
οῦντες κακά*. 4, 18: *ἀσεβῆς καὶ ἁμαρτωλός*. 2 Pet. 2, 7: *ἄθεσμος*. v. 8: *ἄνομος*. Cf. 1 Tim. 1, 9: *δικαίῳ νόμῳ οὐ
κεῖται, ἀνόμοις δὲ καὶ ἀνυποτάκτοις, ἀσεβέσιν κτλ.*

Synon. *ἅγιος, ὅσιος, ἀγαθός*.

The adverb *δικαίως* Luke 23, 41; 1 Cor. 15, 34; 1 Pet. 2, 23; Tit. 2, 12; 1 Thess. 2, 10.

Δικαιοσύνη, ἡ, the essence of *δίκαιον* or *δίκαιος*, *righte-
ousness*, as that relationship to *δίκη* which fulfils its claims, an
actually present and realized conformity with the claims to be
maintained. Cf. Plat. rep. 4, 433, A: *τὸ τὰ αὐτοῦ πράττειν
καὶ μὴ πολυπραγμονεῖν δικαιοσύνη ἐστίν*. Opp. to *ἀνομία*
Xen. mem. 1, 1, 24: *ἄνθρωποι ἀνομία μᾶλλον ἢ δικαιοσύνη
χρώμενοι*. See 2 Cor. 6, 14. For the relation of the Gk. mean-
ing of this word to that of Scripture vid. *δίκαιος*. In its Scriptural
sense both in the O. T. and N. T. it denotes a righteousness com-
manded by God (cf. 2 Cor. 3, 9), the character and acts of a man
approved of Him, in virtue of which the man corresponds with
Him and His will as his ideal and standard, cf. Eph. 4, 24; or
more generally, it denotes the sumtotal of all that God commands,
of all that He approves. God Himself is thus the standard of this
righteousness, — it is *δικαιοσύνη Θεοῦ*, a righteousness which,
as it recognizes God and itself for God is well pleasing to Him
Ja. 1, 20: *ὁργὴ ἀνδρὸς δικαιοσύνην Θεοῦ οὐ κατεργάζεται*.
Matt. 6, 33: *ζητεῖτε δὲ πρῶτον βασιλείαν τοῦ Θεοῦ καὶ τὴν
δικαιοσύνην αὐτοῦ*. The Genitive is gen. poss. or qualitatis, as
e. g. Plat. Gorg. 506, E: *ψυχὴ κόσμον ἔχουσα τὸν ἐαυτῆς
ἀμείνων τῆς ἀκοσμήτου*. Xen. Cyrop. 7, 5, 74: *εἰ μὲν τρε-
ψόμεθα ἐπὶ ραδιουργίαν καὶ τὴν τῶν κακῶν ἀνθρώπων
ἡδυνάθειαν*. Dem.: *Ἄν τὰ ἔργα ἀδελφοῦ ποιῆς, δόξεις εἶναι
συγγενῆς* (in Krüger, §. 47, 5, 13). Cf. *μορφὴ δούλου* Phil. 2, 7.
Just such a righteousness as ought to be the goal of human effort
and desire and the result of human conduct St. Paul insists upon
as the result of N. T. salvation realized or to be realized in man,
— as that which man finds in the Gospel, Rom. 1, 17 and else-
where (see under II, a). The Scripture view is so complete in it-
self, and so continually repeated that it would be unnatural to
take *λόγος δικαιοσύνης* (Heb. 5, 13), with Michaelis, Zachar.

and Dindorf, as meaning merely righteous discourse, or with Delitzsch as = orthodox words, right to be taught and to be believed, for which צדק - אֱבֹנִי, צדק - יְהִי are not examples in point, cf. צדק - מִצְוֵי Lev. 19, 36 s. v. δίκαιος. Far rather, λογ. δικ. means the word whose contents and subject matter is δικαιοσύνη, and this meaning is demanded by what we find in v. 14. Cf. ὁδὸς δικαιοσύνης 2 Pet. 2, 21; Matt. 21, 32.

We must now distinguish

1. δικαιοσύνη = *righteousness in general*, including the whole range of that conception without reference to any particular form of its embodiment. Rom. 14, 17: ἡ βασιλεία τοῦ Θεοῦ ἐστὶν δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πν. ἁγ. Acts 24, 25: διαλέγεσθαι περὶ δικαιοσύνης. John 16, 8. 10: ἐλέγχειν περὶ δικ. 2 Pet. 2, 5: δικαιοσύνης κήρυξ. Rom. 9, 31: νόμος δικ. 2 Pet. 2, 21: ὁδὸς δικ. as in Matt. 21, 32. ἐχθρὸς δικ. Acts 13, 10; 2 Cor. 11, 15: διάκονος δικαιοσύνης. Heb. 7, 2: βασιλεὺς δικ. 2 Tim. 4, 8: ὁ τῆς δικ. στέφανος. Gal. 5, 5: ἐλπίς δικ. 2 Cor. 3, 9: ἡ διακονία τῆς δικ. (For the special thought associated with the word in St. Paul's writings, see II, a.) Heb. 1, 9: ἀγαπᾷν δικ. 1 Pet. 2, 24: τῇ δικ. ζῆν. Righteousness in this sense is the sum of all that God requires, opp. ἁμαρτία (which see), and accordingly the strong expression is explained in 2 Cor. 5, 21: ἵνα ἡμεῖς γενώμεθα δικαιοσύνη Θεοῦ ἐν Χρ., cf. 1 Cor. 1, 30: Χς ἐγενήθη ἡμῖν σοφία ἀπὸ Θεοῦ, δικαιοσύνη τε καὶ ἁγιασμὸς, καὶ ἀπολύτρωσις. Rom. 10, 4: τέλος γὰρ νόμου Χς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι. — To these we may also add ἡ πίστις λογίζεται εἰς δικαιοσύνην Rom. 4, 3. 5. 9. 22; Gal. 3, 6; Ja. 3, 22 = *faith which is taken into account or reckoned as righteousness* (cf. in later Gk. the often occurring εἰς οὐδὲν λογισθῆναι, *to be accounted as nothing*). Rom. 4, 6, 11: λογίσεσθαι τινα δικ. *to reckon righteousness to the account of any one*, cf. λογίσεσθαι ἁμαρτίαν, παραπτώματα Rom. 4, 8; 2 Cor. 5, 19; 2 Tim. 4, 16. — It is incontestably clear from 2 Cor. 5, 21 that the Pauline expression δικαιοσύνη Θεοῦ is to be understood in this wide sense, and in the manner above explained. In connection with Pauline thought and doctrine however, the phrase further denotes what the δικ. Θεοῦ effects, that it is not only the righteousness which God demands but which God gives to man (cf. ἀποκαλύπτεται Rom. 1, 17. 18) and which is appropriated by faith;

hence *δικ. πίστεως, ἐκ πίστεως*, so that there results a state in man which may be called *δικ. Θεοῦ* because it proceeds from God himself and is *δικ. ἐκ Θεοῦ*. This last however is not primarily included in the conception; it is only a representation derived from the connection of the doctrine, as is evident from the comparison of Rom. 10, 3 with 2 Cor. 5, 21. In the latter passage *δικ. Θεοῦ* can only mean "a righteousness conformable to God." The same expression with the same meaning forms, in Rom. 10, 3, an antithesis to *ἰδία δικ.*, so far as it is a term. techn. for that righteousness of which it had already been shewn that it is — in the fullest sense — a *δικαιοσύνη Θεοῦ ἐκ Θεοῦ*. Thus the *δικ. Θεοῦ* is a *δικ. ἐκ Θεοῦ*, but we must not regard the two expressions as identical.

In considering II. *righteousness in its more special and particular meanings*, we must distinguish:

a) *δικαιοσύνη as a state of the Subject* who stands God's judgment, who having fulfilled all obligations has no guilt to hide. Thus the word occurs in Matt. 5, 20: *ἐὰν μὴ περισσεύσῃ ἡ δικ. ὑμῶν πλεῖον τῶν γραμματέων*. Matt. 5, 6: *οἱ διψῶντες τὴν δικ.* 2 Cor. 9, 9. 10; Gal. 2, 21; 3, 21. Rom. 6, 20: *ὅτε γὰρ δοῦλοι ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ*. Eph. 6, 14: *ἐνδυσάμενοι τὸν θώρακα τῆς δικ.* Rom. 9, 30: *ἔθνη τὰ μὴ διώκοντα δικαιοσύνην κατέλαβεν δικ., δικ. δὲ τὴν ἐκ πίστεως*. Ja. 3, 18: *καρπὸς δὲ δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν εἰρήνην*, cf. Heb. 12, 11. *διώκειν δικ.* 1 Tim. 6, 11; 2 Tim. 2, 22. Thus mention is made of God's righteousness so far as God is regarded as one who acts as He is bound (*sit venia verbo!*) by Himself to act, so that He does not contradict Himself, Rom. 3, 5. 25. 26. But that *δικ. Θεοῦ* which denotes a righteousness perfect before Him is, as a state of the Subject who partakes of it, more accurately described *δικ. ἐκ Θεοῦ* Phil. 3, 7 (*ὥρᾳ τῆς δικ.* Rom. 5, 17) in contrast with *ἡ ἐμὴ δικ. ἡ ἐκ τοῦ νόμου*, cf. Rom. 10. 5; Gal. 3, 21, which may indeed be mistaken for righteousness (Rom. 10, 3; Phil. 3, 6) but which really is not (Gal. 3, 21; Rom. 10, 5) but only bears the name in as much as it fulfils the claims set up by itself on a legal basis (*ἰδία δικ.* Rom. 10, 3) but does not satisfy God and His Law. This is however only one difference between the righteousness springing from the law and that righteousness of God which is imputed and imparted as a gift to

man. The other difference is, that whereas the righteousness of the law is a state to be attained only by full obedience, the righteousness of God is a state called forth by God's act of justification, namely, by judicial deliverance from all that stands in the way of *δίκαιος εἶναι* (see *δικαιοῦν*), and of which man becomes partaker by means of faith. Hence *δικ. πίστεως* Rom. 4, 11—13; *ἐκ πίστεως* Rom. 9, 30; 10, 6; expressions which correspond with the others — *δικ. Θεοῦ, ἐκ Θεοῦ*. Cf. Heb. 11, 7: *τῆς καὶὰ πίστιν δικ. κληρονόμος*. We see therefore that righteousness — which as to form always expresses a relation to the judgment of God — in the special sense in which it is spoken of by Paul denotes the state of the believer called forth by the divine acquittal: and this is its force in all the passages in question: Rom. 8, 10; Eph. 6, 14; 4, 24; Rom. 5, 21; 6, 16; 2 Cor. 6, 7. 14 etc.

b. Righteousness, as a state determining the conduct of the individual, is accordingly a *principle of action*. Cf. Rom. 14, 17. 18: *ἡ βασ. τ. θ. ἐστὶν — δικ. κτλ. ὁ γὰρ ἐν τούτῳ δουλεύων τῷ Χρ.* 6, 13: *παραστήσατε τὰ μέλη ὑμῶν ὅπλα δικ.*, cf. v. 19. v. 18: *ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας ἐδουλώθητε τῇ δικ.* 2 Cor. 9, 10: *γεννήματα τῆς δικ. ὑμῶν*. Phil. 1, 11: *πεπληρωμένοι καρπὸν δικ.* Luke 1, 75: *λατρεύειν τῷ Θεῷ ἐν ὁσιότητι κ. δικ.* Acts 17, 31: *κρίνειν ἐν δικ.* as in Apoc. 19, 11; Rom. 9, 28; 2 Tim. 3, 16; Tit. 3, 5.

c. This principle of righteousness which expresses itself in action, is finally present in the result of action. So in Matt. 3, 15: *πληρῶσαι πάσαν δικ.* Acts 10, 35: *ἐργάζεσθαι δικ.* Heb. 11, 33; James 1, 20. Peculiar to 1 John and the Apoc. is the expression *ποιεῖν δικ.* 1 John 3, 10; Apoc. 22, 11; *τὴν δικ.* 1 John 2, 29; 3, 7. The words *ποιεῖν τὴν δικ.* (with the art.) embrace the entire sphere denoted by *δικαιοσύνη*; whereas, without the article, they refer merely to the result of the action, cf. sub *ἁμαρτία* I.

Δικαιόω, fut. *ώσω*, to bring forth a *δίκαιος* or a *δίκαιον*; cf. *δουλόω*, *ἀξιόω*, in gen. the verbs in *όω*. It denotes the activity which is directed to the production of a *δίκαιον*, primarily without regard to the mode in which it takes place. Cf. Plat. Legg. 4, 714, E: *ἐφαμεν ποῦ κατὰ φύσιν Πίνδαρον ἄγειν δικαιοῦντα τὸ βιαιότατον* = to make a *δικ.* out of the *βι.*

Also absolutely = *jus decernere*, to settle or decree what is right. It cannot be shown, however, at all events not as a general rule, to denote in classical Gk. — where the word occurs only rarely — “the reaction of violated justice against the offender,” to make any one righteous by doing away with his violation of law, through his condemnation = to judge, punish, chastise. In favour of this view Hdt., Plat. and Thuc. are adduced: whereas the N. T. is quite opposed to it (see Kling in Herzog's Realencycl. 12, 583). Cf. on the contrary Krüger on Hdt. 1, 100: “with the meaning to judge, to punish, the word seems scarcely to be used in Attic prose, not even in Thucyd.; indeed, except in Thucyd. it occurs rarely at all.” See, however, Plat. legg. 11, 934, B: δίκην δὲ ἑκάστος πρὸς ἑκάστῳ τῷ κακουργήματι σωφρονιστύος ἔνεκα συνεπομένην προσεκτισάτω . . . βραβυτέραν, οὐχ ἔνεκα τοῦ κακουργῆσαι διδοὺς τὴν δίκην (οὐ γὰρ τὸ γεγονός ἀγέννητον ἔσται ποτέ), τοῦ δ' εἰς τὸν αὐτὸς ἔνεκα χρόνον ἢ τὸ παράπαν μισῆσαι τὴν ἀδικίαν αὐτόν τε καὶ τοὺς ἰδόντας αὐτὸν δικαιούμενον, where therefore δικαιοῦσθαι is the proper expression for δίκην προσεκτίνειν. The illustr. passage quoted from Thucyd. 3, 40: πειθόμενοι μὲν ἐμοὶ τά τε δίκαια ἐς Μυτιληναίους καὶ τὰ ξύμφορα ἅμα ποιήσετε, ἀλλῶς δὲ γνόντες τοῖς μὲν οὐ χαριεῖσθε ὑμᾶς δὲ αὐτοὺς μᾶλλον δικαιώσεσθε, where Elmsl. (on Eur. Med. 93) reads δικαιώσετε, Schol.: δικαίως καὶ ὑμῶν ἀποδείξετε, ὅτι τυραννικῶς ἀρχετε, Krüger regards as defective on the ground that he elsewhere uses neither the Mid. nor the Pass. in the like sense and construction. Hdt. 1, 100: κατ' ἀξίην ἑκάστου ἀδικήματος ἐδικαίεν = to reestablish the right, recognize what is right, to judge. Thuc. 5, 105: οὐδὲν ἔξω τῆς ἀνθρωπείας τῶν μὲν ἐς τὸ θεῖον νομίσεως τῶν δ' ἐς σφᾶς αὐτοὺς βουλήσεως δικαιούμεν ἢ πράσσομεν. Eur. Suppl. 526: νεκροὺς θάψαι δικαίῳ. Thucyd. 4, 122: εἶχε δὲ καὶ ἡ ἀλήθεια περὶ τῆς ἀποστάσεως μᾶλλον, ἢ οἱ Ἀθηναῖοι ἐδικαίουν. Hdt. 1, 89: ἐπεῖτε με οἱ θεοὶ δοῦλόν σοι ἔδωκαν, δικαίῳ, εἴ τι ἐνορέω πλέον, σημαίνειν σοι. Its principal meaning therefore is, to settle, adjudge the right; i. e. accord. to the context equivalent to to justify. In Eccl. Gk., e. g. it is used of the decrees of Councils: ἐδικαίωσεν ἡ ἀγία καὶ μεγάλη σύνοδος, Can. 17, conc. Nic.

Biblical Usage.

I. O. T. Quite isolated is Ps. 73, 13: ἀρα ματαίως ἐδικαίωσα τὴν καρδίαν μου = כִּפֵּל, *to purify*. Elsewhere δικαι-οῦν τι, τινὰ, *to find anything right, to pronounce, to recognize any one as just, to set forth as right or just* = כִּדְּרִיךְ opp. עֲרִשְׁתִּי, almost always with personal object. So in Exod. 23, 7: ἀθῶον καὶ δίκαιον οὐκ ἀποκτενεῖς καὶ οὐ δικαιώσεις τὸν ἀσεβῆ ἕνεκεν δώρων. Cf. 1 Kings 8, 32: κρινεῖς τὸν λαόν σου Ἰσραὴλ ἀνομιθεῖναι ἄνομον δοῦναι τὴν ὁδὸν αὐτοῦ εἰς κεφαλὴν αὐτοῦ καὶ τοῦ δικαιῶσαι δίκαιον δοῦναι αὐτῷ κατὰ τὴν δικαιοσύνην αὐτοῦ. Δικαιοῦν therefore is one aspect of judicial activity, and that not merely = δίκαιον κρίνειν (Prov. 17, 15 = כִּדְּרִיךְ), but corresponding to our *vindicate* = *to set forth as righteous by legal or judicial decision*. Cf. Deut. 25, 1, where the same Hebr. expression הַצִּדִּיק אֶת-הַרְשֵׁעַ הַצִּדִּיק אֶת-הַרְשֵׁעַ = δικαιώσωσι τὸ (al. τὸν) δίκαιον καὶ καταγνώσι τοὺς ἀσεβοῦς. — Is. 50, 8: ἔγνων ὅτι οὐ μὴ αἰσχυνθῶ, ὅτι ἐγγίξει ὁ δικαιώσας με. 45, 24. 25: ἀπὸ κυρίου δικαιωθήσονται καὶ ἐν τῷ θεῷ ἐνδοξασθήσεται πᾶν τὸ σπέρμα κτλ., cf. Heb. — After Hiphil had been translated by δικαιοῦν, Kal, כִּדְּרִיךְ, *to be righteous*, could not be better rendered than by the perf. pass. δεδικαιώσθαι, which was all the easier as this part of the verb is used to denote a state which is the fruit of action; cf. from καλεῖν, κεκλησθαι, *to have the name*; from γινώσκειν ἐγνωσέναι *to know*; so δεδικαιώσθαι *to be found righteous, to stand as just, to be just*. So in Gen. 38, 26: δεδικαιώται Θαμὰρ ἢ ἐγὼ = כִּדְּרִיךְ כְּמִנִּי. Ps. 19, 10: τὰ κρίματα κυρίου ἀληθινὰ δεδικαιωμένα = כִּדְּרִיךְ. Corresp. to the use of the fut., as e. g. from ἔχω — ἔξω, *shall gain*, and I shall possess, it acquires this same meaning. Ps. 143, 2: μὴ εἰσέλθῃς εἰς κρίσιν μετὰ τοῦ δούλου σου, ὅτι οὐ δικαιωθήσεται ἐνώπιόν σου πᾶς ζῶν = כִּדְּרִיךְ אֵל. Mich. 6, 11: εἰ δικαιωθήσεται ἐν ζύγῳ ἄνομος; (= וְכִהִי Kal.), so also the conj. aor., which in independent and final clauses usually denotes neither time nor duration (Krüger, griech. Sprachl. 53, 6, 4). Ps. 51, 5: ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου. — The refl. Hithp. might also be rendered by the Pass. so far as the Gk. pass. was often used where the subject cooperated to produce his sufferings, e. g. βληθεὶς μετεστράφη Xen. in Krüger l. c. 52, 7, 1. So in Gen. 44, 1; τί δικαιωθώμεν;

ὁ Θεὸς δὲ εὗρε τὴν ἀδικίαν = נִצְדָק - מַה. Cf. Is. 42, 21: κύριος ὁ Θεὸς ἐβουλεύσατο ἵνα δικαιωθῇ, explanatory translation of the Hebr. יְהוָה יִפְחַן לְמַעַן צַדִּיק. We find therefore everywhere the rootmeaning of δικαιοῦν to be, *to set forth as righteous, to justify*. — Where רִיב is rendered δικαιοῦν, the intended result of the action denoted by רִיב is also expressed. Mic. 7, 9: רִיבִי = ἕως τοῦ δικαιῶσαι αὐτὸν τὴν δίκην μου, cf. Prov. 22, 23, where the same term = κρίνειν τὴν κρίσιν. Is. 1, 17: רִיבִי = δικαιώσατε χήραν. — Not different is the usage of the O. T. Apocrypha; cf. Sir. 10, 29; 42, 1, 2; 13, 22: πλουσίον σφαλέντος πολλοὶ ἀντιλήπτορες. ἐλίλησεν ἀπόρρητα, καὶ ἐδικαίωσαν αὐτόν. The pass. applied in the same way, Sir. 18, 2; 23, 11; 26, 29; 34, 5 sq. The Pass. as a Mid. Sir. 7, 5 (Praes.); 1, 22; 9, 12 (aor. I); 18, 22. — Absol. Tob. 12, 4: δικαιοῦται αὐτῷ, quod justum ac aequum est, ei tribuitur.

II. N. T. The meaning *to recognize, to set forth as righteous, to justify*, as a judicial act, is clear from Luke 10, 29: ὁ δὲ θέλων δικαιῶσαι ἑαυτόν. 16, 15: ὑμεῖς ἐστὶ οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων. 7, 29: ἐδικαίωσαν τὸν Θεόν. In the same sense also the Pass. = *to be recognized, found, set forth as righteous, to be justified*. Matt. 12, 37: ἐκ τῶν λόγων σου δικαιωθήσῃ καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ. Rom. 2, 13: οἱ ποιηταὶ νόμου δικαιωθήσονται (cf. v. 13^a: οὐ γὰρ οἱ ἀκροαταὶ νόμου δίκαιοι παρὰ τῷ Θεῷ). 3, 20: ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὸρξ ἐνώπιον αὐτοῦ. (The difference between the two utterances Rom. 2, 13 and 3, 20 is that 2, 13 contains a norm; 3, 20 a matter of fact.) Rom. 4, 2: εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαίωθη. Here also the meaning — *to be recognized as, to be found righteous*, passes over into the other — *to appear or be righteous* (vid. supra); and the connection between the two cannot be mistaken; cf. 1 Tim. 3, 16: of Christ: ἐδικαιώθη ἐν πνεύματι. Tit. 3, 7: δικαιωθέντες τῇ ἐκείνου χάριτι. Gal. 2, 16: οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ. 3, 11: ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ τῷ Θεῷ. Gal. 5, 4: οἵτινες ἐν νόμῳ δικαιούσθε. James 2, 21. 25: ἐξ ἔργων ἐδικαιώθη. v. 24: ἐξ ἔργων δικαιοῦται ἄνθρωπος καὶ οὐκ ἐκ πίστεως μόνον

(cf. v. 22: ἐξ ἔργων ἢ πίστις ἐτελεώθη). Rom. 3, 4 from Ps. 51, 6: ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου κτλ. Respecting the relation of the Hebr. expression to the Greek, of the O.T. to the New, we may remark that whereas in the former Hiph. presupposes Kal., — justification the being just, — the converse is true of the Greek expression, a circumstance which rendered the Greek peculiarly fitted for the use here referred to. First however we ought to adduce 1 Cor. 4, 1: οὐκ ἐν τούτῳ δεδικαίωμαι, *not in this am I righteous*, i. e. *this cannot exhibit me as, or prove me to be righteous*; Luke 18, 14: κατέβη οὗτος δεδικαιωμένος ἢ γὰρ ἐκεῖνος, cf. Gen. 38, 26. — δικαιοῖσθαι ἀπὸ τινος, to be vindicated from anything, so that it no longer stands in the way of the δίκαιος εἶναι: Acts 13, 39: ἀπὸ πάντων ὧν οὐκ ἠδυνήθητε ἐν νόμῳ Μωϋσέως δικαιωθῆναι, ἐν τούτῳ πᾶς ὁ πιστεύων δικαιούται. Rom. 6, 7: δεδικαίωται ἀπὸ ἁμαρτίας (on which Basil. M. de baptismo 1, 2, p. 657: ἀπήλλακται, ἡλευθέρωται, κεκαθάρισται πάσης ἁμαρτίας). Matt. 11, 19; Luke 7, 35: ἐδικαίωθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς must also be so explained, cf. Acts 20, 26: καθαρὸς ἐγὼ ἀπὸ τοῦ αἵματος πάντων. Sir. 26, 29: οὐ δικαιωθείσεται κάπηλος ἀπὸ ἁμαρτίας. The words ἀπὸ τῶν τέκνων αὐτῆς do not stand in the way, cf. Matt. 8, 12: οἱ υἱοὶ τῆς βασιλείας ἐκβληθήσονται. What is meant therefore is equivalent to *wisdom is free from guilt*, that is, *from culpability respecting her children*. Grammatically possible, but less appropriate to the context is an explanation of ἀπὸ in agreement with Is. 45, 25: ἀπὸ κυρίου δικαιωθήσονται.

When therefore Paul in Rom. 4, 5 terms God τὸν δικαιοῦντα τὸν ἄσεβῃ, — cf. 3, 26, where this apparently unjustifiable relation is justified and finally the assertion is made: εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιοῦντα τὸν ἐκ πίστεως, — and where from Gal. 2, 16: εἰδότες ὅτι οὐ δικαιούται ἄνθρωπος ἐξ ἔργων νόμου, ἐὰν μὴ διὰ πίστεως Χυ Ιν, καὶ ἡμεῖς εἰς Χυ Ιν ἐπιστεῦσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χυ καὶ οὐκ ἐξ ἔργων νόμου, διότι ἐξ ἔργων νόμου οὐ δικαιωθείσεται πᾶσα σὰρξ (cf. with the passages adduced above), it is clear that the meaning of δικαιοῦν has remained the same; we may conclude that the words in question (Rom. 4, 5) have the same force as in Exod. 23, 7: οὐ δικαιώσεις τὸν ἄσεβῃ, namely, *by a judicial decision to free him from his guilt, from that which*

stands in the way of the *δίκαιος εἶναι*, and to represent as righteous, i. e. to justify. Cf. Rom. 5, 19 *δίκαιον καθιστάναι* with v. 18 *δικαίωσις*. A comparison of the words *δικαιοῦν τὸν ἄσεβῃ* and *τὸν ἐκ πίστεως* with the expressions Rom. 4, 3: *ἐπίστευσεν . . . καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην*. v. 5: *λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην* etc. shows that *δικαιοῦν* even as used by Paul denotes nothing else than the judicial act of God whereby man is pronounced free from guilt and punishment and is thus recognized or represented as a *δίκαιος*. To the *δικαιοῦν* on God's side corresponds on the side of the object *δίκαιος καθίστασθαι*, Rom. 5, 19, coll. v. 18; or *δικαιοῦσθαι*, whose result is *δικαιωθῆναι* Rom. 5, 1 s. v. As an element in the divine work of saving the individual *δικαιοῦν* is specified in Rom. 8, 30: *οὓς προώρισεν τούτους καὶ ἐκάλεσεν· καὶ οὓς ἐκάλεσεν, τούτους καὶ ἐδικαίωσεν· οὓς δὲ ἐδικαίωσεν, τούτους καὶ ἐδόξασεν*. 1 Cor. 6, 11: *ἀπελούσασθε, ἡγιασθήτε, ἐδικαιώθητε ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν*, cf. v. 9 opp. *ἄδικοι*. — Not only do we read: *δίκαιοι ὁ θεὸς τὸν ἐκ πίστεως* in Rom. 3, 26, but also in Gal. 3, 8: *ἐκ πίστεως δίκαιοι τὰ ἔθνη ὁ θεός* and correspondingly in Rom. 5, 1: *δικαιωθέντες οὖν ἐκ πίστεως* and Gal. 2, 16: *εἰς Χν Ἰησοῦν ἐπιστεύσαμεν ἵνα δικαιωθῶμεν ἐκ πίστεως Χν*. So also 3, 24. The expression *πίστει δικαιοῦσθαι* has substantially the same meaning, the only difference being that *ἐκ* sets forth the divine act as taking place in consequence of faith, or, man as determined thereby; cf. the passage from Lys. quoted by Krüger, Gramm. 68, 17. 10: *ἐκ τῶν ἔργων χρεὶ μᾶλλον ἢ ἐκ τῶν λόγων τὴν ψῆφον φέρειν*. With the Dat. the divine act is conceived as effected by faith (dynamical Dat.), cf. Rom. 4, 5: *τῷ πιστεύοντι ἐπὶ τὸν δικαιοῦντα τὸν ἄσεβῃ λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην*. As we therefore read *πίστει δικαιοῦσθαι*, so also *τῇ χάριτι*. Tit. 3, 7. Rom. 3, 24. The conjunction with *ἐν* may be explained from that with *ἐκ*. When we read *ἐξ ἔργων νόμου οὐ δικαιωθήσεται* in Gal. 2, 16. Rom. 4, 2, and in Gal. 3, 11: *ἐν νόμῳ οὐδεὶς δικαιοῦται*, Gal. 5, 4; in the former case *ἔργα νόμου* are the cause, referred to in *οὐ δικαιοῦσθαι*; in the latter case *νόμος* is that, in which the *δικαιοῦσθαι* rests; cf. Acts 13, 39: *ἀπὸ παντὸς ὧν οὐκ ἠδυνήθητε ἐν νόμῳ Μωϋσέως δικαιοῦσθαι, ἐν τούτῳ (κ. ἐν Χφ) πᾶς ὁ πιστεύων δικαιοῦται*. So in

Rom. 5, 9: δικαιωθέντες ἐν τῷ αἵματι Χυ. 1 Cor. 6, 11: ἐδικ. ἐν τῷ ὀνόματι τοῦ κυρίου Ιν καὶ ἐν τῷ πν. κτλ. Gal. 2, 17: δικαιωθῆναι ἐν Χφ; cf. 5, 4: κατηγορήθητε ἀπὸ τοῦ Χυ οἵτινες ἐν νόμῳ δικαιούσθε. (If the δικαιούσθαι rest in something, the subject or person must also be found therein, cf. 1 Cor. 4, 4; Rom. 3, 4; 1 Tim. 3, 16.) James uses the word exclusively in this judicial sense, as is clear from chap. 2, 23. What he refers to is a mistaken view of πίστις, not a mistaken view of δικαιούν; cf. v. 22. 26 and Paul's τὸ ἔργον τῆς πίστεως 1 Thess. 1, 3. In case we read in Apoc. 22, 11: ὁ δίκαιος δικαιωθήτω ἔτι, and not as has been customary since Bengel δικαιοσύνην ποιησάτω, the pass. δικαιούσθαι must be taken as a rendering of the Hebr. Hithp. (vid. sup.), in a mid. sense; — *to present or show oneself as righteous*.

Δικαίωμα, τὸ, the product or result of the δικαιούν, marks the action relating to the recognition or determination or setting forth of a δίκαιον or δίκαιος, as completed; hence = legal decision, statute of right, as the result of the settlement of the right. "Δικαιώματα recentioribus Graecis et in Basilicis appellantur privilegia, chartae, diplomata et instrumenta quibus jura in res asseruntur." Du Cange. This satisfactorily explains the onesided use of the word in Arist. Eth. Nic. 5, 10: καλεῖται δὲ τὸ κοινὸν μᾶλλον δικαιοπραγῆμα, δικαίωμα δὲ τὸ ἐπανόρθωμα τοῦ ἀδικήματος, as also from this the contraposition in Rhet. 1, 13: τὰ ἀδικήματα πάντα καὶ τὰ δικαιώματα, when we remember that δικαίωμα denotes also the action by which a δίκαιον — as opposed to the ἀδίκον — is set forth or brought about. It may therefore be used for the deed, by which some one is set forth or has set himself forth as righteous; as in the N. T. Apoc. 15, 4 of God: τὰ δικαιώματά σου ἐφανερώθησαν, cf. v. 3: δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοὶ σου. 19, 8 of men: τὰ δικαιώματα τῶν ἁγίων = act of justice or act of justification. In the latter sense, corresponding to the peculiar Pauline use of δικαιούν = the act of justification accomplished in the sinner, the word occurs in Rom. 5, 16: τὸ κρῖμα ἐξ ἑνὸς εἰς κατάκριμα, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα. In v. 18: δι' ἑνὸς δικαίωματος εἰς πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς what Christ has done is designated, in opposition to παράπτωμα and in view of its significance as an act

of justice, act of justification — the act of justification accomplished for the sinner. In the remaining passages it is = *legal statutes, ordinances*. So in Heb. 9, 10: *δικαιώματα σαρκός* (on which cf. v. 9, 13). 9, 1: *δικαιώματα λατρείας*. Rom. 1, 32: *τὸ δικαίωμα τοῦ Θεοῦ* — *ὅτι οἱ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσὶν*. Rom. 8, 4: *ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν*, from which *δικαίωμα* in the individualization which is peculiar to the law 2, 26: *τὰ δικαιώματα τοῦ νόμου*, cf. Eph. 2, 15: *ὁ νόμος τῶν ἐντολῶν ἐν δόγμασιν*.

Δικαίωσις, ἡ, the action which establishes a *δίκαιον* or a *δίκαιος*, a sentence in law, therefore also justification; cf. LXX Lev. 24, 22: *δικαίωσις μία ἔσται τῷ προσηλύτῳ καὶ τῷ ἐγχωρίῳ* יְהִי כְּפָנֵי לְכֶם יְהִי אֶחָד מִבְּשָׂמֶיךָ. In Prof. Gk. sometimes = *δικαιολογία*, cf. Thucyd. 8, 66, 2: *τῶν δρασάντων οὐτε ζήτησις οὐτ' εἰ ὑποπτολοῖντο δικαίωσις ἐγίγνετο*, on which Sehöl.: *δικαίωσις ἀντὶ τοῦ κόλασις ἢ εἰς δίκην ἀπαγωγὴ ἥτοι κρίσις* — a meaning, amongst the Attics, pretty obsolete, an example of which is adduced by Harpocrates from Lysias (vid. Krüger on Thucyd. 1, 1). Thucyd. uses *δικαίωσις* in the sense of *legal claim, demand*, 1, 141, 1; 3, 82, 3; 4, 86, 4; 5, 17, 2, — to be explained in accordance with what was remarked under *δικαιόω*. In later Gk. writers it denotes in particular the view of what is just and right; e. g. Dion. ant. R. 1, 58: *παρελθὼν τὴν ἀπάντων ἀνθρώπων δικαίωσιν*. The N. T. use is naturally regulated by that of *δικαιοῦν*. As employed by Paul, it is the *establishment of a man as just by acquittal from guilt*; vid. *δικαιοῦν* — *justification* as an act to be performed on a man; as *δικαίωμα* in Rom. 5, 16 means the act of justification already accomplished in and for man. Rom. 4, 25: *ἡγέρθη Ἰς διὰ τὴν δικαίωσιν ἡμῶν*. 5, 18 opp. *κατάκριμα*: *ὥς δι' ἐνὸς παραπτώματος εἰς πάντας ἀνθρώπους εἰς κατάκριμα, οὕτως καὶ δι' ἐνὸς δικαιώματος εἰς πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς*. On this antithesis vid. s. v. *κατάκριμα*.

Δοκέω, δόξω, ἔδοξα (akin to *δέχομαι*), I. intrans. *to appear, to have the appearance*, Luke 10, 36; Acts 17, 18; 1 Cor. 12, 22; 2 Cor. 10, 9; Heb. 4, 1; 12, 11. Generally used impersonally *δοκεῖ μοι εἶναι* Matt. 17, 25; 18, 12 and freq. In this construction it is applied to decrees, settlements, decisions, e. g. Acts 15, 22. 25. 28: *ἔδοξε τῷ ἁγίῳ πνεύματι καὶ ἡμῖν, μηδὲν πλέον ἐπιθέσθαι ὑμῖν βάρος*, an urbane expression only approximatively rendered by the German "für gut befinden, gut achten" (*to find good, to deem good*) because it means more than a mere "find, deem good"; e. g. *τὰ τῷ πλήθει δόξαντα* = *the decisions of the majority*. Hence *δόγμα* = *resolution, ordinance* Luke 2, 1 etc. The same urbanity lies in the *οἱ δοκοῦντες εἶναι τι* Gal. 2, 6; *οἱ δοκοῦντες* 2, 2. 6; *οἱ δοκοῦντες στυλοὶ εἶναι* 2, 9; people who stand for something, who have weight and are esteemed; it expressed *not* doubt, but the general opinion Plat. Euthyd. 303, C: *τῶν σεμνῶν καὶ δοκοῦντων τι εἶναι οὐδὲν ὑμῖν μέλει*. Eurip. Troad. 608: *τὰ δοκοῦντα opp. τὰ μηδὲν ὄντα*. II. transit. *to hold for, be of opinion, believe*, completely *ἐαυτῷ δοκεῖν*, sibi videri, Acts 26, 9: *ἔδοξα ἐμαυτῷ . . . δεῖν πολλὰ ἐναντία πρᾶξαι*. Then without the addition of the pers. Pron. Matt. 6, 7; 24, 44; Gal. 6, 3 etc.; *intend, purpose* Matt. 3, 9: *μὴ δόξητε λέγειν ἐν ἑαυτοῖς*.

Δόξα, ἡ, I. from the transit. *δοκεῖν*: *opinion, notion*, opp. *ἐπιστήμη*, real knowledge of a matter. II. from the intransit. *δοκεῖν*: a. *Seeming*, opp. *ἀλήθεια*, e. g. Xen. Cyrop. 6, 3, 30: *πλήθους δόξαν παρεῖχει*. Hell. 7, 5, 21: *δόξαν παρεῖχε μὴ ποιήσεσθαι μάχην*, it made it appear. b. *Reputation, Renown*, always in an honourable sense, unless an epithet alters the force; from *δοκεῖν εἶναι τι* or *δοκεῖν*, the expression of general recognition. Hesych. *δόξα* φήμη, τιμή. Eurip. Herc. F. 157: *ἔσχε δόξαν, οὐδὲν ὦν, εὐψυχίας*. Plat. Menex. 241, B: *δόξαν εἶχον ἄμαχοι εἶναι*. So Hdt., Xen., Thuc., Plat., Plut. Hence Plut. probl. Rom. XIII (266, f): *τὸν δὲ Ὀνώρεμ δόξαν ἂν τις ἢ τιμὴν μεθερμηνεύσειε*. From this latter meaning, the Bibl. usage, which is an expansion of it, starts.

1. It denotes as in Prof. Gk. the *recognition* which any one finds or which belongs to him, *honour, renown*, connected with *ἔπαινος* Phil. 1, 11; 1 Pet. 1, 7; with *τιμή* 1 Tim. 1, 17; Heb. 2, 7. 9; 2 Pet. 1, 17; Apoc. 4, 11; 5, 13; 1 Pet. 1, 7 etc.; with

τιμῇ and εὐλογία Apoc. 5, 12 opp. ἀτιμία 2 Cor. 6, 8: διὰ δόξης καὶ ἀτιμίας, διὰ δυνσφημίας καὶ εὐφημίας. 1 Cor. 11, 14. 15. It differs from τιμῇ, as recognition does from estimation. Rom. 3, 23: ὅστεροῦνται τῆς δόξης τοῦ Θεοῦ, *they lack recognition on the part of God*; for so must we render the Greek and not "the glory of God" or "His image"; otherwise we lose the true relation between v. 23 and 24, where δικαιούμενοι is contrasted with ἡμαρτον and δωρεάν takes up the element lying in ὅστ. τῆς δ. τοῦ Θεοῦ. Cf. also John 12, 43: ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἢ περὶ τὴν δόξαν τοῦ Θεοῦ. John 8, 54: ἡ δόξα μου. Noticeable are the combinations ζητεῖν δόξαν 1 Thess. 2, 6; John 7, 18; 8, 50. δόξαν λαμβάνειν παρὰ τινος (cf. ἐξ ἀνθρώπων 1 Thess. 2, 6) John 5, 41. 44; 2 Pet. 1, 17; Apoc. 4, 11. δόξαν διδόναι τινὶ Luke 17, 18; John 9, 24; Acts 12, 23; Rom. 4, 20; Apoc. 4, 9; 11, 13; 14, 7; 19, 7. δόξα τινὶ sc. ἐστίν Luke 2, 14; 19, 38; Rom. 11, 36; 16, 27; Gal. 1, 5; Eph. 3, 21; Phil. 4, 20; 1 Tim. 1, 17; 2 Tim. 4, 18; Heb. 13, 21; 1 Pet. 4, 11 (5, 11 Rec.); 2 Pet. 3, 18; Jude 25; Apoc. 1, 6; 7, 12; 19, 1. Cf. Luke 14, 10: τότε ἔσται σοι δόξα ἐνώπιον κτλ. Further εἰς, πρὸς δόξαν τινός Rom. 3, 7; 15, 7; 1 Cor. 10, 31; 2 Cor. 1, 20; 4, 15; 8, 19; Phil. 2, 11; 1 Pet. 1, 7. — Heb. 3, 3.

2. As δόξα opp. ἀλήθεια denotes seeming, appearance, from δοκεῖν opp. εἶναι, cf. Xen. Hell. 2, 3, 39: ἀνδρὸς καὶ ὄντος καὶ δοκοῦντος ἱκανοῦ εἶναι; so also, if traced back to δοκεῖ εἶναι τι or δοκεῖν, might it denote *appearance, form, aspect*; and indeed that appearance of a person or thing which attracts attention, commands recognition, "looks like something"; equivalent therefore to *splendour, brilliance, glory*. Cf. Isaiah 53, 2: οὐκ ἔστιν εἶδος αὐτῷ οὐδὲ δόξα. How closely these meanings border on each other may be seen Is. 11, 3: οὐ κατὰ τὴν δόξαν κρίνει, יְהִי עַל הַדָּבָר, coll. Sir. 8, 14: μὴ δικάζου μετὰ κριτοῦ· κατὰ γὰρ τὴν δόξαν αὐτοῦ κρινούσιν αὐτῷ. In this sense δόξα denotes *a. the appearance of glory attracting the gaze*; so e. g. as a strong synonym of εἰκῶν, cf. Rom. 1, 23: ἠλλάξαν τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ ἐν ὁμοιωματι εἰκόνος φθάρτου ἀνθρώπου, which explains why הִנֵּה עֵצִים, which elsewhere = μορφή, ὁμοίωμα, in Ps. 17, 15 and Num. 12, 8 = δόξα; in the latter passage: τὴν δόξαν κυρίου εἶδεν, parall. εἶδος = הִנֵּה עֵצִים, cf. 1 Cor. 11, 7: ἀνὴρ εἰκὼν καὶ δόξα

Θεοῦ *ὑπάρχων*. The expression ἡ δόξα τοῦ Θεοῦ, τοῦ κυρίου must be explained accordingly; indeed it corresponds to the Hebrew *כְּבוֹד יְהוָה* which embraces all that is excellent in the divine nature. (In a similar manner Philo explains the δόξα of God as the "unfolded fulness of the divine *δυνάμεις*"; cf. Apoc. 15, 8 where δόξα and δύναμις τοῦ Θεοῦ are conjoined.) The δόξα of God coincides with His self-revelation Exod. 33, 22: *כְּעָבַר בְּבֵרִי הִנֵּנָה ד' אֲנִי פֹרֵץ לְךָ אֶת הַבְּרִית וְאֶת הַדֹּשָׁן מִלְּפָנַי וְאֶת הַדִּבְרִים אֲשֶׁר עָשִׂיתִי לְעַמְּךָ מִיְּהוּדָה וְעַתָּה אֶתְּהַלֵּךְ בְּעַבְרִית* *ἐν ἡνίκα δ' ἂν παρέλθῃ ἡ δόξα μου*, cf. the following words *ἕως ἂν παρέλθω* v. 21, *τὸ πρόσωπον μου*, i. e. God sets Himself forth in it, as the form of his manifestation, in that it comprises all that He is for us, for our good, cf. Exod. 33, 19: *אֶתְּהַלֵּךְ בְּעַבְרִית* *ἐγὼ παρελεύσομαι πρότερόν σου τῇ δόξῃ μου*. v. 18: *הָאֵתְּהַלֵּךְ בְּעַבְרִית* *ἐμφάνισόν μοι σεαυτόν*. Cf. Is. 46, 13; 26, 10. It occupies accordingly a prominent place in the final revelation of redemption Is. 60, 3: *ἐπὶ δὲ σὲ φανήσεται ὁ κύριος καὶ ἡ δόξα αὐτοῦ ἐπὶ σὲ ὀφθήσεται*. Is. 6, 3; 42, 8; 48, 11; cf. Luke 2, 9; Apoc. 21, 23. This redemptive character is an essential element of the idea of δόξα so that one might perhaps say: — the δόξα of God, as it is the fullness of all that is good in Him (*כְּלִי-מוֹרֶה* Exod. 33, 19), all his redeeming attributes (cf. *πλήρωμα* John 1, 14. 16); so also is it *the form in which He reveals himself in the economy of salvation*: — which, however, is not to be taken in the massive and outward sense taught by Jewish Theologians in their doctrine of the *שִׁכְלָה*: "splendor quidam creatus, quem Deus quasi prodigii vel miraculi loco ad magnificentiam suam ostendendam alicubi habitare fecit," Maimon. Mor. neboch. 1, 64. — Cf. Rom. 9, 23: *ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκεύη ἑλέους*. Eph. 1, 12: *εἰς τὸ εἶναι ἡμᾶς εἰς ἑπαινον δόξης αὐτοῦ*. v. 14. 1 Tim. 1, 11: *κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου Θεοῦ*. Apoc. 21, 11. 23. John 11, 40: *ἐὰν πιστεύσης, ὄψῃ τὴν δόξαν τοῦ Θεοῦ*. Acts 7, 55; John 11, 4; Jude 25. Hence the δόξα of God along with His ἀρετὴ (q. vid.) is both the means (2 Pet. 1, 3) and the goal of our vocation (1 Pet. 5, 10; 1 Thess. 2, 12). The redemptive activity of God is carried on through it. Rom. 6, 4: *ἡγέρθη Χρὶς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρὸς* 2 Thess. 1, 9; it manifests itself in every redemptive influence experienced by individuals, Col. 1, 11: *δυναμούμενοι κατὰ τὸ κράτος τῆς δόξης αὐτοῦ εἰς κτλ.* Eph. 3, 16: *ἵνα δώῃ ἡμῖν*

κατὰ τὸ πλοῦτος τῆς δόξης αὐτοῦ δυνάμει κραταιωθῆναι κτλ. It made itself specially known in Christ 2 Cor. 4, 6: *πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ Θεοῦ ἐν προσώπῳ Χυ*, cf. Heb. 1, 3 s. v. *ἀπαύγασμα*. Tit. 2, 13; and forms the final goal of Christian hope, Rom. 5, 2: *καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ Θεοῦ*, cf. Acts 7, 55; 1 Thess. 2, 12; 1 Pet. 5, 10; 2 Thess. 2, 14, so far as its disclosure belongs to the future, and indeed to the close of the history of redemption Tit. 2, 13: *προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰυ Χυ*. Cf. Matt. 16, 27; Mark 8, 38; Luke 9, 26, where Christ speaks of his second coming *ἐν τῇ δόξῃ τοῦ πατρός*. The *δόξα* of the *Son of Man* in Matt. 19, 28; 25, 31; Mark 10, 37 coll. Luke 9, 32; 24, 26, is to be viewed in contrast with his earthly form, John 17, 22. 24; Phil. 3, 21; cf. 1 Tim. 3, 16; and is brought by Christ Himself into connection with the *δόξα* which He had before his humiliation, John 17, 5; cf. 12, 41 and Phil. 2, 6: *μορφῇ Θεοῦ*, and this His *δόξα* John 2, 11, the manifestation of that which He properly is (*δόξα ὡς μονογενοῦς παρὰ πατρός* John 1, 14; 2, 11), becomes perceptible whenever his present manifestation is broken through by his past and future glory. So in the writings of John; whereas elsewhere this relation does not come into consideration, and the *δόξα* of Christ, as it appertains to him now, is alone spoken of, 2 Cor. 3, 18; 4, 4; 2 Thess. 2, 14; James 2, 1; 1 Pet. 1, 21. — With Rom. 9, 4: *ὧν ἡ γλῶσσαι καὶ ἡ δόξα καὶ αἱ διαθήκαι κτλ.*, — where ἡ δόξα must be taken absolutely in as definite and independent a sense as the other predicates, — we can scarcely compare 1 Sam. 4, 21. 22: *ἀπώκισται δόξα ἀπὸ Ἰσραὴλ ἐν τῷ ληφθῆναι τὴν κίβωτον κυρίου*; for this passage relates not to that which *δόξα* is absolutely, but to that which is the *δόξα τοῦ Ἰσραήλ*; and what this is, the context shows. (Cf. sub *b*.) On the other hand, however, we may take as parallels Sir. 49, 8: *Ἰεζεκιήλ ὃς εἶδεν ὄρασιν δόξης ἣν ὑπέδειξεν αὐτῷ ἐπὶ ἄρματος Χερουβίμ*, and Heb. 9, 5: *Χερουβίμ δόξης*. 2 Pet. 1, 17: *φωνή — ἀπὸ τῆς μεγαλοπρεποῦς δόξης*, cf. Heb. 1, 3: *δεξιὰ τῆς μεγαλωσύνης*, according to which ἡ δόξα is = ὁ Θεὸς ἐν τῇ δόξῃ αὐτοῦ, the self-revelation of God in the economy of redemption.

Δόξα without more precise definition by a Genitive = *manifestation of glory*, opp. *ἀτιμία* 1 Cor. 15, 43: *σπείρεται ἐν*

ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ (Syn. τιμῇ Is. 35, 2; Apoc. 21, 26; Rom. 2, 7, 10). Cf. 1 Pet. 1, 21: πιστεύειν εἰς Θεὸν τὸν ἐγείραντα Χν ἐκ νεκρῶν καὶ δόξαν αὐτῷ δόντα, as also in all the passages in which δόξα opp. παθήματα Rom. 8, 18; 1 Pet. 1, 11; 5, 1; Heb. 2, 10; 1 Pet. 4, 13, 14; 2 Cor. 4, 17. In this sense future δόξα is the hope of Christians Rom. 8, 18, 21; Col. 1, 27; 3, 4, a constituent of σωτηρία 2 Tim. 2, 10: ἵνα — σωτηρίας τύχωσιν τῆς ἐν Χρῆ Ιν μετὰ δόξης αἰωνίου, above all peculiar to God, for which reason we read ὁ Θεός, πατὴρ τῆς δόξης Acts 7, 2; Eph. 1, 17. Cf. James 2, 1: ὁ κύριος ἡμῶν Ἰς Χς τῆς δ. 1 Cor. 2, 8. — 1 Pet. 4, 14: τὸ τῆς δόξης . . . πνεῦμα. — Besides also in 2 Cor. 3, 7—11, 18; Matt. 6, 13; 24, 30; Mark 13, 26; Luke 9, 31; 21, 27; Phil. 4, 19. — The Pl. δόξαι, analogously to the use of δόξα of the self-revelation of God, in 2 Pet. 2, 10; Jude 8: δόξας βλασφημεῖν, denotes according to the context *angelic powers*, so far as their appearance is such as to command recognition.

b. More specially δόξα means not the person or thing itself whose glorious appearance attracts attention, but that in the appearance which attracts attention, e. g. *splendour, glory, brightness, adornment*, in which sense the LXX use it for דָּוָד Is. 53, 2; 2, 11; Dan. 11, 20. דָּוָד Is. 40, 7: πᾶσα δόξα ἀνθρώπου ὡς ἄνθος χόρτου. דָּוָד Exod. 28, 2, 36; 1 Chron. 22, 5; Is. 3, 18, cf. Esth. 5, 1, especially however = דָּבָר, which is rendered only in Exod. 28, 2, 36. Is. 11, 10 by τιμῇ, in Is. 22, 18 by καλός, elsewhere always by δόξα. Is. 35, 2; 60, 13: דָּבָר דָּוָד = ἡ δόξα τοῦ Αὐβάνου. Matt. 4, 8; Luke 4, 6: ἡ δ. τῶν βασιλειῶν τοῦ κόσμου. Matt. 6, 29; Luke 12, 27: ἡ δ. Σολομῶνος. Acts 22, 11; 1 Cor. 15, 40, 41; 2 Cor. 3, 7; 1 Pet. 1, 24; Apoc. 18, 1; 21, 24; Phil. 3, 19; Eph. 1, 6: δ. τῆς χάριτος. v. 18: τῆς κληρονομίας. Col. 1, 27: τοῦ μυστηρίου. 1 Cor. 2, 7. In this sense God is designated דָּוָד Jer. 2, 11; Is. 3, 8; Ps. 106, 20; cf. 2 Cor. 8, 23: δόξα Χν. Eph. 3, 13: ἥτις (sc. αἱ θλίψεις μου ὑπὲρ ὑμῶν) ἐστὶν δόξα ὑμῶν. 1 Thess. 2, 20: ὑμεῖς γάρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρά. Luke 2, 32: δόξα λαοῦ σου Ἰσραήλ.

Δοξάζω, to think, to be of opinion, to suppose, e. g. ὁρῶς, οὕτως δοξ., opp. εἰδέναι, γινώσκειν; to hold any one for anything, e. g. δοξάζομαι ἄδικος Plat. rep. 2, 363, E. Plut. de superst. 6: δοξάζουσι φοβερόν τὸ εὐμενές, καὶ τυραννικὸν τὸ πατρικόν. The meaning, recognize, honour, praise, which is connected therewith, is found only in later Gk. writers, e. g. Polyb. 6, 53, 10: ἐπ' ἀρετῇ δεδοξασμένοι ἄνδρες. LXX = כבד Lev. 10, 3: ἐν τοῖς ἐγγίζουσί μοι ἁγιασθήσομαι καὶ ἐν πάσῃ τῇ συναγωγῇ δοξασθήσομαι. Judges 9, 9 etc. It is further employed by the LXX, in accordance with their peculiar use of δόξα, to denote, to invest with dignity, to make any one important, to cause him honour by putting him into an honourable position; Esth. 3, 1: ἐδόξασεν ὁ βασιλεὺς Ἀρταξέρξης Ἄμωδν καὶ ὕψωσεν αὐτὸν καὶ ἐπρωτοβάθρει πάντων τῶν φίλων αὐτοῦ = כבד; cf. Ps. 37, 20: ἅμα τῷ δοξασθῆναι αὐτοὺς καὶ ὕψωθῆναι = כבד. Esth. 6, 6—11; Exod. 6, 6: ἡ δεξιά σου δεδοξασται ἐν ἰσχύϊ = כבד. v. 1. 21 = כבד. Is. 44, 23: ἐλντρώσατο ὁ θεὸς τὸν Ἰακώβ, καὶ Ἰσραὴλ δοξασθήσεται = כבד. Cf. especially, however, Exod. 34, 29. 30. 35: δεδοξασται ἡ ὄψις τοῦ χρώματος τοῦ προσώπου αὐτοῦ = כבד, ray forth, shine. Accordingly we may distinguish even in the New Test the meanings:

I. to recognize, honour, praise Matt. 6, 2; Luke 4, 15; Rom. 11, 13. τὸν θεόν: Matt. 5, 16; 9, 8; 15, 31; Mark 2, 12; Luke 5, 25. 26; 7, 16; 13, 13; 17, 15; 18, 43; 23, 47; Acts 11, 18; 13, 48; 21, 20; Rom. 1, 21; 15, 9; 1 Cor. 6, 20; 2 Cor. 9, 13; Gal. 1, 24; 1 Pet. 4, 11. 14. 16; Apoc. 15, 4. The occasion indicated by ἐπὶ c. dat. Luke 2, 20; Acts 4, 21; by ἐν Gal. 1, 24.

II. a. to bring to honour, make glorious, glorify (strictly to give any one importance). So in 1 Cor. 12, 26: εἴτε δοξάζεται ἐν μέλῳ, opp. πάσχειν, cf. δόξα opp. πάθημα. Heb. 5, 5: οὐχ ἑαυτὸν ἐδόξασε γεννηθῆναι ἀρχιερεῖα. 1 Pet. 1, 8: χαρὰ δεδοξασμένη, cf. δοξάζεσθαι and χαίρειν conjoined 1 Cor. 12, 26; Apoc. 18, 7: ὅσα ἐδόξασε αὐτήν, τοσοῦτον δότε αὐτῇ βασανισμὸν καὶ πένθος. The expression in Rom. 8, 30: οὗς ἐδικαίωσεν, τούτους καὶ ἐδόξασεν rests in the connection existing between calling or justification, and the object of Christian hope, the future δόξα, Rom. 8, 18. 21; 2 Cor. 3, 18; cf. Rom. 5, 1. 2; 1 Thess. 2, 12; 1 Pet. 5, 10.

b. Specially, however, is John's use of *δοξάζειν* connected with this meaning. As the *δόξα* of God is the revelation and manifestation of all that He has and is of good (vid. *δόξα*); it is said of a self-revelation in which God manifests all that He is, *δοξάζει τὸ ὄνομα αὐτοῦ* John 12, 28. So far as it is Christ through whom this is made manifest, He is said to glorify the Father, John 17, 1. 4; or the Father is glorified in him 13, 31; 14, 13: and Christ's meaning is analogous when He says to his disciples *ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολλὸν φέρητε καὶ γενήσεσθε ἐμοὶ μαθηταί*. When a *δοξάζεσθαι* is predicated of Christ, the *υἱὸς τοῦ ἀνθρώπου* (vid. *δόξα*), it means simply, that His innate glory is brought to light, is made manifest; cf. John 11, 4: *ἵνα δοξάσθῃ ὁ υἱὸς τοῦ Θεοῦ διὰ τῆς ἀσθενείας*. So John 7, 39; 12, 16. 23; 13, 31; 17, 1. 5. It is an act of God His Father in Him; cf. the more O. T. expression in Acts 3, 13: *ὁ Θεὸς ἐδόξασεν τὸν παῖδα αὐτοῦ Ἰν*, for which 2, 33 *ὑποῦν*, cf. supra *δοξάζειν* and *ὑποῦν* frequently combined. 'The glorious nature of Christ is revealed by God in Himself (John 13, 32: *ὁ Ἰ. δοξάσει αὐτὸν ἐν ἑαυτῷ*), so far as it is God Himself who is revealed in Christ as that which He is. So also is Christ glorified in his disciples, 17, 10; cf. 14, 13; and finally, as the revelation of the Holy Spirit is connected with the glorification of Christ, Christ says regarding Him: *ἐκεῖνος ἐμὲ δοξάσει* 16, 14. — As this use of *δοξάζειν* is so constant, it would seem right to assume that it has the force of "to glorify, make honourable" in 8, 54; 21, 19 also.

Ἑνδοξος, ον, recognized, honoured, honourable, distinguished, e. g. *ἔνδοξα καὶ λαμπρὰ πράγματα* Aesch. 3, 231. So in Luke 13, 17: *τὰ ἔνδοξα τὰ γινόμενα ὑπ' αὐτοῦ* of the miracles of Christ (Luke 5, 26: *εἶδομεν παράδοξα σήμερον*). Cf. Exod. 34, 10; Job. 5, 9; 34, 24 = *תְּהִלָּתוֹ*. *Distinguished, aristocratic*, e. g. *πλούσιοι καὶ ἔνδοξοι* Plat. Sophist. 223, B. Is. 26, 15: *οἱ ἔνδοξοι τῆς γῆς*. 1 Sam. 9, 6 etc. = *כְּבוֹד* Niph. So opp. *αἴτιμος* 1 Cor. 4, 19; Luke 7, 25. — In Eph. 5, 27: *ἵνα παραστήσῃ αὐτὸς ἑαυτῷ ἔνδοξον τὴν ἐκκλησίαν* also, the meaning *distinguished* will have to be taken as lying at the basis; for neither Prof. Gk. nor the LXX supply an example of the meaning *glorious*. In this case *ἔνδοξος* would pretty nearly correspond to *εὐπρόσδεκτος* in Rom. 15, 16; 1 Pet. 2, 5; to *εὐάρεστος* in Rom.

12, 1. The meaning *glorious* is only defensible if we compare ἐνδοξάζειν.

Ἐνδοξάζω, only in Bibl. Gk. Exod. 14, 4: ἐνδοξασθήσομαι ἐν Φαραώ = נִכְבָּד, as in Ez. 28, 27: ἐνδοξασθήσομαι ἐν σοί, καὶ γνώσῃ ὅτι ἐγώ εἰμι ὁ κύριος. 2 Kings 14, 10. — Exod. 33, 16: ἐνδοξασθήσομαι — παρὰ πάντα τὰ ἔθνη = מְרִיבֵי כָּל־עַמִּים נִכְבָּדִי Is. 49, 3: δοῦλός μου εἰ σὺ Ἰσραήλ, καὶ ἐν σοὶ ἐνδοξασθήσομαι = נִכְבָּד Hithpa. Is. 45, 25: ἀπὸ κυρίου δικαιοθήσονται καὶ ἐν τῷ θεῷ ἐνδοξασθήσεται πᾶν τὸ πνεῦμα τῶν υἱῶν Ἰσραήλ (cf. Rom. 8, 30) = יִבְרַח. Ps. 89, 8; Sir. 38, 6. According to this ἐνδοξάζω is equivalent to, *actually glorify*, aor. pass. *appear glorious*. 2 Thess. 1, 10: ὅταν ἔλθῃ ὁ κύριος ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ. Cf. Ez. 28, 27; Ps. 89, 8. — 2 Thess. 1, 12: ὅπως ἐνδοξάσθῃ τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν ὑμῖν.

Εὐδοκέω, used only in later Gk., e. g. by Polyb., Dion. Hal., Diod. Sic.; and previously employed several times by the LXX to translate נִכְבָּד and נִכְבָּר. Fut. εὐδοκήσω, Aor. εὐδόκησα — forms which occur only rarely in δοκέω and in poetry. *Εὐδόκησα* occurs interchangeably with εὐδόκησα, the same MSS. reading in one passage the former, in another the latter; e. g. cod. C. Heb. 10, 6 ἡψδ.; in v. 8: εὐδ. — Strictly speaking, it is merely a stronger form of the transit. δοκεῖν, *to deem good*; cf. Polyb. 1, 77: ὡς οὐ μόνον εὐδοκῆσαι κοινωνὸν αὐτὸν προσλαβέσθαι τῶν πράξεων, with Xen. Cyrop. 8, 7, 4: ἔδοξεν ἀναπαύσεσθαι. 1 Macc. 6, 23: ἡμεῖς εὐδοκοῦμεν δουλεῖν τῷ πατρὶ σου with Acts 26, 9 and δοκεῖν; where a resolve is referred to (sq. inf.), it lays stress on the willingness or freedom thereof; at the same time marking its design as something good — be it as intended by the resolver or be it in reality. Where it expresses the relation of the subject to an object, it implies recognition, approval thereof, Polyb. 3, 8: εὐδοκεῖν τοῖς ὑπ' Ἀννίβου πραχθεῖσιν, opp. δυσαρεστοῖσθαι, *ibid.*: δυσηρεστοῦντο τοῖς ὑπ' Ἀννίβου πραττομένοις. For both cases at once vid. Ps. 68, 17: τὸ ὄρος ὃ εὐδόκησεν ὁ θεὸς κατοικεῖν ἐν αὐτῷ. — I. It relates to a determination when it is followed by an infinitive; LXX only in Ps. 68, 17. In the N. T. Luke 12, 32: εὐδοκήσεν ἡ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν.

1 Cor. 1, 21: εὐδόκησεν ὁ Θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σώσαι κτλ. Gal. 1, 15: εὐδόκησεν ὁ ἀφορίσας με... ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί. Col. 1, 19; Rom. 15, 26. 27; 1 Thess. 2, 8; 3, 1; 2 Cor. 5, 8: εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι κτλ., cf. Sir. 25, 16. — II. Where the matter under consideration is the relation of the subject to an object, the latter is expressed in Prof. Gk. by the Dat. (vid. supra), rarely by the addition of ἐπί τινι; — in the LXX, on the contrary, we find the Accus., as in Ps. 68, 17; 51, 18. 21; Lev. 26, 34. 41; 1 Esdr. 1, 55 (Sir. 15, 17), once ἐπί c. dat. in Judith 15, 10, mostly, however, ἐν c. dat. 2 Sam. 22, 20; Is. 63, 4; Mal. 2, 17; Hab. 2, 4; Ps. 44, 5, — varieties of usage which arose probably from the circumstance that when the word first began to be employed by writers its construction was not quite settled; and that fixed rules were formed on the basis of the example of the authors above quoted. In the N. T. the Accus. occurs only in Heb. 10, 6. 9 (from Ps. 40, 7). Elsewhere ἐν Matth. 3, 17; 17, 5; Mark 1, 11; Luke 3, 22; 1 Cor. 10, 5; Heb. 10, 38; 2 Cor. 12, 10; 2 Thess. 2, 12; εἰς 2 Pet. 1, 17; Matt. 12, 18, where Ln. reads merely the Accus. This mode of indicating the object, is justified by the circumstance that εὐδοκεῖν may be classed among the verbs which denote an emotion, a mood, a sentiment cherished towards any one = *to take pleasure in something*, have an inclination towards it: — as θέλειν also is used by the LXX, and ἀγαπεῖν is sometimes combined with the Dat. in Prof. Gk. — In general the LXX employ θέλειν far more frequently to express that which they elsewhere express by εὐδοκεῖν = 𐤒𐤁𐤏 and 𐤒𐤁𐤏. So e. g. = 𐤒𐤁𐤏 θέλειν c. acc. Deut. 21, 14; Ps. 18, 22: ῥύσεται με, ὅτι ἠθέλησέ με. (Cf. Matt. 27, 43: ῥυσάσθω νῦν αὐτόν, εἰ θέλει αὐτόν.) Ps. 34, 12: θέλειν ζωὴν, cf. 1 Pet. 3, 10: ζωὴν ἀγαπᾶν, and 𐤒𐤁𐤏 = ἀγαπᾶν Ps. 51, 8; Hos. 6, 1: ἔλεως θέλω καὶ οὐ θυσίαν, cf. Heb. 10, 6. 8. Herewith cf. εὐδοκεῖν c. acc. l. c. Further 𐤒𐤁𐤏 = θέλειν ἐν, quite in the same sense as εὐδοκεῖν ἐν 1 Sam. 18, 22: θέλει ἐν σοὶ ὁ βασιλεύς. 2 Sam. 15, 26: οὐκ ἠθέληκα ἐν σοί, correl. v. 25: ἐὰν εὗρω χάριν. 1 Kings 10, 8: ἠθέλησεν ἐν σοὶ δοῦναί σε ἐπὶ θρόνον Ἰσραὴλ, as in 2 Chron. 9, 8. — Further = 𐤒𐤁𐤏 1 Chron. 28, 4: ἐν ἐμοὶ ἠθέλησε τοῦ γενέσθαι με εἰς βασιλέα, parallel previously to ἐκλέγεσθαι and αἰρετίζειν, cf. Matt. 12, 18. Like θέλειν in these

combinations, *εὐδοκεῖν* also denotes what is elsewhere rendered *ἐκλέγεσθαι* and *ἀρετίζειν* or *προσδέχεσθαι* as e. g. לָבַח in Is. 42, 1; Am. 5, 22; Mal. 1, 10, cf. Prov. 3, 12 *παραδέχεσθαι*, and accordingly *εὐδοκεῖν* is fitted to express the same relation of God to men (Matt. 3, 17; 17, 5; Mark 1, 11; Luke 3, 22; 1 Cor. 10, 5; Heb. 10, 38; 2 Pet. 1, 17; Matt. 12, 18), for which otherwise these latter expressions are employed (hence also the aor. *ἐν ᾧ εὐδόκησα* Matt. 3, 17 etc.) Cf. Is. 42, 1: *ὁ ἐκλεκτός μου, προσεδέξατο αὐτὸν ἡ ψυχὴ μου*, for which Matt. 12, 18: *ὁ ἀγαπητός μου, εἰς ὃν εὐδόκησεν ἡ ψυχὴ μου*. Cf. also *ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα* Matt. 17, 5 with the parallel passage Luke 9, 35: *ὁ υἱὸς μου ὁ ἐκλελεγμένος*. It corresponds also to *ἀγαπᾶν*, cf. 2 Thess. 2, 12: *εὐδοκεῖν ἐν ἀδικίᾳ* with 2 Pet. 2, 15; Heb. 1, 9; s. v. *ἀγαπᾶν* a and b. What is special here is that *εὐδοκεῖν* is at the same time an expression of emotion; hence the combination with *ἀγαπητός*, as *προσδέχεσθαι* with *ἐκλεκτός* Is. 42, 1. Cf. 2 Cor. 12, 10: *εὐδοκῶ ἐν ἀσθενείαις*.

Εὐδοκία, ἡ, LXX and N. T., for which Dion. Hal., Diod. Sic. etc. have *εὐδόκησις*, *the deeming good, contentment, approval*. Diod. Sic. 15, 6: *τηρήσειν ἅμα καὶ τὴν ἀλήθειαν καὶ τὴν εὐδόκησιν τοῦ Διονυσίου*. In this sense *εὐδοκία* = רָצוֹן Ps. 19, 15: *ἔσονται εἰς εὐδοκίαν τὰ λόγια τοῦ στόματός μου*. Sir. 31, 20, cf. רָצוֹן לְיְהוָה Lev. 1, 3; 22, 20. 21; Jer. 6, 20; Prov. 12, 22, where it = *δεκτὸς τῷ Θεῷ*. This corresponds to the use of *εὐδοκεῖν* *τινὶ, ἐν τινι*, No. II. where an object actually present is referred to, = *joy, good pleasure*, Sir. 1, 27; 32, 5; 39, 8. But as *εὐδοκεῖν*, where allusion is made to a resolve, lays stress on the willingness or freedom with which it is taken; at the same time marking it as good, so also does *εὐδοκία* denote *a free will* (willingness, pleasure), *whose object is something good*, — *benevolence, gracious purpose*. It corresponds thus to רָצוֹן Ps. 89, 18; 106, 4; 51, 20: *ἀγάθυνον, κύριε, ἐν τῇ εὐδοκίᾳ σου τὴν Σιών* (cf. *θέλημα* = רָצוֹן Ps. 30, 6. 8), and in this sense is parallel to *εὐλογία*, *blessing*, Ps. 5, 15: *εὐλογήσεις δίκαιον, κύριε, ὡς ὅπλῳ εὐδοκίας ἐστεφάνωσας ἡμᾶς*, cf. Deut. 33, 23; Ps. 105, 16: *ἐμπιπλᾷς πᾶν ζῶον εὐδοκίας*. Cf. רָצוֹן = *ἔλεος* Is. 60, 10, = *χάρις* Prov. 11, 27. Hence Theodoret: *ἡ ἐπ'*

εὐεργεσίᾳ βούλησις. — Of the gracious will of God Matt. 11, 26; Luke 10, 21: οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου. Eph. 1, 9: κατὰ τὴν εὐδοκίαν αὐτοῦ. Phil. 2, 13 (cf. ὑπέρ Rom. 15, 8). Eph. 1, 5 serves for the closer characterization of the θελημα: κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ. Luke 2, 14: ἐν ἀνθρώποις εὐδοκία corresponds to εὐδοκεῖν ἐν. Even if, with Lach. and Tisch., we read ἐν ᾧ εὐδοκίας, we should have to take εὐδοκία in the same sense, and to explain the Gen. like τέκνα ὀργῆς, υἱοὶ τῆς βασιλείας. For εὐδοκία never denotes "good will" in the moral sense; not even in 2 Thess. 1, 11. As πᾶσα εὐδοκία ἀγαθωσύνης is there mentioned along with ἔργον πίστεως, it is impossible that εὐδοκία ἀγαθωσύνης should mean "pleasure in the good" (De Wette); for the symmetry of expression would thus be destroyed; but εὐδοκία must be an outcome of ἀγαθωσύνη, as ἔργον is a product of faith; εὐδοκία ἀγαθωσύνης is an expression like εὐδοκία ἐπιθυμίας Sir. 18, 31; εὐδ. ἀσεβῶν Sir. 9, 12; denoting accordingly that which pleases ἀγαθωσύνη, goodness, the tendency to the good. Nor does εὐδ. in Phil. 1, 15 mean a purpose morally good; but in opposition to διὰ φθόνον καὶ ἔριν, δι' εὐδοκίαν τὸν Χν κηρύσσειν = benevolently, cf. v. 16. 17. The question is more difficult, how we are to understand ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας καὶ ἡ δέησις πρὸς τὸν Θεόν κτλ. Some urge that it cannot denote wish, because εὐδοκεῖν does not occur in the sense of ἐπιθυμεῖν; and that the meaning "good pleasure", is inconsistent both with δέησις and with πρὸς τὸν Θεόν — which latter words, owing to the absence of the article, must be referred to both expressions. Apart, however, from the circumstance that some MSS. repeat the article, the words ἡ δέησις πρὸς τὸν Θεόν can quite as easily stand alone; like e. g. ἡ πίστις ὑμῶν ἐν Χρῆ Iu Col. 1, 4; cf. δέησις 2 Cor. 9, 14; Phil. 1, 4: and the meaning — "what is pleasing to my heart" (Sir. 9, 12) and what I ask from God for Israel," would not be at all unsuitable. At the same time, it is possible that the Apostle used εὐδοκία to express his benevolent intentions or wishes relatively to the salvation of Israel, analogously to its use concerning the gracious will of God. Still this explanation of εὐδ. in the present connection is undeniably somewhat forced, especially as the meaning, "benevolent purpose," alongside of δέησις, strikes one as much stranger than "good pleasure". The meaning, "wish", is totally indefensible —

even if we take into consideration the use of *εὐδοκεῖν* in 2 Cor. 5, 8; 1 Thess. 2, 8, where it denotes "willingness", as in Rom. 15, 26. 27; cf. 1 Macc. 6, 23; 14, 46. 47.

Δοῦλος, ου, ὁ, *Servant*, opp. *ἐλεύθερος* 1 Cor. 12, 13; Gal. 3, 28; Col. 3, 11; Apoc. 6, 15; 13, 16; 19, 18. Correl. usually to *δεσπότης*, as in Tit. 2, 9; in the N. T. however, more frequently to *κύριος* Luke 12, 46; John 15, 20 and often. He is a *δοῦλος*, whose will and capacity are totally at the disposal of others, Xen. Cyrop. 8, 1, 4: *οἱ μὲν δοῦλοι ἄκοντες τοῖς δεσπότηαις ὑπηρετοῦσι*. Cf. Luke 17, 7—10; Gal. 4, 1—3; John 15, 15; 1 Tim. 6, 1. Synon. *διάκονος* (q. vid.), *οἰκέτης*, *θεράπων*, which latter expressions are often used interchangeably in the LXX. The transference to moral relationships was natural enough; e. g. *δ. τῆς ἁμαρτίας* John 8, 34; Rom. 6, 17. 20, cf. *δουλοῦσθαι τῇ δικαιοσύνῃ* Rom. 6, 18, to designate one who has given his will and thus also his activity into bondage to sin and is completely ruled thereby. Cf. 2 Pet. 2, 19: *ἐλευθερίαν αὐτοῖς ἐπαγγελλόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες τῆς φθορᾶς*, subject to corruption; *ᾧ γάρ τις ἡττηται, τούτῳ καὶ δεδούλωται*. Rom. 6, 16: *δοῦλοί ἐστε ᾧ ἑπακούετε*. Cf. Ammon., p. 45: *δοῦλοι μὲν γάρ εἰσι οἱ τῶν ἡδονῶν καὶ πάντες οἱ ὑποταγμένοι ὑπὸ βασιλεία*.

The normal moral relation of man to God is that of a *δοῦλος τοῦ Θεοῦ*, whose own will, though perfectly free, is bound to God. 1 Pet. 2, 16: *ὡς ἐλεύθεροι, καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν, ἀλλ' ὡς Θεοῦ δοῦλοι*. The expression *δοῦλος Θεοῦ* (*κυρίου, Χυ*), however, bears a twofold meaning. It denotes:

I. That relation of subservience and subjection of will, which befits all who confess God and Christ and are devoted to Him: — and indeed with the distinction that whilst (a) some are designated His servants by God Himself, and as belonging to Him and wellpleasing on account of their conduct towards Him, are thus separated from others, — cf. Apoc. 22, 3; so e. g. Ps. 105, 6. 26 and Is. 65, 9, where *δοῦλος* is conjoined with *ἐκλεκτός*, Job 1, 8; 2, 3; 42, 8; Joel 11, 18; 19, 2. 5; 22, 3. 6; — in other cases (b) men thus designate themselves, and accordingly

merely their relation to God, i. e. their *devotion, submission*, is expressed; as e. g. Exod. 4, 10; 1 Sam. 3, 9; 23, 10; 1 Cor. 7, 22 (cf. v. 23: *μὴ γίνεσθε δοῦλοι ἀνθρώπων*); Eph. 6, 6; Col. 4, 12; Luke 2, 29. Cf. *ἰδοὺ ἡ δούλη κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά σου* Luke 1, 38. 48. *σύνδουλος* Apoc. 22, 9. It is the same idea which gives weight and significance to Phil. 2, 7, — one of the most daring expressions *μορφὴν δούλου λαβὼν*, opp. *ἐν μορφῇ Θεοῦ ὑπάρχων* v. 6.

II. *A peculiar relation of devotedness, in which a man is at God's disposal and is employed by Him*: — a special form of the general relation referred to above; cf. the passages in the 2nd Part of Isaiah where the Servant of Jehovah (*ὁ παῖς μου*) is at the same time His Elect One. Cf. also Apoc. 22, 9. Thus the prophets are designated *δοῦλοι τοῦ Θεοῦ* Apoc. 10, 7: *ἐτελέσθη τὸ μυστήριον τοῦ Θεοῦ ὡς εὐηγγέλισεν τοὺς ἑαυτοῦ δούλους τοὺς προφῆτας*. Cf. Jer. 7, 25; 25, 4; Amos 3, 7. — Moses, Apoc. 15, 3, like Nehem. 10, 29, cf. Josh. 1, 2; Exod. 14, 31; Num. 12, 7 = *θεράπων*; Deut. 34, 5: *οἰκέτης*; Ps. 132, 10; 144, 10; Acts 16, 17, cf. Eurip. ion. 309: *τοῦ Θεοῦ καλοῦμαι δούλος εἰμί τε*. — So also the Apostles Acts 4, 29, cf. Tit. 1, 1. In the same manner Paul describes himself as a *δοῦλος Ἰν Χυ* Rom. 1, 1, which obviously has relation to his office, cf. Gal. 1, 10: *εἰ ἔτι ἀνθρώποις ἡρεσκον Χυ δούλος οὐκ ἂν ἤμην*. Cf. also Phil. 1, 1 where Paul designates himself and Timothy directly *δοῦλοι Χυ Ἰν*; and 2 Tim. 2, 24, where there is undoubtedly a reference to the special relation of service (and the correspondent behaviour v. 1, b); *δούλον δὲ κυρίου οὐ δεῖ μάχεσθαι, ἀλλὰ ἥπιον εἶναι πρὸς πάντας, διδακτικὸν κτλ.* James 1, 1; 2 Pet. 1, 1; Jude 1; Apoc. 1, 1. — Only once does Paul use the word to designate his relation to the Church 2 Cor. 4, 5: *κηρύσσομεν Χυ Ἰν κύριον, ἑαυτοὺς δὲ δούλους ὑμῶν διὰ Ἰν*, cf. 1, 24: *οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ σννεργοί εσμεν τῆς χαρᾶς ὑμῶν*. 1 Cor. 9, 19: *ἐλεύθερος γὰρ ὢν ἐκ πάντων πᾶσιν ἑμμαντὸν ἐδούλωσα*. Cf. *διάκονος*.

Σύνδουλος, ὁ, *Fellow-Servant*, Matt. 18, 28. 29. 31. 33; 24, 49. ὁ τοῦ αὐτοῦ δεσπότου Poll. onom. 3, 82. In Attic Greek *ὁμόδουλος* is often substituted for it. — Used (1) of *companions in the same relationship of devotion and subjection to*

God, Apoc. 22, 9, as also of *subservience* (vid. δοῦλος) Apoc. 6, 14. And (2) to denote *participation in the same work*, in the same *divine commission* Apoc. 19, 10; 22, 9, connected with διάκονος Col. 1, 7; 4, 7.

Δουλόω, to make a servant, to subject, to subjugate, Acts 7, 6; 1 Cor. 9, 19. Passive: to be subjugated, subdued; Perf.: to be dependent. Gal. 4, 3: ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἦμεν δεδουλωμένοι. It denotes not so much a relation of servitude, as rather primarily, the relation of dependence upon, bondage to any one; e. g. in the case of subjugated nations etc. So in 2 Pet. 2, 19; Tit. 2, 3. To this the use of the word in Rom. 6, 18, 22, owes its significance ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας ἐδουλώθητε τῇ δικαιοσύνῃ. v. 22: δουλωθέντες δὲ τῷ θεῷ. Cf. the adj. τὰ μέλη δοῦλα v. 19. — In 1 Cor. 7, 15 the words οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφή are hardly opp. χωρίζεσθαι or v. 13: μὴ ἀφιέτω, but, as Meyer (in loc.) justly remarks, relate to the legal necessity, to which attention is directed in the ἐν τούτοις, "in such cases"; cf. v. 39.

Δουλεύω, to be in the position of a servant and to act accordingly; that is, both to be subject and to serve in subjection, in bondage: — used of actions which are directed by others. Cf. δουλοῦσθαι opp. αὐτονόμος Xen. Hell. 4, 8, 1. 2.

I. to be subjugated, reduced to bondage, τινὶ John 8, 33; Acts 7, 7; Rom. 9, 12. Absolutely Gal. 4, 25: δουλεύει μετὰ τῶν τέκνων αὐτῆς, opp. ἐλευθέρα ἐστὶν v. 26, syn. ὑπὸ νόμον εἶναι v. 21. The similar expression in Rom. 7, 6: ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος καὶ οὐ παλαιότητι γράμματος is occasioned by the relation to the νόμος hitherto considered and by the antithesis between γράμμα and πνεῦμα intended to be set up by the Apostle. Γράμμα, namely (q. vid.) denotes the law as a fixed and therefore outwardly abiding norm and the words ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου v. 4, readily suggested the expression δουλεύειν. At the same time, the Apostle had in view, not merely the dissolution of the relation to the law, but also the establishment of a new relation, in which Christ takes the place of the law; just as a husband represents the law relatively to his wife, until another can rightly take his place, v. 1—4. Finally, however, in order to express the change

effected in the *δουλεύειν* itself, the Apostle in v. 6 contrasts, not as hitherto νόμος and Χς, but πνεῦμα and γράμμα; for in the πνεῦμα the relation of Christ to man manifests itself analogously to that of the law in the γράμμα; Hence also we read *δουλεύειν ἐν τινὶ* and not *δουλεύειν τινὶ*.

Π. *To serve in bondage, to put one's dependence into effect*, e. g. to obey. Luke 15, 29: *δουλεύω σοι καὶ οὐδέποτε ἐντολήν σου παρήλθον*. Matt. 6, 24; Luke 16, 13: *δυσὶ κυρτοῖς, θεῷ καὶ μαμωνᾷ*. Gal. 5, 13: *δουλεύετε ἀλλήλοις*, cf. Eph. 5, 21: *ὑποτασσόμενοι ἀλλήλοις*. Eph. 6, 7; 1 Tim. 6, 2. Metaphor. e. g. *ταῖς ἡδοναῖς* Plat., Xen., Hrdn. *τοῖς νόμοις* Plat. In the N. T. Tit. 3, 3: *δουλείοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικιλαῖς*. Rom. 7, 25: *δ. νόμῳ θεοῦ*. 6, 6: *τῇ ἁμαρτίᾳ*. Gal. 4, 8: *δ. τοῖς φύσει μὴ οὖσιν θεοῖς*. 1 Thess. 1, 4: *θεῷ ζῶντι*. Col. 3, 24; Rom. 14, 18; 16, 18: *Χφ*. The expression *ἐαντῷ*, *Χφ ζῆν* 2 Cor. 5, 15 may be compared. Eurip. ion. 182: *Φοῖβφ δουλεύσω*. — If we read Rom. 12, 11 with Griesb. etc. *τῷ καιρῷ δουλείοντες* instead of the Rec. *τῷ κυρίῳ*, which is favoured by the context with its special exhortations, we shall have to understand the Apostle as requiring an exact and careful consideration of the circumstances of the time. *Τῷ καιρῷ δουλεύειν* denotes namely, like the Lat. *tempori servire*, to take the circumstances into consideration, to regulate oneself by them. For examples vid. Tholuck and Fritzsche in loc. In this connection the otherwise ambiguous expression can have no less force than the general exhortation in Eph. 5, 16; Col. 4, 5 namely a force agreeable to the Christianity of the writer and the persons addressed; vid. *ἐξαγοράζειν*.

Δουλεία, *ας*, *ῆ*, *servitude, dependence*; the state of a *δοῦλος*, who is not his own master; opp. *ἐλευθερία* Gal. 5, 1. In this place, as well as in 4, 24: *διαθήκη* — *εἰς δουλείαν γεννώσα*, cf. v. 26 and Rom. 8, 15: *πνεῦμα δουλείας* opp. *υἱοθεσίας* (cf. John 8, 35); we must understand by *δουλεία* the state of involuntary dependence into which man is put by the law. From it we are freed by Christ (Gal. 5, 1; 2, 4), in that He brings about a *δουλεύειν ἐν πνεύματι* — a figurative expression — cf. Rom. 8, 4. — On Heb. 2, 15: *ὅσοι φόβφ θανάτου διὰ παντὸς τοῦ ζῆν ἐνοχοὶ ἦσαν δουλείας* cf. Lev. 26, 36: *ἐπάξω δουλείαν εἰς τὴν καρδίαν αὐτῶν* — — *καὶ διώξεται αὐτοῖς*

φωνῇ φύλλον φερομένου, καὶ φεύξονται ὡς φεύγοντες ἀπὸ πολέμου. That state of man is described in which he is prevented from freely possessing and enjoying his life. — With the Gen. added in Rom. 8, 21: ἡ δουλεία τῆς φθορᾶς, *subjection to corruption*.

Δύναμαι, to be able, to be capable of. Hence

Δύναμις, εως, ἡ, capability, power. I. Relat. *Capability of anything, ability to perform anything*, Matt. 25, 15; Acts 3, 12; 4, 7; Heb. 11, 11, cf. εἰς, κατὰ δύναμιν, acc. to ability, as far as able (2 Cor. 8, 3), opp. παρὰ, ὑπὲρ δύναμιν 2 Cor. 1, 8; 8, 3, beyond ability. Plat. Phileb. 58, D: εἴ τις πέφυκε τῆς ψυχῆς ἡμῶν δύναμις ἐρᾶν τε τοῦ ἀληθοῦς καὶ πανθ' ἔνεκα τούτου πράττειν. — II. Absolut. *power, strength, might*, both (1) the ability to make oneself felt vigorously, to work, to act powerfully; as e. g. of physical and intellectual power: — and (2) power in operation, in action; not merely *power capable of action*, but *power in action*. The former in Luke 24, 49: ἔως οὗ ἐνδύσηθε ἐξ ὑψους δύναμιν. Acts 1, 8; 6, 8; Luke 1, 17; Apoc. 3, 8. Opp. ἀσθένεια 1 Cor. 15, 43. — 1 Cor. 15, 56: ἡ δὲ δύναμις τῆς ἁμαρτίας ὁ νόμος, it is the law which gives sin its power to assert itself and bring forth death (it is used for this purpose by sin), because it itself ἡσθένει διὰ τῆς σαρκός Rom. 8, 3, cf. 7, 8. 10. Of moral vigour and efficiency Eph. 3, 16: δυνάμει κραταιωθῆναι εἰς τὸν ἔσω ἄνθρωπον. Col. 1, 11: ἐν πάσῃ δυνάμει δυναμούμενοι — εἰς πᾶσαν ὑπομονήν (Is. 40, 31). Cf. Plat. Phileb. 64, E: ἡ τᾶγαθοῦ δύναμις. Mostly, however, it is power showing itself as power (not passive), *power in action — might*. So in Rom. 1, 20: ἡ αἰδώς τοῦ Θεοῦ δύναμις καὶ θειότης. In this sense Paul describes the Gospel as δύναμις Θεοῦ εἰς σωτηρίαν παντὶ τῷ πιστεύοντι Rom. 1, 16, as he says similarly in 1 Cor. 1, 18: ὁ λόγος τοῦ σταυροῦ — τοῖς σωζομένοις ἡμῖν δύναμις Θεοῦ ἐστίν. V. 24 of Christ crucified: Θεοῦ δύναμις καὶ σοφία for those who are called. Cf. 2 Pet. 1, 3: ἡ θεία δύναμις τοῦ Χρ. Phil. 3, 10: ἡ δύν. τῆς ἀναστάσεως τοῦ Χρ, where we must take into consideration everything by which it is made evident in us that Christ has risen

from the dead 1 Cor. 15, 14—22; Rom. 8, 33. 34. — 2 Tim. 3, 5: δύν. τῆς εὐσεβείας, opp. μόρφωσης. In the same sense in the doxologies, as in Matt. 6, 13; Apoc. 7, 12; 12, 10; 19, 1; in the combination ἐν δυνάμει e. g. Mark 9, 1: ἡ βασιλεία τοῦ Θεοῦ ἐληλυθυῖα ἐν δυνάμει. Luke 4, 36; Rom. 1, 4; 1 Cor. 15, 43; Col. 1, 29; 1 Cor. 4, 19. 20: οὐ γὰρ ἐν λόγῳ ἡ βασ. τ. θ. ἀλλ' ἐν δυνάμει. God Himself, as the power who is exalted above and prevails over all things, is designated absolutely ἡ δύν. Matt. 26, 64; Mark 14, 62 (in the parall. passage Luke 22, 69: ἡ δύν. τοῦ Θεοῦ), like הַיְיָּבוֹרֵךְ with the Rabbies, דּוֹזָא 2 Pet. 1, 17 etc. μεγαλυσύνη Heb. 1, 3. ὁ μόνος δυνάστης 1 Tim. 6, 15. ὁ τῆς ἀπάσης δυνάμεως δυνάστης 3 Macc. 5, 51. Analogous is the use of δύναμις (ἐξουσία) in Prof. Gk. to denote the *ruling power, the authorities*, Xen., Dem., Diod. Sic. With this may be compared the designation of *supra-mundane, angelic powers* in the N. T. and Hellenistic Gk. in general, by δύναμις or δυνάμεις, conjoined with ἀρχή, ἐξουσία, κυριότης, corresp. to the Rabbin. כְּבוֹדָא Eph. 1, 21; Rom. 8, 38; 1 Cor. 15, 24; 1 Pet. 3, 22: ἰποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων, manifestly describing principally their relation to humanity. Cf. the Philonic doctrine of the divine δυνάμεις. For further details vid. ἐξουσία. 2 Thess. 1, 7: ἄγγελοι δυνάμεως κυρίου. Where the appearance of Christ μετὰ δόξης καὶ δυνάμεως is spoken of, Matt. 24, 30; Mark 13, 26; Luke 21, 27, we may conceive the δύναμις as represented by the accompanying hosts of Angels who, like an army in Prof. Gk., are designated δύναμις τοῦ κυρίου, Ps. 103, 21; 148, 2 = אֲבִירֵי צְבָא. Not to be confounded therewith is the expression in Matt. 24, 29: αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. Luke 21, 26 (Mark 13, 25: αἱ δυν. αἱ ἐν τοῖς οὐρ.). Ἡ δύν. τῶν οὐρ. denotes indeed in Ps. 32, 6; Dan. 8, 10; Plur. in Is. 34, 4, the *starry host*; but elsewhere this meaning does not harmonize with the words, ὁ ἥλιος — καὶ ἡ σελήνη — καὶ οἱ ἀστέρες which precede; so that it must be assumed to add a new feature. I prefer therefore to take it to denote the *powers which are connected with the stars or the heavens* (cf. Gen. 1, 14—19), to whose influence the earth is subject. It thus corresponds to Job 38, 33: בְּאֶרֶץ מִשְׁמַרְיָם וּמִשְׁמַרְיָם. Cf. Cremer on Matt. 24, 25, pp. 104 ff.

As a special peculiarity of the N. T. use of δύναμις may be further adduced its application to signs and miracles. Not merely are we told that δύναμις κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτούς Luke 5, 17, δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ ἰᾶτο πάντας 6, 19, cf. 8, 46; Mark 5, 30, but the miraculous activity of Christ is traced to the δυνάμεις working in Him. Mark 6, 14: ἐνεργοῦσιν αἱ δυν. ἐν αὐτῷ; Matt. 14, 2; 13, 54: πόθεν τούτῳ ἡ σοφία αὕτη καὶ αἱ δυν.; cf. 1 Cor. 12, 10: ἐνεργή-δυνάμεων. 12, 28. 29: μὴ πάντες δυνάμεις; — a mode of expression which is most readily traceable to the employment of δυνάμεις by Philo to designate the divine attributes, which were represented in the form of intermediate beings, who were the media of God's external activity. Cf. John 1, 52. (To a similar notion may perhaps be traced the words in Acts 8, 10: οὕτως ἐστὶν ἡ δύναμις τοῦ Θεοῦ ἡ καλουμένη μεγάλη, cf. de Wette in loc.) — Further, miracles themselves are also termed δυνάμεις Matt. 11, 20. 21. 23; Mark 6, 2. 5; Luke 10, 13; 19, 37; Acts 2, 22; 8, 13; 19, 11; 2 Cor. 12, 12; Gal. 3, 5; Heb. 2, 4. ποιεῖν δυνάμεις Matt. 7, 22; 13, 58; Mark 9, 39, as effects wherein power is in a special sense unfolded and manifested, cf. ποιεῖν δύναμιν Ps. 108, 14; 60, 14 = לַיְהוָה עֹשֶׂה. Job 37, 13: νοουθετεῖσθαι δύναμιν κυρίου = אֵלֶּיךָ. Further analogies for this usage, which we find also in Patristic Gk., do not exist. We can scarcely take the term in this sense in Heb. 6, 5: δυνάμεις μέλλοντος αἰῶνος γεύσασθαι for the writer is treating of an inward personal experience of the δυν., such as we may have of the word of God (καλὸν γευσάμενους Θεοῦ ῥῆμα δυνάμεις τε μ. αἰών.) which we could not be expected to have of miracles (Heb. 2, 4). They are influences which are connected with or arise from another order of things; but have no causal connection with the present; and as such confer a special worth on the state, whose loss is referred to. Cf. Eph. 2, 2; Tit. 2, 12; Heb. 7, 16; Eph. 1, 19; 1 Pet. 1, 3. Apart from these peculiarities of usage δύναμις in other respects also has a distinctive place in the treasury of N. T. words. It denotes the power which manifests itself in all the modes of the activity of God especially in His redeeming work. We read accordingly, not only of the αἰδὶος τοῦ Θεοῦ δύναμις Rom. 1, 20; cf. Heb. 1, 3, which is set forth in the works of creation; but, Christ also says, speak-

ing of the possibility of the resurrection of the dead and of the therewith promised redemption, *πλανᾷσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ Θεοῦ*, Matt. 22, 29; Mark 12, 24. Especially at the commencement and final completion of salvation is the power of God active and discernible Luke 1, 35; 1 Cor. 6, 14; 2 Cor. 13, 4 (of the Birth and Resurrection of Christ), and where Paul speaks of the *δύναμις τοῦ Θεοῦ*, as in Eph. 1, 19; 2 Cor. 6, 7; Eph. 3, 7. 20; 2 Tim. 1, 8; cf. 1 Pet. 1, 5; 2 Cor. 12, 9, where reference is made to the power which manifested itself in the resurrection of Christ, which works *σωτηρία* (2 Tim. 1, 8; 1 Pet. 1, 5) and displays itself savingly in and on man — in a word to the divine power to redeem and renew, cf. 1 Cor. 2, 5: *ἵνα ἡ πίστις ὑμῶν μὴ ᾗ ἐν σοφίᾳ ἀνθρώπων ἀλλ' ἐν δυνάμει Θεοῦ*. In this sense Paul terms the Gospel, the word of the Cross, Christ the Crucified, *the power of God* (vid. supr.). Power operates and appears everywhere, where God is at work revealing and carrying out the plan of salvation (cf. 2 Pet. 1, 16) or where the results of His redeeming plans are found either in the whole or in the individual, cf. 2 Cor. 4, 7; 12, 9; Eph. 3, 16. 20; Col. 1, 11; 2 Thess. 1, 11; 2, 9; Heb. 7, 16; 1 Pet. 1, 5; 1 Cor. 15, 43. In accordance therewith, the work of those who are engaged in the service of the divine economy of salvation, is done *in power*, Acts 6, 8; 1 Thess. 1, 5; Col. 1, 29; 1 Cor. 2, 5. It is connected with the Holy Spirit, by whose agency individuals attain salvation, Acts 1, 8; 10, 38; Luke 24, 49; Rom. 15, 13. 19; who for this reason is termed *πνεῦμα δυνάμεως* 2 Tim. 1, 7; 1 Pet. 4, 14. According to the context one or other of these very determinate ideas is connected with the word *δύναμις* (syn. *ἰσχύς, κράτος, ἐξουσία*), — ideas which ought not especially to be excluded from the doxologies, cf. Apoc. 7, 12; 11, 17; 12, 10; 15, 8; 19 1. The example was set by the O. T. with the stress it laid on the power of God, cf. Deut. 3, 24; Ps. 21, 14; 86, 8; 89, 7; 147, 5; Is. 40, 26. 29; 50, 2-etc. Cf. *אֱלֹהִים, אֱלֹהִים, אֱלֹהִים*. "God and Power are one and the same" says Frommüller in Zeller's Bibl. Wörterbuch 2, 87. Cf. *Δυνάστης* as used of God, especially in the Apocrypha.

Δυνάστης, ὁ, Possessor of power; in general of such as are in possession of authority, who occupy any high position; cf. Hdt. 2, 32, 2: *γενέσθαι ἀνδρῶν δυναστέων παῖδας ὑβριστάς*.

So in Job 6, 23; 9, 22; 15, 20 = קִיִּי. Lev. 19, 15 = לִיָּדָה. Sir. 8, 1. Then in the LXX Gen. 50, 4; Jer. 34, 19 of the chief officers; in the latter passage = סִיִּיִּיִּי. So in Acts 8, 27: *δυνάστης Κανδάκης*. Cf. Constit. apost., p. 425: οἱ πρεσβύτεροι καὶ οἱ διάκονοι . . . δυνάσται ὑπάρχουσι τῆς ἐκκλησίας. Specially, however, of the independent rulers of larger or smaller territories (rex and regulus). Phavor.: *δυνάστης· ὁ τύραννος καὶ ὁ βασιλεύς*. Luke 1, 52 (cf. Sir. 12, 5). — As the O. T. writers speak often and with emphasis of the power of God, so do the Apocryphal writers designate Him *δυνάστης*, as e. g. in Sir. 46, 5. 6: ὁ ὕψιστος δυνάστης, parall. ὁ μέγας κύριος. 2 Macc. 3, 24: ὁ τῶν πατέρων κύριος καὶ πάσης ἐξουσίας δυνάστης. 12, 15: ὁ μέγας τοῦ κόσμου δυν. 15, 23: δυν. τῶν οὐρανῶν. 12, 28; 15, 3. 29. To the Pauline ὁ μακάριος καὶ μόνος δυνάστης, ὁ βασιλεὺς τῶν βασιλευόντων καὶ κύριος τῶν κυριευόντων 1 Tim. 6, 15, corresponds 3 Macc. 2, 3: ὁ κτίσας τὰ πάντα καὶ τῶν ὄλων ἐπικρατῶν δυνάστης. 5, 51: ὁ τῆς ἀπάσης δυνάμεως δυνάστης. 6, 39.

Δυναμόω, to strengthen; very rare in Prof. Gk. LXX: Eccl. 10, 10; Dan. 9, 27 = נָבַר; Ps. 68, 29 = נָבַר. In the N. T. Pass. *to be strengthened, to grow strong*, Col. 1, 11: ἐν πάσῃ δυνάμει δυναμούμενοι — εἰς ὑπομονήν, of moral strengthening; cf. Eph. 3, 16; Is. 40, 29—31. Cf. κραταιοῦσθαι.

Ἐνδυναμόω, only in Bibl. and Eccl. Gk. = *make strong, vigorous*; Pass. *to be strengthened, to become strong*. Macar. hom. 27: ἐνδυναμώθησαν ὅλα τὰ μέλη. Heb. 11, 34: ἐνεδυναμώθησαν ἀπὸ ἀσθενείας. Cf. Xen. Hell. 6, 4, 18: ἐκ τῆς ἀσθενείας οὐπω ἰσχυεν. In connection with Heb. 11, 34 reference is appropriately made to Samson and Hezekiah. — Elsewhere only metaphorically, of the spiritual and moral sphere; 2 Tim. 4, 17: ὁ δὲ κύριός μοι παρέστη καὶ ἐνεδυναμώσεν με, ἵνα δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῇ, as in 1 Tim. 1, 12 of equipment with the power necessary to the office of an Apostle vid. δύναμις. Cf. Acts 9, 22. — Phil. 4, 13: πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με, cf. Eph. 6, 10: ἐνδυναμοῦσθε ἐν κυρίῳ κτλ. 2 Tim. 2, 1: ἐνδυναμοῦ ἐν τῇ χάριτι, with Is. 45, 24; 2 Sam. 22, 30. — Rom. 4, 20: ἐνεδυναμώθη τῇ πίστει.

E.

Ἐγείρω, fut. ἐγερῶ, aor. ἤγειρα, *to awaken, to wake up*. The Pass. ἐγείρομαι *awakened, to awake*, Perf. ἐγήγευμαι (in Prof. Gk. also Perf. II ἐγρήγορα); Aor. ἠγέρθην. The Imper. ἐγείρε in an intrans. sense as in Eur. Iph. A. 624. Aristoph. Ran. 340, everywhere restored by Tischendorf instead of ἐγειραι, which would (cf. Fritzsche on Mark 2, 9) be equivalent to *excita mihi aliquem*; Matt. 9, 5; Mark 2, 9. 11; 3, 3; 10, 49; Luke 5, 23. 24; 6, 8; John 5, 8; Acts 3, 6; Eph. 5, 14; Apoc. 11, 1. Elsewhere ἐγείρον Luke 8, 54. ἐγείρεσθε Matt. 26, 46; Mark 14, 42. — *a.* It is primarily used of sleepers; to wake them up; Pass. to wake up. Hence ἐξ ὕπνου Rom. 13, 11. ἀπὸ τοῦ ὕπνου Matt. 1, 24, and without this addition in Matt. 8, 25; Acts 12, 7; Eph. 5, 14. In the last mentioned passage, as in Rom. 13, 11 figuratively = *to call any one's attention to his dangerous position* (Prov. 23, 34) and to the delivering salvation of God. Vid. γρηγορέω. Similarly in Prof. Gk. the Pass. = *be awake, fresh, attentive*, Xen. Cyrop. 1, 4, 20; 7, 5, 20: οὓς ἡμεῖς καὶ συμμάχους πρὸς ἑαυτοῖς ἔχοντας καὶ ἐγρηγορότας ἅπαντας καὶ νήφοντας καὶ ἐξωπλισμένους καὶ συντεταγμένους ἐνικῶμεν. — Then *b.* of those who are sick, needy; to help them, Mark 1, 31; 9, 27, cf. Matt. 12, 11. Pass.: recover, rise from bed, Matt. 8, 15; 9, 5—7 etc. Especially, however, *c.* of the dead, who are recalled to life or who rise to new life. Conjoined with ζωοποιεῖν John 5, 21; Rom. 8, 11, cf. Eph. 2, 5. 6. The Active, Matt. 10, 8 (Rec.); Acts 3, 15; 4, 10; 5, 30; 10, 40; 13, 30. 37; 26, 8; Rom. 4, 24; 8, 11; 10, 9; 1 Cor. 6, 14; 2 Cor. 1, 9; 4, 14; Eph. 1, 20; Col. 2, 12; 1 Thess. 1, 10; Heb. 11, 19; 1 Pet. 1, 21. The pass. *to rise again*, with or without ἐκ νεκρῶν, always refers to bodily resurrection, Matt. 11, 5; 14, 2; 16, 21; 17, 9. 23; 26, 32; 27, 52. 63. 64; 28, 6. 7; Mark 6, 14. 16; 12, 26; 14, 28; 16, 6. 14; Luke 7, 14. 22; 9, 7. 22; 20, 37; 24, 6. 34; John 2, 22; 12, 1. 9. 17; 21, 14; Rom. 4, 25; 6, 8. 9; 7, 4; 1 Cor. 15, 4. 12—17. 20. 29. 32. 35. 42—44. 52; 2 Cor. 5, 15; 2 Tim. 2, 8. — The usage noted under *b.* and *c.* is not found in Prof. Gk. Parallels, however, to the use *d.* in John 2, 19: τὸν ναὸν ἐγείρειν = *to*

erect, build up, may be found in Hdn. 8, 1, 12 *τείχος*; 8, 2, 12 *πίργους*; but as a general rule *ἀνιστάναι* is used, which is a synon. especially in following cases. So *e.* = $\square^{\alpha}\rho^{\alpha}$, LXX = *ἀνιστάναι, ἐγείρειν*; in Prof. Gk. = *to bring to pass, to originate, to arouse*, Pass. *to arise*, Syn. *γίγνεσθαι*, cf. Hdt. 7, 49: *ἐγείρεται χειμῶν*. Xen. Hipp. 1, 19: *ἦν πόλεμος ἐγείρεται*, corresponding to the foregoing *ἦν πόλεμος γίγνεται*. In Bibl. Gk. with a personal object; *to call forth, to let appear*; Pass. = *to appear, to come forth*. So in Acts 13, 22: *ἤγειρεν αὐτοῖς τὸν Δαβὶδ εἰς βασιλέα*, cf. 2 Sam. 18, 1. Judges 2, 18: *ἤγειρε κύριος αὐτοῖς κριτὰς*. 1 Sam. 2, 35: *ἀναστήσω ἐμαντιῶ ἱερέα πιστόν*. Jer. 29, 15; Deut. 18, 18. — Matt. 24, 7. 11. 24; Mark 13, 8. 22; Matt. 11, 11; Luke 7, 16; 11, 31; 21, 10; John 7, 52 (Acts 13, 23 Rec.); Luke 1, 69. On Luke 3, 8; Matt. 3, 9: *δύναται ἐκ τῶν λίθων τοιούτων ἐγείραι τέκνα τῷ Ἀβραάμ* cf. Gen. 38, 8: *ἀνάστησον σπέρμα τῷ ἀδελφῷ σου*. — Cf. *ἐξεγείρω* Rom. 9, 17. Lastly, *f.* the Pass. denotes in general, *to quit one's previous position, to rise, to get up*, Apoc. 11, 1; John 14, 31 etc.

Ἐγερσις, ἡ, Resurrection from the Dead, Matt. 27, 53. — In Prof. Gk. it corresponds with *ἐγείρω: τοῦ θύμου, τῶν τειχῶν* etc.

Συνεγείρω, to awaken together, both with cooperation, common activity Exod. 23, 5: *συνεγερεῖς αὐτὸ μετ' αὐτοῦ* (al. *συναγεῖς*), and when several objects are connected, Plut. consol. ad Apollon. 117, C: *πᾶσα πρόφασις ἑκὼν πρὸς τὸ τὰς λύπας καὶ τοὺς θρήνους συνεγείρειν*. Is. 14, 9: *συνηγέρθησάν σοι πάντες οἱ γίγαντες οἱ ἄρξαντες τῆς γῆς*. — In the N. T. Eph. 2, 6: *ὁ θεὸς — ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασιν συνεζωοποίησεν τῷ Χρ., χάριτί ἐστε σεσωσμένοι, καὶ συνήγειρεν καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν Χρ. Ἰυ.* The re-vivification of Christ, His resurrection to a new life (Rom. 6, 10), involves the bestowal of new life on His followers, to wit, delivery from the state into which they have been brought by sin, which considered in its entire compass may be designated *death*. Cf. Rom. 6, 4—10. And as in the state produced by sin, there is an anticipation of final destruction; so in that of deliverance, there is an anticipation of the end, to wit, resurrection; cf. Rom. 6, 4—11

with 8, 11. 24. The *συν* in *συνεγείρειν* expresses not merely the similarity of the deliverance, of the divine salvation, but also that it is *an effect* connected with and *proceeding forth* from the resurrection of Christ, and not something special or new; cf. Rom. 6, 6; 4, 25; — an effect brought about on God's part through the medium of baptism (Rom. 6, 4); on man's part, by the faith which makes use of the facts of redemption, or of the resurrection of Christ; Col. 2, 12: *ἐν Χῷ καὶ συνηγέρθητε διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ Θεοῦ τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν*. Col. 3, 1: *εἰ οὖν συνηγέρθητε τῷ Χῷ, τὰ ἄνω ζητεῖτε*. Considered from another side *συνεγεροῦναι* is identical with *δικαιωθῆναι*; cf. Col. 2, 12. 13 with Rom. 4, 25; 5, 1.

Γρηγορέω, belonging to Bibl. Gk., from *ἐγρήγορα*, to be awakened, to be awake, = *to watch, to refrain from sleep*, Neh. 7, 3; — transferred from the sensuous to the moral-religious sphere, cf. Matt. 26, 38. 40. 41, it denotes *attention* (cf. Jer. 1, 12; 5, 6; Mark 13, 34) to God's revelation, cf. Prov. 8, 34; Is. 29, 10, or to the Knowledge of salvation 1 Thess. 5, 6; mindfulness of threatening dangers (cf. Prov. 23, 34), Matt. 26, 40: *γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν*. Mark 14, 38; 1 Pet. 5, 8: *νήψατε, γρηγορήσατε. ὁ ἀντίδικος ὑμῶν διάβολος ὡς λέων ὠρνύμενος περιπατεῖ ζητῶν τίνα καταπίῃ* (conjoined with *νήψειν* further in 1 Thess. 5, 6, cf. Joel 1, 6); the care to retain possession of salvation resulting therefrom 1 Cor. 16, 13; Col. 4, 2; Apoc. 16, 15: *μακάριος ὁ γρηγορῶν καὶ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς περιπατῇ κτλ.*; care for the salvation and preservation of others Acts 20, 31; Apoc. 3, 2. 3. In His eschatological discourses the Lord requires therewith constant watching and preparation for the decisive day of his *παρουσία* Matt. 24, 42. 43; 25, 13; Mark 13, 34. 35. 37; Luke 12, 37. 39, cf. v. 40: *γίνεσθε ἑτοιμοὶ κτλ.* Once only of life, opp. *καθεύδειν* of death, 1 Thess. 5, 10. — Synon. *ἀγρυπνεῖν* Mark 13, 33; Luke 21, 36; Eph. 6, 18; Heb. 13, 17; 2 Cor. 6, 5; 11, 27.

* *Ἔθνος*, τὸ, *Host, multitude, people*; probably from *ἔθος* = *the multitude bound together by like habits, customs, pecu-*

(cf. Acts 7, 45; 13, 19; Jos. 23, 12. 13) applied to non-Israelitish nations; first in 1 Sam. 8, 5. 20, then in 2 Kings 18, 33; 19, 17; 1 Chron. 14, 17; 16, 35; 2 Chron. 32, 23; 36, 14; Neh. 5, 17; Ps. 79, 10; 106, 47 etc. Cf. also Esdr. 5, 69; 8, 89: *συνφκίσαμεν γυναῖκας ἀλλογενεῖς ἐκ τῶν ἔθνῶν τῆς γῆς*. Esdr. 7, 13: *τὰ βδελύγματα τῶν ἔθνῶν τῆς γῆς*. 8, 84: *ἡ ἀκαθαρσία τῶν ἐ. τ. γ.* Wisd. 14, 11; 15, 15: *εἰδῶλα τῶν ἔθν.* Matt. 4, 15. So also *ἔθνη* in the N. T. *Τὰ ἔθνη* are the peoples outside of Israel, — the totality of the nations, which being left to themselves (Acts 14, 16) are unconnected with the God of salvation, who is Israel's God; Acts 28, 28: *τοῖς ἔθνεσιν ἀπεστάλη τοῦτο τὸ σωτήριον τοῦ θεοῦ· αὐτοὶ καὶ ἀκούσονται*. Eph. 2, 11. 12: *ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ, καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας*. Rom. 11, 11. 12; Gal. 3, 8. 14; 1 Thess. 4, 5; Eph. 3, 6; Matt. 12, 21. Left to themselves and to their own will, they stand in moral antagonism to the divine order of life, Eph. 4, 17; 1 Pet. 4, 3. 4; 1 Cor. 10, 20; 12, 2; Matt. 6, 32; Luke 12, 30; cf. Matt. 18, 17; they are not in possession of the revealed law, Rom. 2, 14; cf. 9, 30; nor are they bound to the rules and laws of Israelitish life, Gal. 2, 12. 14. 15. It is this moral-religious lack that renders so significant, the emphasis laid on the *ὑπακοὴ πίστεως*, on the part of the *ἔθνη* Rom. 1, 5; 15, 18; 16, 26.

With the designation of the non-Israelitish nations as *ἔθνη* is thus connected the idea of their moral-religious position in relation to the plan of salvation; cf. Matt. 20, 19; Mark 10, 33; Luke 18, 32; 21, 24; Acts 21, 11. So far as they are out of connection with the people in whose midst the saving plans of God are executed, the circumstance that they are taken into consideration in the N. T. revelation of redemption is of great importance, cf. Matt. 10, 5: *εἰς ὁδὸν ἔθνῶν μὴ εἰσελθῆτε*, with v. 18; 12, 18. 21; 24, 14; 28, 19; Mark 11, 17; 13, 10; Luke 24, 47; Acts 13, 46; 18, 6; 22, 21; 28, 28; 1 Tim. 3, 16; 2 Tim. 4, 17; 1 Thess. 2, 16. With reference to this Paul calls himself *διδάσκαλος ἔθνῶν* 1 Tim. 2, 7; 2 Tim. 1, 11; cf. Rom. 11, 13: *ἔθνῶν ἀπόστολος*. Eph. 3, 8; Gal. 1, 16; 2, 2. 8. As their relation to the N. T. redemption is opposed to the former state of things — Acts 10, 45; 11, 18; 13, 47. 48; Luke 2, 32; Acts 14, 27; 15, 12; 21, 19; — 11, 1; 15, 3. 7; 21, 25; Rom. 1, 5, the difference hitherto existing comes to an end Acts 15, 19;

Eph. 3, 6: τὰ ἔθνη συγκληρονόμα καὶ σύσσωμα κτλ. 2, 11. 12, and the expression has at last only an *historical* value as a designation of the non-Israelitish nations, which as such were at one time without God and without salvation, Acts 15, 23; ἀδελφοὶ οἱ ἐξ ἔθνῶν. Rom. 16, 4: αἱ ἐκκλησίαι τῶν ἔ. Rom. 11, 13: ὑμῖν γὰρ λέγω τοῖς ἔθνεσιν. 15, 16. 26; Gal. 2, 12. 14; Eph. 3, 1: ὑπὲρ ὑμῶν τῶν ἔθνῶν, cf. with 2, 11: ὑμεῖς ποτε τὰ ἔθνη κτλ. — Further also in Rom. 1, 13; 4, 17. 18; 15, 9—12. 16. The change in the idea connected with the word goes so far that at last, III. stress is laid on the religious-moral aspect of the word alone, and ἔθνη denotes *the heathen* in opposition to the N. T. or Christian Church. 1 Cor. 5, 1: ἀκούεται ἐν ὑμῖν πορνεία . . . ἥτις οὐδὲ ἐν τοῖς ἔθνεσιν. 10, 20; 12, 2: ἔθνη ἦτε. 1 Thess. 4, 5; 1 Pet. 2, 12; 3 John 7. — Whether in the Apoc. ἔθνη is opposed to Israel, or as it appears to me, to the N. T. redeemed Church, must be left to commentators to decide. Apoc. 2, 26; 11, 2, 18; 12, 5; 14, 8; 15, 3. 4; 16, 19; 18, 3. 23; 19, 5; 20, 3. 8; 21, 24. 26; 22, 2.

ἔθνικός, peculiar to later Gk. = *popular*. In the N. T. it answers to the Bibl. idea of ἔθνη = *heathen*, that which appertains to those who are unconnected with the people and God of salvation. Matt. 18, 17: ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὥσπερ ὁ ἐθνικός καὶ ὁ τελώνης. Matt. 5, 47; 6, 7 (cf. 1 Kings 18, 26—29) — 3 John 7 derived from ἔθνος Nr. III. The adv. ἐθνικῶς ζῆν = to live in a non-Israelitish manner, not bound to the Israelitish mode of life, Gal. 2, 14, vid. ἔθνος Nr. II. — Not in the LXX.

ΕΙΔΩ, obsolete root (Lat. video) of εἶδον and οἶδα = *to perceive, to become aware of*.

I. Εἶδον, forms the 2. aor. of ὁράω, *to see*. Noteworthy in Bibl. Gk. are the combinations ἰδεῖν θάνατον Luke 2, 26; Heb. 11, 5, cf. Ps. 89, 49. διαφθοράν Acts 2, 27. 31; 13, 35—37, cf. Ps. 16, 10. πένθος Apoc. 18, 7, cf. Eccl. 6, 6: ἀγαθωσύνην. 1 Pet. 3, 10: ἡμέρας ἀγαθάς, cf. Ps. 34, 13; Luke 17, 22: ἡμέρας τοῦ υἱοῦ τοῦ ἀνθρώπου, cf. John 8, 56. John 3, 3: τὴν βασ. τ. θ. They are not indeed entirely foreign

to Prof. Gk., cf. Soph. Oed. R. 831: *μη δῆτα — ἴδοιμι ταύτην ἡμέραν* = to see the day; but still are more closely allied to the Hebr. *הָאֵרָא* with similar objects, e. g. Jer. 5, 11: *μάχαιραν καὶ λιμὸν οὐκ ὀψόμεθα*. Ps. 89, 49; Eccl. 6, 6; Is. 30, 30, and are not to be explained otherwise than e. g. in John 11, 40: *ἐὰν πιστεύσης ὄψῃ τὴν δόξαν τοῦ Θεοῦ*. Is. 40, 5: *ὁφθῇσεται ἡ δόξα κυρίου, καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ, ὅτι κύριος ἐλάλησε*. Jer. 33, 24; Is. 44, 16; Deut. 32, 29; Eccl. 8, 16. All these expressions have the *general* meaning — to be specified by the context — *to become aware of, to perceive* (cf. *הָאֵרָא* along with *עָרָא* 1 Sam. 24, 12); the object presents itself to and for the Subject; cf. Prov. 27, 12: *הָאֵרָא הַיָּסֵרִיךָ רַחֲמָנִי הָאֵרָא* “the prudent man perceiveth the misfortune and hideth himself.” Accordingly e. g. *θάνατον ἰδεῖν* differs from *γεύεσθαι θάνατον*, as the general from the particular, John 8, 52; Heb. 3, 9 (cf. both conjoined in Ps. 34, 9). 1 Pet. 3, 10: *ἡμέρας ἀγαθὰς ἰδεῖν* (cf. Ps. 34, 13) would then be, “to perceive good days,” equivalent to, “experience good days;” whilst John 8, 56: *Ἀβραὰμ ἠγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμὴν καὶ εἶδεν καὶ ἐχάρη*, cf. 57. 58, must be taken in the more general sense; inasmuch as the words *καὶ εἶδεν* can scarcely refer to anything but prophetic, or perhaps better, *proleptic* vision, Matt. 13, 17; Heb. 11, 13: *ἀπέθανον οὗτοι πάντες μὴ λαβόντες τὰς ἐπαγγελίας, ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες καὶ ἀσπασάμενοι κτλ.*, cf. v. 19; vid. sub *παραβολή*. Accordingly John 3, 3: *ἰδεῖν τὴν βασ. τ. θ.*, in relation to v. 5: *εἰσελθεῖν εἰς τὴν β.* is very suitably the more general expression, corresponding to the like general expression *ἄνωθεν γεννηθῆναι*; whereas in v. 5 we have the more special form *γεννηθ.* ἐξ *ὕδατος καὶ πνεύματος*.

II. *Οἶδα*, inf. *εἰδέναι*; plusq. *ᾔδειν*, strictly = *to have perceived*; hence, *to have knowledge of, to know*. So far as the word here comes under consideration, the usage of the N. T. presents few peculiarities. Between it and its synonym *γινώσκειν* there is merely the difference, that the latter implies an active relation, to wit, a self-reference of the knower to the object of knowledge; whereas in the case of *εἰδέναι*, the object has simply come within the sphere of perception, within the knower's circle of vision. Where *εἰδέναι* is employed therefore, a relation of the

object to the subject is in question, and the emphatic *οὐκ οἶδα ἐμᾶς* in Matt. 25, 12 denotes — *you stand in no relation to me*; whereas the words used in 7, 23: *οὐδέποτε ἔγνω ὑμᾶς*, cf. v. 21. 22 = I have never been in connection with you. Cf. Rom. 7, 7: *τὴν ἐπιθυμίαν οὐκ ᾔδειν* with 2 Cor. 5, 21: *τὸν μὴ γνόντα ἁμαρτίαν*. So also cf. *εἰδέναι τὸν Θεόν* 2 Thess. 1, 8; 1 Thess. 4, 5; Tit. 1, 6 with *γινῶναι τὸν Θεόν* Rom. 1, 21. (In Prof. Gk. *εἰδέναι* denotes mediate knowledge, e. g. from hearsay.) This distinction however, is set aside and *εἰδέναι* is used like *γινώσκειν*, cf. 1 Thess. 5, 12: *εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν*, as also Gen. 39, 6: *οὐκ ᾔδει τῶν κατ' αὐτὸν οὐδὲν πλὴν τοῦ ἄριτον οὐ ᾔσθιεν αὐτός*, with Heb. 13, 23: *γινώσκετε τὸν ἀδελφὸν Τιμόθεον*. *Εἰδέναι* perhaps = not to forget, *γινώσκειν* = to notice. — Both are included in *εἰδέναι*; both *ἔωρακέναι* and *ἔγνωκέναι*, cf. 1 John 3, 6 with Tit. 1, 6; John 7, 28. 29; 8, 55; 15, 21; Heb. 8, 11: *οὐ μὴ διδάξωσιν ἕκαστος τὸν ἀδελφὸν αὐτοῦ λέγων Γινώθι τὸν κύριον, ἔτι πάντες εἰδησουσίν με*.

ΣΥΝΕΙΔΩ, from which I. *συνεῖδον*, 2. aor. of *συννοῶ*, to look at — to see into, to understand Acts 12, 12; 14, 6.

II. *Σύννοια*, to know what others know or do, intend to do or have done. Soph. Ant. 266: *ἡμεν δ' ἔτοιμοι — Θεοὺς ὀρκωμοτεῖν τὸ μήτε δρᾶσαι μήτε τῷ ξυνειδέναι τὸ πρᾶγμα βουλευσάντι μήτ' εἰργασμένῳ*. So in Acts 5, 2: *συνειδυίης καὶ τῆς γυναικός*. It is used especially of those who are jointly guilty, and of witnesses, cf. Xen. Hell. 3, 3, 6: *ἐρωτῶντων δὲ τῶν ἐφόρων πόσους φαίη καὶ τοὺς ξυνειδότας τὴν πρᾶξιν εἶναι, λέγειν καὶ περὶ τοῦτον ἔφη αὐτὸν ὥς σφίσι μὲν τοῖς προστατεύουσιν οὐ πάννυ πολλοί, ἀξιόπιστοι δὲ συνειδεῖν*. Of partners in guilt, in the same place § 10, where *οἱ ξυνειδότες* parall. *οἱ ξυμπράττοντες*. — Hence *συνειδέναι* is equal to, *be witness, be able to testify*, e. g. Plat. Conv. 193, E: *εἰ μὴ ξυνᾔδειν Σωκράτει τε καὶ Ἀγάθωνι δεινοῖς οὓσι περὶ τὰ ἐρωτικά*. — Most common and most distinctly defined is the combination *συνειδέναι ἑαυτῷ* = *to be conscious, to be one's own witness* (συν—). E. g. Xen. Hell. 2, 3, 12: *ὅσοι ξυνήδεσαν ἑαυτοῖς μὴ ὄντες τοιοῦτοι* (sc. ἀπὸ συκοφαντίας ζῶντες). Cyrop. 3, 1, 11: *σύννοιδεν ἑαυτῷ ἑλευθερίας μὲν ἐπιθυμήσας*.

3, 3, 38: εἰκότως ἂν ἤδη ἑαυτῷ συνειδείῃ τελέως ἀγαθὸς ἀνὴρ ὢν. Plat. Phaedr. 235, C: ξυνειδῶς ἑμαυτῷ ἀμαθίαν. Rep. 1, 331, A: τῷ μηδὲν ἑαυτῷ ἄδικον ξυνειδόει. The Pauline οὐδὲν γὰρ ἑμαυτῷ σίνοιδα 1 Cor. 4, 4, where συνειδένα ἑαυτῷ is equal to *be compelled to testify against oneself*, always requires in Prof. Gk. an addition such as κακόν; ἄδικον, πονηρόν, ἄτοπον etc.; cf. Lexica. On the other hand, cf. Horace's nil conscire sibi, nulla pallescere culpa.

The neut. part. τὸ συνειδός — which we notice here because of the συνειδήσεις which succeeds — denotes *the subject's own consciousness*; in which he bears witness to himself, appears as his own witness; whilst ὁ συνειδώς denotes the witness or the partner in guilt. In the first instance, the subject-matter of the self-testimony was added in the Genitive; its nature was indicated by an adjective; e. g. Plut. mor. 84, D: ἅμα τῷ συνειδότι τοῦ ἐνδεοῦς δακνόμενος, — embittered in the consciousness of his own lack, that he is compelled to confess his lack to himself. Pausan. 7, 10. 10: ὑπὸ συνειδότος ἐπιφορησάμετο ἀγαθοῦ. Then without additional word, in a good sense = *the good testimony of one's own consciousness*, Plut. mor. 85, C: ἔχει τινὰ τοῦ συνειδότος ἐκβεβαίωσιν. The opposite in 556, A: ἡ ψυχὴ ἀναπολεῖ ἐν αὐτῇ καὶ διαλογίζεται πῶς ἂν ἐκβᾶσα τῆς μνήμης τῶν ἀδικημάτων, καὶ τὸ συνειδὸς ἐξ ἑαυτῆς ἐκβαλοῦσα καὶ καθαρά γενομένη βίον ἄλλον ἐξ ἀρχῆς βιώσειεν = *consciousness bearing witness to ἀδικήματα*, the unfavourable testimony of one's own consciousness. It is not yet an abiding consciousness, whose nature it is to be a self-testimony of the Subject, as in the Eccl. writers, who use τὸ συνειδός and ἡ συνειδήσεις interchangeably; but a *consciousness arising out of, and owing its character to the actual bearing of the subject*, not restricted to that which falls chiefly within the domain of conscience; cf. above Plut. mor. 84, D. Philo also applies it to the consciousness of guilt; e. g. de victim. 237, 42: αὐτὸς ἑαυτοῦ γένηται κατηγορός, ἔνδον ὑπὸ τοῦ συνειδότος ἐλεγχόμενος. De legg. specc. 2, 336, 27: ἔοικε δὲ πῶς καὶ αὐτὸς ἑαυτοῦ κατηγορεῖν, ὑπὸ τοῦ συνειδότος ἐλεγχόμενος. Ibid. 342: ὁ δὲ κλέπτης ὑπὸ τοῦ συνειδότος ἐλεγχόμενος ἀρνεῖται καὶ ψεύδεται.

Συνειδήσεις, εως, ἡ, not from συνειδένατινι, but from συνειδένα ἑαυτῷ, "to be one's own witness," = *one's own con-*

consciousness coming forward as witness, in Dion. Hal., Diod., Lucian, Stob. It has primarily the same sense as τὸ συνειδός, denoting a consciousness arising out of and qualified by the conduct, or, a consciousness setting a value on the conduct; as e. g. Diod. 4, 65: διὰ τὴν συνείδησιν τοῦ μύσου εἰς μανίαν περιέστη, coll. Plut. Popl. 4: ἐλαινόμενος τῷ συνειδέει τοῦ πράγματος. Luc. amor. 49: οὐδεμίας ἀπεροῦς συνειδήσεως παροικούσης. Next, however, it denotes an abiding consciousness, whose nature it is to bear witness to the Subject regarding his own conduct, and that too in a moral sense; e. g. Dion. Hal. 6, 825, 15: μηδὲν ἐκουσίως ψεύδεσθαι μηδὲ μαιίνειν τὴν αὐτοῦ συνείδησιν, cf. Tit. 1, 15. So also in Stob. floril. ὁρῶν, ἀγαθὴ συνείδησις = μηδὲν ἐαντῷ ἄτοπον, ἀδίκημα συνειδέειν (in sayings of Socrates and others). They are the beginnings of our idea of "conscience"; though still far from conveying its full force. Not only in Wisd. 17, 10: πονηρία — συνεχομένη τῇ συνειδήσει (where we shall unhesitatingly translate "conscience"), but also in Eccles. 10, 20, the Hebr. חֲשַׁב "thought", is rendered by συνείδησις: καὶ γὰρ ἐν συνειδήσει σου βασιλεία μὴ καταράση (a curse which does not pass into expression, which is known only to the individual himself and which can only be testified to him by his own consciousness). The comparison of another expression, however, shows that there was connected with it the presentiment of an obligation bearing witness to itself in the consciousness. This is the synonym σύνεσις, which though generally preceding action — cf. Dem.: τῇ συνέσει δοκιμάζεται τί πρακτέον ἐστί; Aristot. Eth. 6, 10, 11 according to whom σύνεσις is used περὶ ὧν ἀπορήσειεν ἂν τις, καὶ βουλευσαίτο, to be distinguished as κριτική from φρόνησις, which is ἐπιτακτική — is also the consciousness which succeeds action, not merely testifying to the fact, but also estimating its worth. Eur. Or. 390: τί χρήμα πάσχεις; τίς σ' ἀπόλλυσιν νόσος; ἢ ξύνεσις· ὅτι σύννοια δαίμων' εἰργασμένος. Polyb. 18, 26, 13: οὐδεὶς οὕτως οὕτε μάρτυς ἐστὶ φοβερός οὕτε κατηγορός δεινός ὥς ἡ σύνεσις ἢ ἐγκατοικοῦσα ταῖς ἐκάστων ψυχαῖς. Hrdn. 4, 7, 1: ὑπὸ τῆς τῶν ἔργων συνέσεως ἐλαινόμενος, cf. supra Plut. Popl. 4. Elsewhere we find attributed to μνήμη, what is here ascribed to σύνεσις. Thus Plato says Legg. 9, 865, D, the spirit of the murdered following, the murderer has a ζύμμαχος in his μνήμη. In συνείδησις, a suitable word was found to express the conscious-

ness man has of his behaviour (*μνήμη*), and his insight into its relation to moral obligation (*σύνεσις*), in the form in which it manifests itself: — as he is a witness against himself (*μάρτυς, κατήγορος, ξύμμαχος*). What the nature of this consciousness is — the fact that it is more than a mere function of the intellect or of the memory, — becomes clear, where the word is used in its full force — to wit, as adopted in the New Test.

Συνείδησις there, is not merely the testimony to one's own conduct borne by consciousness Rom. 9, 1: *οὐ ψεύδομαι, συμμαρτυροῦσιν μοι τῆς συνειδήσεως μου — ὅτι κτλ.* 2 Cor. 1, 12: *τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν ὅτι — ἀνεστράφημεν κτλ.*, but at the same time also that of moral obligation Rom. 2, 15: *ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συμμαρτυροῦσιν αὐτῶν τῆς συνειδήσεως* (the *συν* in *συμμαρτυρ.* explains itself by the meaning of *συνείδησις*), namely the obligation to divinely ordered action, even where God is not known; but cf. Rom. 1, 19. 21. 32. Where there is knowledge of and acquaintance with God, consciousness is modified accordingly; hence *συνείδησις Θεοῦ* 1 Pet. 2, 19 (the Genit. to be explained as in *συνεῖδ, πράγματος, μύσους, ἁμαρτιῶν* — the testimony a man must bear to himself in regard to etc. So also *συνεῖδ. εἰδώλον* in 1 Cor. 8, 7). Rom. 13, 5 coll. 4. So far as man is compelled to testify to himself, concerning his duty towards God and his relation thereto, *συνείδησις* is the vehicle of the religious needs, Heb. 9, 9: *Θυσίαι — μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα.* 10, 2: *Θυσίαι — οὐκ ἂν ἐπαύσαντο προσφερόμεναι, διὰ τὸ μηδεμίαν ἔχειν συνείδησιν ἁμαρτιῶν τοὺς λατρεύοντας,* and accordingly it has the duty of confirming the truth of divine revelation as intended to meet and satisfy the religious needs, Heb. 9, 9, 14: *τὸ αἷμα Χυ καθαριεῖ τὴν συνείδησιν ἡμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεύειν τῷ Θεῷ ζῶντι.* 2 Cor. 4, 2; 5, 11.

Συνείδησις, accordingly, is the consciousness man has of himself in his relation to God, manifesting itself in the form of a self-testimony. The character of this relation is reflected therein, hence 2 Tim. 1, 3: *ὃ λατρεύω ἐν καθαρᾷ συνειδήσει*, cf. Heb. 9, 9, 14; 10, 2; Acts 23, 1; 24, 16. Hence the obligation 1 Tim. 3, 9: *ἔχειν τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει.* 1, 19: *ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν, ἣν τινες ἀπωσάμενοι περὶ τὴν πίστιν ἐνανάγησαν.* 1, 5: τὸ

δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς, καὶ πίστεως ἀνυποκρίτου. As συνείδ. ἁμαρτιῶν purification is needed Heb. 9, 14, the removal of the συνείδ. πονηρά Heb. 10, 22, cf. the passage quoted above from Plut. mor. 556, A. So far as conscience reflects our actions, it may be appealed to as their surest witness, 2 Cor. 1, 12; and so far as conscience is the συνείδ. Θεοῦ it combines with the spirit of God in man, Rom. 9, 1. For it is a function of the spirit, of the divine principle of life in man; cf. Rom. 1, 9: τῷ Θεῷ λατρεύω ἐν τῷ πν. μου with 2 Tim. 1, 3: ᾧ λατρεύω ἐν καθαρᾷ συνειδήσει. In conjunction with Rom. 9, 1, compare here the remarks s.v. πνεῦμα on the relation of the Holy Spirit to the human πνεῦμα. Conscience is essentially the self-consciousness determined by the Spirit as the divine principle of life. So far as it bears witness to no guilt it is συνείδ. καθαρὰ 2 Tim. 1, 3; 1 Tim. 3, 9. ἀγαθὴ Acts 23, 1; 1 Tim. 1, 5. 19; 1 Pet. 3, 16. 21. ἀπρόσκοπος Acts 24, 16. In the contrary case it is πονηρά, μεμιασμένη, κεκατηγιασμένη Heb. 10, 22; Tit. 1, 15; 1 Tim. 4, 2; cf. 1 Cor. 8, 7 (cf. 2 Cor. 7, 1). In conscience man stands face to face with himself. If it is not in a position to give testimony, owing to defective insight into, and understanding of the single case, it is συνείδησις ἀσθενοῦς ὄντος 1 Cor. 8, 10; or even a συνείδ. ἀσθενής 1 Cor. 8, 7. 12. It goes before action, anticipating the moral quality of the mode of action in question; 1 Cor. 8, 10: ἡ συνείδ. αὐτοῦ οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλόθνητα φάγειν. — Conscience is a function both of the mind and of the heart; as a function of the mind working in the heart, cf. Heb. 10, 22. Vid. καρδιά, πνεῦμα. The word occurs besides in 1 Cor. 10, 25. 27. 28. 29; not at all in the Synoptics and John's writings; for John 8, 9 is spurious. Both the expression and the fully correspondent idea are foreign to the O. T. There testimony as to the behaviour is conceived as borne by the heart. For man's own consciousness of obligation towards God is substituted the revelation of the law and the consciousness of the ἐκλογὴ on the basis of the divine work of redemption; and thus the need of a confirmation of the divine revelation in himself receded to the background. The Prophets, as the conscience of Israel (as they have been termed), base their warnings on the fundamental facts of redemption experienced by Israel. Christ, however, who without mentioning the conscience by name appeals to

it in the Sermon on the Mount, speaks of it in Matt. 6, 23: τὸ φῶς τὸ ἐν σοί. Luke 11, 34—36. — Cf. Delitzsch, bibl. Psychol. 3, 4; Beck, bibl. Seelenlehre 2, 18; 3, 22; Hahn, neutest. Theol., §169; Auberlen, die göttliche Offenb. 2, 25 ff. Especially, however, Kähler, die schriftgemässe Lehre vom Gewissen (Halle 1864).

Εἰκών, *όνος*, ἡ, from *Εἰκω*, *ἔοικα*, to be like, to resemble (James 1, 6. 23). I. *That which resembles an object*, which represents it, *Image*, *Likeness*. Matt. 22, 20; Mark 12, 16; Luke 20, 24; Apoc. 13, 14. 15; 14, 9. 11; 15, 2; 16, 2; 19, 20; 20, 4; Rom. 1, 23. Noteworthy is the expression *εἰκὼν τοῦ Θεοῦ*, *image, representation of God*. This applies to man generally in relation to the world; especially in the relation of husband to wife, 1 Cor. 11, 7; cf. Wisd. 2, 23. Specially however does it hold good of Christ whose *δόξα* is connected with his being *εἰκὼν τοῦ Θεοῦ* 2 Cor. 4, 4, *τοῦ ἀοράτου* Col. 1, 15, cf. 2 Cor. 4, 5: *πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ Θεοῦ ἐν προσώπῳ Χρ.* This expression involves, on the one hand, the relationship of Christ to man, in that He is, what we ought to be; cf. James 3, 9 with Col. 3, 10; 2 Cor. 3, 18; Rom. 8, 29; 1 Cor. 15, 49. On the other hand, the Apostle means to give prominence above all to that in which Christ differs from us; to wit, what man is for the world, or the husband for the wife Gen. 1, 26; 1 Cor. 11, 7, that Christ is for man; cf. Eph. 6, 23 ff.; John 14, 9. Hence special emphasis attaches to the expression, as used regarding Christ, and it ought to be compared with Heb. 1, 3: *ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως τοῦ Θεοῦ*; cf. Wisd. 7, 26 of Wisdom: *ἀμιγὲς τῆς τοῦ Θεοῦ δυνάμεως, ἀπόρροια τῆς δόξης, ἀπαύγασμα φωτὸς αἰδίου, ἔσοπτρον τῆς τοῦ Θεοῦ ἐνεργείας, εἰκὼν τῆς ἀγαθότητος αὐτοῦ*.

II. *Εἰκών* denotes, not merely the image, but also *the pattern, the original*, which for its part sets forth that likeness or resemblance, which is meant to be found in the image; accordingly = *pattern*, like the Heb. *תבנית* Ezek. 1, 16. This meaning, which had almost disappeared from profane use and existed only in the adverbial accus. *εἰκόνα*, "after the manner of," — cf. *δεσμωτηρίου εἰκόνα* Plat. Orat. 400, C, — unquestionably occurs

in Bibl. Gk.; cf. Wisd. 13, 13: ἀπέεικασεν αὐτοῦ εἰκόνι ἀνθρώπου with Luc. de sacrif. 11. εἰκόνας αὐτοῖς ἀπεικάζουσιν. Especially cf. Hos. 13, 2: ἐποίησαν ἑαυτοῖς χώνευμα ἐκ τοῦ ἀργυρίου ἑαυτῶν κατ' εἰκόνα εἰδώλων. So also cf. Gen. 5, 3, where κατ' εἰκόνα αὐτοῦ along with the synon. κατὰ τὴν ἰδέαν αὐτοῦ, is used to strengthen the idea; the latter, however, = *way and manner, nature*; and since Plato's time — *archetype, idea*. This meaning not only supplies the simplest explanation of the expressions Col. 3, 10: ἀνακαινοῦσθαι κατ' εἰκόνα τοῦ κτισαντος, coll. Eph. 4, 24: ὁ καινὸς ἄνθρωπος ὁ κατὰ θεὸν κτισθείς. Rom. 8, 29: συμμορφοῦς τῆς εἰκόνης τοῦ υἱοῦ αὐτοῦ. 2 Cor. 3, 18: τὴν αὐτὴν εἰκόνα μεταμορφούμεθα, but especially also Heb. 10, 1: σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων; σκιὰ of the shadowy outline, εἰκὼν = *πρωτότυπον*. — LXX = עֲלֹמָה Gen. 1, 26. 27; 5, 3; 9, 6; = אֲרִמָה Gen. 5, 1, cf. Sir. 17, 3. — Cf. מְצִיטָה, in the Plur. = *features*, in Levy, chald. Wörterb.

Εἰμί, εἶναι, to be.

Ἐξουσία, ἡ, from ἔξεστι, it is free, it is allowed = *permission, Right, liberty, power to do anything*. Plat. defin. 415, C: ἐξουσία, ἐπιτροπή νόμου. Cf. Acts 26, 12: μετ' ἐξουσίας καὶ ἐπιτροπῆς τῆς παρὰ τῶν ἀρχιερέων. As ἔξεστι denies the presence of an hindrance, it may be used either of the capability or the right to do a certain action; — the words ἔξεστι, ἐξουσία accordingly combine the two ideas right and might. Thuc., Hrdn. and Plut. use ἐξουσία in conjunction with δύναμις; if the latter imply the possession of the ability to make power felt; the former affirms that free movement is ensured to the ability. Cf. the Stoic ἐλευθερία ἐστὶν ἐξουσία αὐτοπραγίας; Cicero: Libertas est potestas vivendi ut velis. The usage may be classified as follows: —

I. *Right, authority, capability*; — correctly, Sturz: facultas faciendi vel omittendi sine impedimento. E. g. ἐξουσίαν παρέχειν *to permit*, ἐξ. ἔχειν *be able, be allowed* etc. So in the N. T. Rom. 9, 21; 1 Cor. 7, 37; 8, 9; 9, 4; Heb. 13, 10; Apoc. 6, 8; Matt. 9, 6; 21, 23 etc. —

II. *Capability, ability, power, strength* (cf. δύναμις). Matt. 9, 8; 28, 18. Syn. κράτος Jude 25. δύναμις Luke 4, 36. Power over anything, ἔξ. πνευμάτων Matt. 10, 1; Luke 19, 17: ἐπάρνω δέκα πόλεων. To this connection belongs also Luke 4, 6: σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν (sc. πῶν βασιλειῶν τῆς οἰκουμένης). Syn. ἀρχή Luke 20, 20: παραδοῦναι τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος. Here it denotes the executive power, as ἀρχή the authority. Right and Power e. g. John 5, 27: ἐξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν; 17, 2; 19, 10. 11. —

III. *Justified, rightly, supra-ordinated power*: Matt. 8, 9; ἀνθρώπος εἰμι ὑπὸ ἐξουσίαν. Apoc. 18, 1. In the passage 1 Cor. 11, 10 it is clear from the connection v. 6. 7, that ἐξουσία ἐπὶ τῆς κεφαλῆς = κάλυμμα ἐπὶ τῇ κεφαλῇ. The power over the head of the wife (cf. βασιλεύειν ἐπὶ c. gen. Matt. 2, 22 etc.), requires a veil on her head; and this latter is designated after that which it signifies and represents. Cf. Phot. in Cat. graec. patr., Oxon. 1844: ὀφείλει, φησὶν, ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς, τοῦτ' ἐστὶν τὴν τοῦ ἀνδρὸς ἐξουσίαν καὶ κυριότητα ἣπερ ὑπόκειται, ὀφείλει ἔχειν καὶ ἐνδείκνυσθαι ἐπ' αὐτῆς τῆς κεφαλῆς . . . διὸ καὶ αὐτὸ τὸ κατακάλυμμα εἰκότως ἂν ἐξουσία κληθεῖη ὡς τῆς τοῦ ἀνδρὸς ἐξουσίας καὶ κυριότητος ἐνδεικτικὸν ὑπάρχον καὶ παραστατικόν. "That ἐξουσία is the sign of a foreign power, is as clear from the context as it is evident from Diod. Sic. 1, 49: ἔχουσαν τρεῖς βασιλείας ἐπὶ τῆς κεφαλῆς, that βασιλεία is the symbol of one's own rule (Diadem)," Meyer, Commentar in loc. In later Greek ἐξουσία denotes specially *the authorities* as those who have κατ' ἔξ. power in the community and in conjunction therewith the right to exercise it, thus representing the union — not the identification — of right and might. Synon. also with ἀρχή q. vid. So in Tit. 3, 1; Rom. 13, 1—3. Indeed ἐξουσία denotes not so much a particular authority, but the authorities in general as represented by any one; hence the Pl. in Tit. 3, 1; Rom. 13, 1.

With this usage is connected the application of the term to *supramundane powers*, syn. ἀρχή, θρόνος, κυριότης, 1 Cor. 15, 24; Eph. 1, 21; 3, 10; 6, 12; Col. 2, 10. 15; 1 Pet. 3, 22; — and that too, at all events by Paul, probably to *evil* powers, who oppose Christ, 1 Cor. 15, 24; Col. 2, 15. Eph. 6, 12: ἔστιν ἡμῖν ἡ πάλη — πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας seems

especially to favour this view. This designation may have been selected, without any further defining clause, because the characteristic feature of these *powers* is that they come forward, *as such*, not like the angels, to serve; not in dependence on the redemptive economy of God, but in attempted independence, i. e. opposition. Such being the case, the error referred to in Col. 2, 18 appears specially dangerous. Cf. ἀρχή. — In like manner Eph. 2, 2: ἐξουσία τοῦ αἵματος will denote the entire powers, neither earthly nor heavenly, which have put themselves into closest relation to the earth, whose ἀρχὴν (cf. Eph. 6, 11. 12) is the Devil: — cf. the detailed examination of the subject and removal of extravagancies in Harless' Commentar, in loc. — Luke 22, 53: ἐξουσία τοῦ σκοτίου, as in Col. 1, 13; vid. σκότος.

Παρουσία, ας, ἡ, from παρῆναι, *to be present*, opp. ἀπουσία Phil. 2, 12; 2 Cor. 10, 10. On Phil. 1, 26: διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς cf. παρῆναι εἰς = to have betaken oneself somewhere, e. g. εἰς Ἀσίην, to a goal selected for a longer stay. Accordingly *παρουσία* denotes I. *Presence* 2 Cor. 10, 10; Phil. 2, 12. II. *Arrival*, 1 Cor. 16, 17: καίρω ἐπὶ τῇ παρουσίᾳ Στεφανᾶ ἵνα τὸ ἐμέτερον ὑστέρημα αὐτοῖς ἀνεπλήρωσαν. So also 2 Cor. 7, 6. 7; 2 Thess. 2, 9; 2 Pet. 3, 12; 2 Macc. 8, 12. With this meaning is most probably connected the application of the word to the *second coming of Christ*, cf. James 5, 8: ἡ παρουσία τοῦ κυρίου ἥγγικε. 1 John 2, 28, where ἐν τῇ παρουσίᾳ αὐτοῦ parall. ὅταν φανερωθῇ. 2 Pet. 3, 4: ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ. Further cf. 1 Thess. 4, 15 with v. 16. 17. To the expression ἡ παρ. τοῦ υἱοῦ τ. ἀνθρ. Matt. 24, 27. 37. 39. τοῦ Χρ 1 Cor. 15, 23. τοῦ κυρίου ἡμῶν 1 Thess. 3, 13; 5, 23 corresponds that other ἡ ἀποκάλυψις τοῦ κυρίου Ἰν ἀπ' οὐρανοῦ 2 Thess. 1, 7; cf. 1 Pet. 1, 7 with 1 Thess. 5, 23; 2, 19; 3, 13. Further ἡ ἡμέρα αὐτοῦ 1 Cor. 1, 8; Phil. 2, 10 with 1 Thess. 3, 13; 2 Cor. 1, 14; Phil. 2, 16 with 1 Thess. 2, 19; Phil. 1, 6 with 1 Thess. 5, 23; 1 Thess. 5, 2; 2 Pet. 3, 10 with Matt. 24, 37. 39. The two expressions are used interchangeably in 2 Thess. 2, 1. 2. According to the passages in question the *παρουσία* of Christ denotes His coming from heaven, which will be a revelation of his glory, for the safety of his Church, to take vengeance on its enemies, to overthrow the opposition raised against Himself —

the Antichrist — and finally to realize the plan of salvation. Cf. (in addition to the passages already named) 2 Thess. 2, 1. 8; James 5, 7; 2 Pet. 1, 16; 3, 12. It is only by comparison with Christ's earlier presence with his disciples (Luke 17, 26), and without giving the word its full force, that we can apply the name of *παρουσία* to the second Advent. It is not easy to explain how the term came to be used in this sense. It does not occur in Christ's eschatological discourses as given by Mark and Luke; we find it in Matthew only. Ewald acutely says (Die drei ersten Ev., p. 333): "The *παρουσία* Χριστοῦ perfectly corresponds with the *שְׁכִינָה* of God in the O. T. — the permanent dwelling place of the king, where His people ever behold Him and are ever shielded by Him. In the present imperfect state He is not so actually and fully present as His people hope and long for, * * * even when the expression more immediately denotes *His coming*, it still includes the idea of a *permanent dwelling from that coming onwards*." Cf. 2 Thess. 2, 9: οὐ ἐστὶν ἡ παρουσία κατ' ἐνέργειαν τοῦ σατανᾶ ἐν πάσῃ δυνάμει κτλ. with ἐρχεσθαι ἐν Matt. 16, 27; 25, 31; Rom. 15, 29 etc.

Ἐπιούσιος, *ον*, a word quite unknown in ordinary Gk., and occurring only in Matt. 6, 11: τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον, and Luke 11, 3: τὸν ἄ. ἡμ. τ. ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν (cod. Sin. om. τό) concerning which Origen remarks: πρῶτον δὲ τοῦτ' ἰστέον ὅτι ἡ λέξις ἡ ἐπιούσιος παρ' οὐδενὶ τῶν Ἑλλήνων οὔτε τῶν σοφῶν ὠνόμασται, οὔτε ἐν τῇ τῶν ἰδιωτῶν συνηθείᾳ τέτριπται, ἀλλ' εἴοικε πεπλάσθαι ὑπὸ τῶν εὐαγγελιστῶν. Its derivation is still doubtful. The simplest certainly seems to be from *ἐπείμι*, *ἐπιέναι* = "to be coming on", "approaching", partic. *ἐπιών*, and hence *ἐπιούσιος*, like *ἐθέλων* — *ἐθελούσιος*, *ἐκών* — *ἐκούσιος*, *γέρων* — *γεροῦσιος*. The participle is for the most part used with reference to time, *ἐπιέναι* = "to be near", e. g. ἐν τῷ ἐπιόντι χρόνῳ "in time to come", τοῦπιόν "the future", ἡ ἐπιούσα ἡμέρα "the coming day." So also ἡ ἐπιούσα ἐκκλησία, πράγματα ἐπιόντα. According to this, ἄρτος ἐπιούσιος would not mean "bread needful for the coming day, serviceable for the future" but "bread belonging or pertaining to the future", i. e. heavenly or spiritual food, a view already given, according to Jerome, in the apocryphal gospel of the Hebrews: in Evangelio

quod appellatur secundum Hebraeos, pro supersubstantiali pane reperi Mahar (= מַהָר). Meyer maintains this view notwithstanding its incompatibility with Matt. 6, 34; and he does so professedly in keeping with a strictly critical canon, the application of which in exegesis is false almost as often as it is used: *proclivi scriptioni praestat ardua*. Against this view moreover is Exodus 16, 14—16 which may be taken as an appropriate interpretation of this petition. Comparatively few of the Gk. Fathers, certainly not Origen, espouse this derivation: not only is the tenour of the context against it but the fact also that there is not a single derivative ending in *-ιούσιος* to be found as formed from *ἔλναι* and its compounds. Far better is it to regard the word as one of that not uncommon class of Adjectives which have been formed from *εἶναι* or *οὐσία*: — *ἐνούσιος*, *ἐξούσιος*, *ὁμοούσιος*, *ετεροούσιος*, *πολυούσιος*, *ὑπεξούσιος*, *ἀντεξούσιος*, *περιούσιος*. *Ἐπί* certainly, when prefixed to words beginning with a vowel, usually loses its final *ι*, and so also in *ἐπείναι*; still the retaining of it is not entirely without precedent even in words of the same family, e. g. *ἐπιετής* "of this year", Polyb. 3, 55, 1; elsewhere on the contrary *ἐπέτειος*. So also *ἐπιορκεῖν* "to swear falsely" (in ecclesiastical Gk. *ἐπορκίζειν* "to conjure"); *ἐπιεικής*, *ἐπίουρος* (in Homer = *ἔφορος*). The hiatus more frequently occurs in compounds with *ἀμφί*, and always in those with *περί*. Its retention in N. T. Gk. is by no means infrequent, see Winer, Gramm. § 5, 1. The form is not in the least strange when the word is derived, not from the participle of *ἐπείναι*, but from *οὐσία*, like *ἐξούσιος*, *ἐνούσιος*, *πολυ-*, *ὁμο-*, *ετεροούσιος*, like *ὑπεξούσιος*, *ἀντεξούσιος* from *ἐξουσία*. In this case the form *ἐπιούσιος* resembles the *ἐπιέτης* of Polybius. The objection that from substantives in *ία* adjectives in *αῖος* or *ώδης* are usually formed (cf. *οὐσιώδης*, *ἐπουσιώδης*) is obviated by the fact that many adjectives in *ιος* are formed from *οὐσία*, and especially by the consideration that in compounds generally the adjectives in *ιος* correspond with substantives in *ία*, e. g. *ἐπιθυμία* — *ἐπιθύμιος*, *ἐπικαρπία* — *ἐπικάρπιος*, *περιουσία* — *περιούσιος*. Still less strange is the formation of a new adjective among those formed from *οὐσία*. Hence the greek expositors who adopt this derivation trace the origin of the word not from *ἐπείναι* but from *οὐσία*. The derivation from *ἐπείναι* (*ἐπουσία* = *surplus*, so that *ἐπιούσιος* = *ἐπουσιώδης* = *superfluous*, *non-essential*) does not

give an admissible meaning. But that, like other compound adjectives, from οὐσία is more appropriate. Like the later and undoubted derivatives *ἐτερούσιος*, *ὁμοούσιος*, *ὑπερούσιος* and the earlier *ἐνούσιος* etc., *ἐπιούσιος* is to be explained as meaning "fit for" or "conformable to the οὐσία, cf. *ἐπίκαιρος* and others (*ἐπί* denoting a leaning to anything). We have now to enquire therefore what οὐσία means. As signifying power, possession, property, — as in *ἐνούσιος*, *ἐξούσιος*, *πολυούσιος*, — *ἐπιούσιος* will be an epithet denoting what belongs to possession or property, = *own*; and the meaning thus given to the petition would not be inadmissible, cf. 2 Thessa. 3, 12: *ἵνα μετὰ ἡσυχίας ἐργαζόμενοι τὸν ἐναντῶν ἄρτον ἐσθίσωσιν*; see also Ps. 37, 26: *οὐκ εἶδον δίκαιον ἐγκαταλελειμμένον οὐδὲ τὸ σπέρμα αὐτοῦ ζητοῦν ἄρτους*. Still there is not sufficient reason in the passage before us for laying stress upon the fact of possession, and so far-fetched an interpretation cannot be justified. Οὐσία in a philosophic sense denotes *essence* or *reality* (τὸ πρῶτως ὄν καὶ ὄντι ὄν ἀπλῶς ἢ οὐσία ἂν εἴη, Aristot. metaph. 6) but this is too far removed from ordinary language to have been apprehended by our Lord's hearers in the Sermon on the Mount; and the attempts at an inappropriate profundity, such as that of Jerome who makes *supersubstantialis* = *super omnes οὐσίας*, are thus proved futile. Compare moreover the clear declaration of John 6, 32: *ὁ ἄρτος ἐκ τοῦ οὐρανοῦ ὁ ἀληθινός*. The meaning "being", "existence" cannot, as Tholuck thinks, be assigned to οὐσία in Soph. Trach. 907: *ἄπαις οὐσία* where "a household without children" is the true rendering, if indeed the words be not interpolated (the schol. here renders οὐσία = *συνουσία*, *colity*). We must therefore take οὐσία as signifying *essence* or *nature*, as it occurs in ecclesiastic Gk. in the compounds *ὁμοούσιος* etc.; cf. Plat. Rep. 9, 585, B: *πότερα οὖν ἡγεῖ τὰ γένη μᾶλλον καθαῶς οὐσίας μετέχειν*, and often; so that *ἐπιούσιος* = *conformable to one's being or nature*, ὁ ἄρτος ἡμῶν ὁ *ἐπιούσιος* the bread appropriate to our nature, and thus it is a short and simple translation of *אֲרֵץ חֵם*, rendered by the LXX Prov. 30, 8: *τὰ δέοντα καὶ τὰ αὐταρκῆ*. We may take οὐσία therefore as meaning "being" or "nature" in the freer and wider sense in which it was used by the people, and accordingly *ἄρτος ἡμῶν ἐπιούσιος* will include all that Luther mentions as embraced in this fourth petition, or in its stricter meaning as applying to what our

Lord names Matt. 4, 4; Luke 4, 4: οὐκ ἐπ' ἄρτι μόνω ζήσεται ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι Θεοῦ. In either case the choice of this new and hitherto strange word is explained, a word which like many newly formed expressions seems stranger to the linguist or educated man, than in the idiom of common life. It seems to me very doubtful whether any of the Gk. expositors take οὐσία as sometimes meaning "existence" and not always "essence" or "nature", at least in the quotations from them which Tholuck gives. The words of Suid. ὁ ἐπὶ τῇ οὐσίᾳ ἡμῶν ἀρμόζων, certainly do not sanction this. For the history of the expression see Tholuck on Matt. 6, 11.

Περιούσιος, *ον*, *α* word apparently as uncommon in classical Gk. as **ἐπιούσιος**, used by the LXX as a translation of תְּרֻמָּה, *possession, treasure*, Exod. 19, 5; Deut. 7, 6; 14, 2; 26, 17; cf. Eccles. 2, 8 and Ps. 135, 4 = **περιουσιασμός**. In the latter place we read: τὸν Ἰακώβ ἐξελέξατο ἑαυτῷ ὁ κύριος, Ἰσραὴλ εἰς περιουσιασμόν ἑαυτῷ. תְּרֻמָּה, *what one embraces*, is more than a mere possession, it is rather = *a treasure*, and corresponds to **περιουσιασμός**, *surplus, overabundance, riches*; Israel is God's riches, God's treasure, the jewel, or pearl of His possession, cf. especially Exod. 19, 5: ἔσεσθέ μοι λαὸς περιούσιος ἀπὸ πάντων τῶν ἔθνων· ἐμὴ γάρ ἐστι πᾶσα ἡ γῆ. So also Deut. 26, 17: τὸν Θεὸν εἶλον σήμερον εἶναί σου Θεόν . . . v. 18: καὶ κύριος εἴλετό σε σήμερον γενέσθαι σε αὐτῷ λαὸν περιούσιος. Accordingly **περιούσιος** would denote a *costly possession, a specially chosen good*, and this is in keeping with the derivation of the word from **περιουσία**, according to which it should denote a *surplus, rich and valuable, costly*. With this also corresponds the otherwise erroneously cited explanation given by Chrysostom of Titus 2, 14: καὶ καθάριση ἑαυτῷ λαὸν περιούσιον, = *ἐξελεγμένον*. If the above rendering be adopted as preferable to the usual one "possession", the representation given in Titus 2, 14 corresponds with that otherwise expressed in Eph. 5, 26. 27: ἵνα αὐτὴν ἀγιάση καθάρισας . . . , ἵνα παραστήσῃ αὐτὴν ἑαυτῷ ἑνδοξον.

Ειρήνη, ἡ, *peace, rest*, I. In contrast with strife, and to denote the *absence or end of strife*; Hdt. 1, 87, 2: οὐδεὶς γὰρ οὕτω ἀνόητός ἐστι ὅστις πόλεμον πρὸ εἰρήνης αἰρέεται· ἐν μὲν γὰρ τῇ οἱ παῖδες τοὺς πατέρας θάπτουσι, ἐν δὲ τῷ οἱ πατέρες τοὺς παῖδας. Opp. μάχαιρα Matt. 10, 34, cf. Jer. 4, 10. διαμερισμός Luke 12, 51, cf. Jer. 9, 7: τῷ πλησίον αὐτοῦ λαλεῖ εἰρηνικὰ καὶ ἐν ἑαυτῷ ἔχει τὴν ἔχθραν. In 1 Pet. 3, 11 opp. to λαλεῖν δόλον v. 10; to ἀκαταστασία 1 Cor. 14, 33. — Rom. 14, 19; Gal. 5, 22; Eph. 4, 3; 2 Tim. 2, 22; Heb. 11, 31; 12, 14; Rev. 6, 4; Luke 14, 32; Acts 7, 26; 12, 20 (1 Cor. 7, 15?).

II. As used in the N. T. we observe the influence of the Hebrew עָלֵם which denotes a state of *health or well being* and only in a derivative manner “*peace*” in contrast with strife. Accordingly opp. to κακά, e. g. Is. 45, 7: ὁ ποιῶν εἰρήνην καὶ κτίζων κακά. Jer. 29, 11: λογιῶμαι — λογισμὸν εἰρήνης καὶ οὐ κακά, τοῦ δοῦναι ὑμῖν τὰ μετὰ ταῦτα καὶ ἐλπίδα. Hence also opp. to θλίψις, σύντριμμα etc.; e. g. Zech. 8, 10: καὶ τῷ ἐκπορευομένῳ καὶ τῷ εἰσπορευομένῳ οὐκ ἔστι εἰρήνη ἀπὸ τῆς θλίψεως, cf. John 16, 33: ταῦτα λελάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. ἐν τῷ κόσμῳ θλίψιν ἔχετε. Jer. 6, 14: ἰῶντο τὸ σύντριμμα τοῦ λαοῦ μου ἐξουθενούντες καὶ λέγοντες· εἰρήνη, εἰρήνη· καὶ πού ἐστιν εἰρήνη. 8, 11; Ez. 13, 10, 16, cf. 1 Thess. 5, 3. Accordingly εἰρήνη denotes a *state of untroubled, undisturbed well-being*, synon. with ἀσφάλεια 1 Thess. 5, 3; Acts 9, 31: ἡ μὲν οὖν ἐκκλησία — εἶχεν εἰρήνην, οἰκοδομουμένην κτλ. 24, 2, cf. Luke 11, 21: ἐν εἰρήνῃ ἐστὶν τὰ ὑπάρχοντα — *his goods are unattacked*. Cf. Xen. Cyrop. 7, 4, 6; 6, 1, 18. In this sense we are to understand the form of salutation ἑλῆν (cf. Luke 24, 36; John 20, 19, 21, 26), and of leavetaking εἰς εἰρήνην Mark 5, 34: ἄπαγε εἰς εἰρήνην, καὶ ἴσθι ὑγιὲς ἀπὸ τῆς μάστιγός σου; Luke 8, 48; Ja. 2, 16; Acts 15, 33; 16, 36; 1 Cor. 16, 11. Cf. עָלֵם = ὑγιαίνειν Gen. 29, 6; 37, 13; 43, 27; = σωτηρία Gen. 26, 31; 28, 21; 44, 17; = σωτήριον Gen. 41, 16. The word is used in both senses, as signifying *peace* as contrasted with strife, and *peace* of undisturbed well-being, in Ja. 3, 18: καρπὸς δὲ δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν εἰρήνην.

III. This state is the object of divine and saving promise, and is brought about by God's mercy, granting deliverance and freedom from all the distresses that are experienced as the result of sin (cf. Job 7, 1; 14, 1. 6. 14). Hence εἰρήνη joined with ἔλεος Ps. 85, 9: κύριος ὁ Θεὸς — λαλήσει εἰρήνην ἐπὶ τὸν λαὸν αὐτοῦ καὶ ἐπὶ τοὺς ὁσίους αὐτοῦ καὶ ἐπὶ τοὺς ἐπιστρέφοντας πρὸς αὐτὸν καρδίας, coll. v. 8: δεῖξον ἡμῖν κύριε τὸ ἔλεός σου καὶ τὸ σωτήριόν σου ὧς ἡμῖν. Similar is the union of χάρις καὶ εἰρήνη or χάρις ἔλεος εἰρήνη ἀπὸ Θεοῦ πατρὸς καὶ Χυ κτλ. in the salutations of the Epistles; it denotes the εἰρήνη which is realized in and through Christ, and which is the object of saving promise and hope, Rom. 1, 7; 1 Cor. 1, 3; 2 Cor. 1, 2; Gal. 1, 3; 6, 16; Eph. 1, 2; 6, 23; Phil. 1, 2; Col. 1, 2; 1 Thess. 1, 1; 2 Thess. 1, 2; 3, 16; 1 Tim. 1, 2; 2 Tim. 1, 2; Tit. 1, 4; Philem. 3; 1 Pet. 1, 2; 5, 14; 2 Pet. 1, 2; 2 John 3; 3 John 15; Jude 2; Rev. 1, 4. In this sense the greeting of His disciples by the risen Saviour Luke 24, 36; John 20, 19. 21. 26 has a special significance. In like manner cf. Matt. 10, 12. 13; Luke 10, 5. 6; 2, 29; 7, 50; 19, 38. 42; Rom. 3, 17; Luke 1, 79. As sin and sorrow or distress are closely connected, so we find εἰρήνη named in connection with δικαιοσύνη, as a Messianic blessing, Ps. 72, 7; 85, 11, cf. Is. 57, 18. 19; Hag. 2, 9; Jer. 33, 7. διαθήκη εἰρήνης Ez. 34, 25; 37, 26; Luke 2, 14; Rom. 5, 1. *Peace as a Messianic blessing* is that state, brought about by the grace and love of God, wherein the derangement and distress caused by sin are removed. Hence the message of salvation is called τὸ εὐ. τῆς εἰρήνης Eph. 6, 15, cf. Is. 52, 7: εὐαγγελίζεσθαι ἀκοὴν εἰρήνης; Nahum 2, 1; Eph. 2, 17; Rom. 10, 15; Acts 10, 36. This peace is the very εἰρήνη Θεοῦ Phil. 4, 7, Χυ Col. 3, 15, and God is ὁ Θεὸς τῆς εἰρήνης Phil. 4, 9; 1 Thess. 5, 23, which latter passage well presents to us the meaning of the word in its fullest range: αὐτὸς δὲ ὁ Θεὸς τῆς εἰρήνης ἀγιάσαι ὑμᾶς ὁλοτελεῖς καὶ ὁλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα ἀμέμπτως . . . τηρηθεῖη. See Heb. 13, 20; Rom. 15, 33; 16, 20; 2 Cor. 13, 11; cf. Heb. 7, 2. ὁ κύριος τῆς εἰρήνης 2 Thess. 3, 16. In the same sense also we may take Eph. 2, 14: αὐτὸς γάρ ἐστιν ἡ εἰρήνη ἡμῶν, cf. v. 17: ἐλθὼν εὐηγγελίσατο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ εἰρήνην τοῖς ἐγγύς, v. 13. 15. Is. 57, 19. See ἀποκαταλλάσσειν. This peace is the result of

reconciliation alone, Eph. 2, 16. 17; and as in Rom. 5, 1, *εἰρήνη* here denotes this one element, viz. *the new relationship between man and God brought about by the Atonement* (cf. v. 9. 10). We must not however attempt to seek or to discover a reference to this in every place; cf. Rom. 8, 6: *ζωὴ καὶ εἰρήνη* opp. *θάνατος*; Rom. 14, 17: *ἡ βασιλ. τοῦ Θεοῦ ἐστίν . . . δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πν. ἀγ.* (cf. *חַיִּים* = *χαίρειν* Is. 48, 22; 57, 21); Rom. 15, 13: *ὁ δὲ Θεὸς τῆς ἐλπίδος πληρῶσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεῦν.*

*Ειρηνικός, pertaining to peace, e. g. εἰρηνικαὶ ἐπιστῆ-
μαι, τέχναι, opp. to πολεμικαί; peaceful, e. g. Isocr. 82, C:
ὃν δὲ ὑπελάμβανον τῶν λόγων εἰρηνικώτατον εἶναι. So in
Ja. 3, 17: ἡ ἄνωθεν σοφία — εἰρηνική, opp. to ζῆλος, ἐρι-
θεία v. 15. In Heb. 12, 11: καρπὸς εἰρηνικός δικαιοσύνης
opp. οὐ δοκεῖ χαρὰς εἶναι ἀλλὰ λύπη, εἰρήνη is the blessing
of salvation as it goes hand in hand with δικαιοσύνη.*

Ειρηνεύω, to live in peace, to keep peace, πρὸς τινα Diod. Sic.; μετὰ τινος 1 Kings 22, 45; Rom. 12, 18; ἐν τινὶ Mark 9, 50; 1 Thess. 5, 3 opp. to μάχεσθαι Plat. Theaet. 180B; to πολεμεῖν Dio Cass. 74, 5. Syn. τὸ αὐτὸ φρονεῖν, 2 Cor. 13, 11.

Εἰρηνοποιέω, almost exclusively in Bibl. and Eccles. Gk., as also *εἰρηνοποιήσις*, *εἰρηνοποιῖα*, = *to make peace*. Prov. 10, 20: ὁ δὲ ἐλέγχων μετὰ παρησίας εἰρηνοποιεῖ opp. συνάγει ἀνδράσι λύπας, where, according to the antithesis, *εἰρηνοποιεῖν* is rather *to put an end to strife*. In Col. 1, 20, on the other hand, we find it side by side with ἀποκαταλλάξαι = *to put an end to the disturbed relations between God and man*, i. e. *to restore the due relations*.

Ειρηνοποιός, *δ*, *one who makes peace between two parties*; Xen. Hell. 6, 3, 4: *ὅταν δὲ ἡσυχίας ἐπιθυμήσῃ, εἰρηνοποιούς ἡμᾶς ἐκπέμπει*. Greg. Nyss. 1, 824: *εἰρηνοποιός ἐστιν ὁ εἰρήνην δοὺς ἄλλῳ*. In the sense of *peaceable* it does not appear, not even in Poll. onom. 152: *συμμάχων εἰρηνοποιῶν καὶ πολεμοποιῶν*, for *πολεμοποιός* hardly means *quarrelsome* or *warlike*. Hence with Matt. 5, 9: *μακάριοι οἱ εἰρηνοποιοί*

we can hardly compare Prov. 12, 20: *δόλος ἐν καρδίᾳ τεκταινομένον κακά, οἱ δὲ βουλόμενοι εἰρήνην εὐφρανθήσονται*. It is better to take *εἰρηνοποιός* as = *לְשׁוֹן שְׁלָמָה* Is. 33, 7, but we may take the *εἰρήνη* as in Is. 52, 7: *לְשׁוֹן שְׁלָמָה בְּרַב־מַבְרָךְ*, so that the word *peacemaker* in Matt. points to the inner circle of the disciples, as in v. 11—16. Thus best can we understand the connection between the beatitude and the accompanying promise: *ὅτι υἱοὶ Θεοῦ κληθήσονται*.

Ἐλέγχω, generally = *to test, to try, to search out* in an unfriendly way; e. g. Xen. An. 3, 5, 14: *τοὺς αἰχμαλώτους ἤλεγχον τὴν κύκλῳ πᾶσαν χώραν τίς ἐκάστη εἴη*. Plat. Soph. 241, B: *τὰς ἄρχας πάσας πάσαις βασιάνοις χρώμενοι ἐλεγχόντων*. Then = *to convince, to convict; to prove* any thing that was disputed or denied, and therefore implying opposition; Ar. Plut. 574 *τινὰ περὶ τινος*. Thus in John 8, 46: *τίς ἐλέγχει με περὶ ἁμαρτίας*. Hence *to reprimand, to blame, to chide, τινὰ* Matt. 18, 15; Luke 3, 19; 1 Cor. 14, 24; 1 Tim. 5, 20; 2 Tim. 4, 2; Tit. 1, 9. 13; 2, 15; Heb. 12, 5; Ja. 2, 9; Jude 15. 22; Rev. 3, 19. *τὶ* John 3, 20; Eph. 5, 11. 13. Thus we must understand the passage concerning the threefold conviction of the Comforter John 16, 8: *ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως*, cf. 2 Tim. 2, 25; John 15, 24—26. — LXX = *לְשׁוֹן שְׁלָמָה* Gen. 21, 25; 31, 37; Lev. 19, 17; 2 Sam. 7, 14; Job 5, 17; 9, 33; 13, 10; 33, 19; Ps. 105, 14. — *ἐλεγξίς rebuke* 2 Pet. 2, 16.

Ἐλεγχος, ὁ, I. *proof*, e. g. ἀρετῆς, εὐψυχίας. *Means of conviction* or *of proof*, Plat. Gorg. 471, D: *οὗτος ὁ ἐλεγχος οὐδενὸς ἀξίος ἐστὶ πρὸς τὴν ἀλήθειαν*. Job 23, 7: *ἀλήθεια καὶ ἐλεγχος παρ' αὐτοῦ*. v. 4: *τὸ στόμα μου ἐμπλήσαι ἐλέγχων*. In this sense the word occurs in Heb. 11, 1 in parathetic apposition (cf. Krüger § 57, 9): *ἔστι δὲ πίστις ἐλπίζομένων ὑπόστασις, πραγμάτων ἐλεγχος οὐ βλεπομένων*. This passage describes what faith is to him who possesses it; it is neither a definition nor a description of faith, but simply a statement concerning faith, — a predicate. Faith is for the believer *ἐλπίζομένων ὑπόστασις* because it produces in him the recognition of the

things which are unseen, it is the means of proof, the witness of them (Bengel: quae sperantur, sunt species; genus, quae non cernuntur). Cf. v. 2.

II. *Conviction, blame*, Ps. 73, 14: ὁ ἔλεγχός μου, parall. to ἐγενόμην μεμαστιγωμένος. Job 6, 26; 13 6; 16, 21; 2Tim. 3, 16: ὠφέλιμος πρὸς — ἔλεγχον.

Ἐλεος, in classical Gk. ὁ ἔλ., except Diod. Sic. 3, 18, where some read τὸ ἔλ. as for the most part in the LXX, and always in the N. T. = *a feeling of sympathy; sympathy with misery* (ἐλεος = *misery*, Eurip. Or. 833; Jerem. 42, 2). Arist. Rhet. 2, 8: ἔστω δὲ ἐλεος λύπη τις ἐπὶ φαινομένῳ κακῷ φθαρτικῷ. — *Compassion*, both as a feeling and a motive, and even as an act Luke 10, 37; Ja. 2, 13; 3, 17; Matt. 9, 13; 12, 7; 23, 23. In the LXX it is the usual rendering of טַחַן (Is. 60, 10 = תַּחֲנוּן), which otherwise is = εὐδοκία, χάρις etc.; Gen. 19, 19; Num. 11, 15 = יָנַח, which is usually rendered by χάρις. טַחַן = δικαιοσύνη Gen. 20, 13; 21, 23; Exod. 15, 13. ἐλεημοσύνη Gen. 47, 29; Prov. 3, 3; 20, 28. οἰκτιρῆμα Jer. 31, 3. χάρις Esther 2, 9. δόξα Is. 40, 7. ἐλπίς 2 Chron. 35, 26. טַחַן however, according to Fürst, probably means primarily “inclination”, and is “a specific term to designate the grace and mercy of God, especially towards His people Israel . . . Thence it is applied to men, denoting their love and compassion towards each other in virtue of the sacred bond and covenant between them, and as a religious duty; as for instance between blood relations, superiors and inferiors, towards the unfortunate and the needy.” Hupfeld on Ps. 4, 4; vid. ὅσιος. (Ἐλεος is the god of *pity*, Apollod. 2, 8, 1, as distinct from δικαιοσύνη, towards the poor and needy.) In the LXX ἐλεος is the word used to denote God’s relations towards mankind or towards His people in the economy of salvation, and may be rendered *mercy, pity*, a feeling of sorrow (cf. Jer. 31, 20) as the case may be; opp. to κρείς Ja. 2, 13; Wisd. 12, 22. Cf. ἐλεος = שׁוֹפָר Is. 45, 8: ἀνατειλάτω ἡ γῆ καὶ βλαστησάτω ἐλεος. (There can be no more difference between טַחַן and ἐλεος than between condescending love and merciful or tender love.) Joined with διαθήκη Ps. 89, 29; Deut. 7, 9; cf. Ps. 89, 50; 130, 7; 17, 7; 25, 6, 7;

Is. 63, 7; 1 Sam. 15, 6; 20, 8. — Is. 56, 1: ἤγγικε τὸ σωτήριόν μου παραγίνεσθαι καὶ τὸ ἔλεός μου ἀποκαλυφθῆναι = הֶגְלִיק . — In this sense, viz. as an appropriate word for God's merciful economy which meets the wants of human woe, we find it in Luke 1, 54: ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους, καθὼς ἐλάλησεν κτλ., cf. Ps. 25, 6. — Luke 1, 50. 58. 72. 78; Rom. 9, 23: ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκευῇ ἐλέους, ἃ προητοίμασεν εἰς δόξαν. 11, 31: τὸ ὑμέτερον ἔλεος, where God's gracious dealings are regarded as tending to the salvation of mankind, cf. Is. 55, 3. — Rom. 15, 9, cf. v. 8; 1 Pet. 1, 3; Jude 21; 2 Tim. 1, 16. 18. Joined with ἀγάπη Eph. 2, 4 (cf. Is. 60, 10: διὰ ἔλεον ἡγάπησά σε); with μακροθυμία 2 Tim. 1, 16. χάρις Heb. 4, 16; in the introductory greetings of the epistles: χάρις ἔλεος εἰρήνη 1 Tim. 1, 2; 2 Tim. 1, 2; 2 John 3. ἔλεος and εἰρήνη Gal. 6, 16; Jude 2. — The N. T. expression, however, which strictly corresponds with the O. T. חֶסֶד is χάρις a term more appropriate to N. T. views because it gives prominence to the freeness and unconditionalness of God's love, an element which appears only in the ἔλεος of Titus 3, 5: οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ὧν ἐποιήσαμεν ἑμεῖς, ἀλλὰ κατὰ τὸ αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς.

Ἐλεέω, sometimes ἐλεάω Rom. 9, 16. 18; Jude 22, *to have pity, to be compassionate, τινὰ towards any one, to have compassion upon him.* Matt. 9, 27; 15, 22; 17, 15; 18, 33; 20, 30. 31; Mark 5, 19; 10, 47. 48; Luke 16, 24; 17, 13; 18, 38. 39; Phil. 2, 27; Rom. 12, 8; 1 Cor. 7, 25. — As ἔλεος denotes God's mercy as the principle and rule of the revelation of His grace, so ἐλεεῖν when applied to God means *to have mercy upon any one, to make him a partaker of saving grace*, Rom. 9, 15. 16; v. 16 opp. σκληρύνειν. The passive, Aor. ἠλεήθην; Part. Perf. ἠλεημένος, means the person to whom mercy is shewn, who is favoured, and admitted to a state of grace; it is used of the company of the redeemed 1 Pet. 2, 10; Rom. 11, 30—32; of individuals 2 Cor. 4, 1; 1 Tim. 1, 13. 16; Matt. 5, 7. In Jude 22 the reference is to the appropriation of the Saviour's grace. For this application of the term we have no O. T. warrant. LXX = לַחַן , חֶסֶד . Is. 44, 23 parallel to λυτροῦν, δοξασθῆναι.

Ἀνέλεος, *unmerciful*; a form unknown in classical Gk., adopted by L. T. in Ja. 2, 13; ἡ γὰρ κρίσις ἀνέλεος τῷ μὴ ποιήσαντι ἔλεος κατακαυχᾶται ἔλεος κρίσεως. Rec. ἀνίλεως. Classical form: ὀνηλής.

Ἐλεύθερος, α, ον, connected with **ΕΛΕΥΘΩ**, whence ἐλεύσομαι, Fut. of ἔρχομαι, therefore *moveable*, = I. Absolute: *free, unconstrained, unfettered, independent*, of one who is not dependent upon another; for the most part in a social and political sense, opp. to the δοῦλος, who is under the will and in the power of another. Cf. John 8, 32. 33. So in 1 Cor. 7, 21. 22; 12, 13; Gal. 3, 28; Eph. 6, 8; Col. 3, 11; Rev. 6, 15; 13, 16; 19, 18; 1 Cor. 9, 1; cf. v. 19: ἐλεύθερος γὰρ ὢν ἐκ πάντων πᾶσιν ἑμανιτὸν ἐδούλωσα. v. 20—22. The allegory borrowed from family life in Gal. 4, 22—31 serves to illustrate the difference between the Old and New Test. economy (ἐλευθέρα opp. to παιδεία). It there is shewn how the partakers of N. T. grace are free from Mosaic restrictions and regulations (vid. νόμος) cf. v. 26: ἡ δὲ ἄνω Ἱερουσαλὴμ ἐλευθέρα ἐστίν opp. to v. 25: δουλεύει κτλ., cf. v. 21: ὑπὸ νόμον εἶναι. Still the connection shews that another element is taken into account in contrasting O. T. bondage with N. T. freedom viz. the κατὰ σάρκα γεννηθῆναι — according to the conditions of human nature — as opposed to the διὰ τῆς ἐπαγγελίας γενν. of v. 23. The εἰς δουλείαν γενν. of v. 24 answers to the κατὰ σάρκα γενν. of v. 23. As the contrasted elements named in v. 23 are not repeated in v. 25, 26, we may conclude that as in the Apostle's view of bondage human nature in its present state (σάρξ) corresponds with man's state of thralldom to the law (δουλεία), so in his view of freedom, independence of the σάρξ and liberation from its power according to the promise, is blended with liberation from the law. Our Lord draws the same comparison between ἐλεύθερος and δοῦλος in John 8, 32—36 when explaining the design of His gracious operations. The antithesis to v. 33: ἐλεύθεροι γενήσεσθε, and v. 36: ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὅντως ἐλεύθεροι ἔσεσθε, is not only δοῦλος τῆς ἁμαρτίας v. 34, so that that moral aspect only of freedom is insisted upon which is referred to in Xen. Mem. 4, 5, 2 sqq.: ἔστις οὖν ἀρχεται ὑπὸ

τῶν διὰ τοῦ σώματος ἡδονῶν καὶ διὰ ταύτας μὴ δύναται πράττειν τὰ βέλτιστα, νομίζεις τοῦτον ἐλεύθερον εἶναι; ἥμισυ ἔφη. Ἴσως γὰρ ἐλεύθερον φαίνεται σοι τὸ πράττειν τὰ βέλτιστα. It is the position designated by the word *δοῦλος* generally, which implies subjection to some foreign power so that the individual is not his own master, see v. 35. Man is in this bondage because he is *δοῦλος τῆς ἁμαρτίας*, v. 34, 35; i. e. he is fettered in the possession and ordering of his own life, which cannot freely develop itself, which he cannot freely realize and enjoy because of the disturbing power of sin. Hence *ἐλευθεροῦν*, *ἐλευθερός*, denotes what is afterwards called *ἀπολυτροῦν*. As to the range of its meaning see *ἐλευθερία*. The word also denotes *independence of outward restraint* and the *right to direct and govern oneself* (cf. Diog. Laert. 7, 121: *ἐλευθερία — ἐξουσία αὐτοπραγίας*) as belonging distinctively to Christianity, to that state wherein man is delivered from every hostile power; see 1 Pet. 2, 16: (*ὑποτάγητε κτλ.*) ὡς ἐλεύθεροι, καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν, ἀλλ' ὡς Θεοῦ δοῦλοι, cf. 2 Pet. 2, 19; Gal. 5, 13; 1 Cor. 10, 29.

II. Relative, *free, separate from or independent of*, with the Genitive, e. g. *ζημίας, φόβου* etc. Instead of the simple Genitive we have in Rom. 7, 3: *ἐλ. ἀπὸ τοῦ νόμου*; 1 Cor. 9, 19: *ἐκ πάντων*. It is joined with the Dative in Rom. 6, 20: *ὅτε γὰρ δοῦλοι ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ*, but this is never found in classical Gk.; it may be best understood in the same manner as is the Dative with *ὑπηκούος, δοῦλος*, the Genitive denoting the objective relation of dependence, and the Dative the moral and subjective relation, cf. v. 19: *παρεστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ ἀκαθαρσίᾳ, τῇ δικαιοσύνῃ*, which simply expresses, and without any redundancy, the due relation of antecedent and consequent. Vid. Krüger § 47, 26, 2. — In Matt. 17, 26 *ἐλεύθεροί εἰσιν οἱ υἱοί* we must supply from the context *κλήνσου* or the like; cf. Dem. 35, 21: *κρήματα ἐλευθερα property free of encumbrance*.

'Ελευθερία, ἡ, *freedom, independence*, in social and national life, opp. *δουλεία* the state of dependence; usually denoting the absence of all limitations to independent action, *ἐξουσία αὐτοπραγίας*. 1 Cor. 10, 29: *ἡ ἐλευθερία μου = ἔξεστι* v. 23. Freedom is one distinctive blessing of the economy of grace,

which in contrast with the O. T. economy is represented as including independence of legal restrictions, Gal. 2, 4; 5, 1. 13; or in contrast with the present subjection of the creature to the bondage of corruption, Rom. 8, 21: ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς (cf. v. 20) εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ, cf. v. 23: ἀπεκδεχόμενοι τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν. It further becomes manifest in παρρησία and in ἐλπίς τῆς δόξης 2 Cor. 3, 17, cf. v. 12. 18 (cf. Lucn. Piscat. 17: ὁ Ἐλευθερία καὶ Παρρησία), as the Lord the Spirit removes the state described in v. 14: ἐπ-ωρώθῃ τὰ νοήματα αὐτῶν — οὐ δὲ τὸ πνεῦμα κυρίου, ἐλευθερία. Whatever be the definite form it assumes in the varying relations of life, we may take christian freedom (like ἀπολύτρωσις) to denote the one essential and comprehensive result of redemption; for it is not only freedom from the consequences of sin but (if we may use the expression) *it restores the man to himself*, makes him his own master, independent of every power alien to his higher nature, — of sin in all its forms and logical consequences, — and guarantees for him unhindered possession and unfettered action of his life in a manner conformable to his real self. Accordingly Ja. 1, 25: νόμος τέλειος ὁ τῆς ἐλευθερίας. 2, 12: οὕτως ποιεῖτε ὡς διὰ νόμου ἐλευθερίας μέλλοντες κρίνεσθαι; because Christianity puts the man's free act in the place of the act legally enforced, the man's independent decision in lieu of the legal necessity. Ἐλευθερία is free and true independence as distinct from that fettered arbitrariness which is only an apparent freedom, 2 Pet. 2, 19: ἐλευθερίαν ἐπαγγελλόμενοι, αὐτοὶ δούλοι ὑπάρχοντες τῆς φθορᾶς. Hence the exhortations in Gal. 5, 13; 1 Pet. 2, 16.

Ἐλευθερώω, *to make free, to liberate*, τοὺς δούλους Thuc. 8, 15; John 8, 32. 36; Rom. 8, 21; Gal. 5, 1 = *to save from thralldom*, a positive expression for λυτροῦν, ἀπολυτροῦν. Vid. ἐλεύθερος, ἐλευθερία. — Rom. 6, 18. 22: ἀπὸ τῆς ἁμαρτίας. 8, 2: ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου.

Ἀπελεύθερος, *emancipated* — 1 Cor. 7, 22: ὁ γὰρ ἐν κυρίῳ κληθεὶς δούλος ἀπελεύθερος κυρίῳ ἐστιν —, because the dependence which the earthly relation may involve, does not really exist in the new sphere into which the Christian is introduced; Philemon 16; 1 Tim. 6, 2; or because the state of servi-

tude, in which the slave is, ceases to be a state of oppressive dependence through the gift of a higher independence; vid. ἐλευθερία.

Ἑλπίς, ἰδος, ἴ, hope, i. e. expectation of something future, and indeed πρὸςδοκία ἀγαθοῦ Plat. deff. 416; from ἔλπω, ἔλπομαι, which in vox media is = to imagine or expect something of the future; also of anxious foreboding, e. g. Hdt. 6, 109, 3; 9, 113: ἐλπόμενος δέ τί οἱ κακὸν εἶναι. Thucyd. uses ἐλπίζω more frequently indefinitely as = to expect, yet not of arbitrary but of well grounded expectation. Thuc. 7, 61: ἡ τῶν μελλόντων κακῶν ἐλπίς. Plat. Rep. 1, 330, E; ζῆ μετὰ κακῆς ἐλπίδος. Still the word usually includes the idea of some future and wished for good as the object of aspiration, together with the probability that this hoped for good will be realized; Acts 27, 20: περιηρῆτο ἐλπίς πᾶσα τοῦ σώζεσθαι ἡμᾶς; Acts 16, 19: ἐξῆλθεν ἡ ἐλπίς τῆς ἐργασίας αὐτῶν. Rom. 8, 24. 25: ἐλπίς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς· εἰ δὲ ὁ οὐ βλέπομεν ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα. Hope accordingly is a well grounded expectation and a gladly and firmly held prospect of a future good; 2 Cor. 10, 15; Phil. 1, 20; 1 Cor. 9, 10. See the collection of sayings in Stobaeus, florilegium 110, where hope is described as that tendency of the desires (peculiar to man) towards the future, and towards some good, supposed or real, but at present hidden. Thus for example, ἐλπίς βροτοῖς κάκιστον, ἢ πολλὰς πόλεις συνῆψ', ἄγουσα θυμὸν εἰς ὑπερβολάς (Eurip. Suppl. 479). Ἄνθρωπος ἀτυχῶν σώζει' ὑπὸ τῆς ἐλπίδος (Menand.). Ἐν ἐλπίσι χρῆ τοὺς σοφοὺς ἔχειν βίον (Eurip.). Ἑλπίς γὰρ ἡ βόσκουσα τοὺς πολλοὺς βροτῶν; and others. We must distinguish between hope in a subjective and hope in an objective sense.

I. Subjective: a dearly cherished and apparently well grounded (or supposed to be well grounded) expectation and prospect of some desired good, Acts 27, 20; 16, 19; 2 Cor. 10, 15; Phil. 1, 20; expectations generally wherewith a man shapes the future in his favour, 1 Cor. 9, 10: ὀφείλει ἐπ' ἐλπίδι ὁ ἀροτριῶν ἀροτριᾶν, καὶ ὁ ἀλοῶν ἐπ' ἐλπίδι τοῦ μετέχειν. Rom. 4, 18: παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν, where ἐλπίς is to be taken both times in a subjective sense, not in an objective

sense first, cf. Plat. Alc. 1, 105, A: ἐπὶ τίνι ἐλπίδι ζῆς; Soph. Ant. 392: ἡ ἐκτὸς καὶ παρ' ἐλπίδας χαρά. In the N. T. hope is described as the distinguishing blessing of those who are within the range of God's economy of grace Eph. 2, 12: ποτὲ ὑμεῖς τὰ ἔθνη ἐν σαρκὶ — — ἐλπίδα μὴ ἔχοντες. 1 Thess. 4, 13: οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα, for, as the reasonable expectation of a future good and the prospect of the future revelation of final salvation, it can spring only from the promises of salvation, which give reason and form to the wishes of men, and concentrate their shaken and scattered hopes in one firm and solid point. For this connection of hope with salvation cf. Acts 26, 6: ἐπ' ἐλπίδι τῆς εἰς τοὺς πατέρας ἐπαγγελίας γενομένης ὑπὸ τοῦ Θεοῦ. Rom. 15, 4: ἵνα διὰ τῆς ὑπομονῆς καὶ τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν. (Sophocles on the contrary calls prophecy the child of hope Oed. R. 157: εἰπέ μοι, ὦ χρυσέας τέκνον Ἑλπίδος, ἄμβροτε Φάμα.) Hence it is that in the O. T. ὑπομονή is used more frequently than ἐλπίς, and the tone of language in the LXX clearly shews that hope in this sense possesses a psychological definiteness, — the certainty and clearness of its goal, — which all hope apart from Scripture was destitute of. The distinctive O. T. word for hope is תְּקֵוָה, תְּקֵוָה. To this corresponds ὑπομένειν, ὑπομονή Ps. 27, 14; 37, 34; 25, 5; Jer. 14, 19.; Ps. 71, 5. Jehovah, i. e. the God of promise is the ὑπομονή Ἰσραὴλ Jer. 14, 8; 17, 13. תְּקֵוָה on the contrary is fitly rendered by ἐλπίς Job 5, 16; 6, 8: εἰ γὰρ τὴν ἐλπίδα μου δώῃ ὁ κύριος. 14, 7: ἔστι γὰρ δένδρον ἐλπίς. 7, 6: ὁ βίος μου ἀπόλωλε ἐν κενῇ ἐλπίδι = בְּמַחְסָוִי תְּקֵוָה. For the import of hope in Jewish life see Jer. 29, 11: תְּקֵוָה אֲחִירִית לָכֶם אֲנִי יְהוָה, LXX: τοῦ δοῦναι ὑμῖν ταῦτα. Zech. 9, 12: אֲסִירִי הִתְקֵוָה. Otherwise ἐλπίς, ἐλπίζειν = בְּמַחְסָוִי תְּקֵוָה with πεποιθέναι. Ps. 40, 5; 65, 6; 71, 5; Jer. 17, 7: εὐλογημένος ὁ ἄνθρωπος ὃς πέποιθεν ἐπὶ τῷ κυρίῳ καὶ ἔσται κύριος ἐλπίς αὐτοῦ. The world-embracing fulness of hope which the N. T. unfolds is unknown beyond its sphere, in as much as the promises and operations of grace are unknown (Eph. 2, 12: ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες. Matt. 12, 21: τὸ ὀνόματι αὐτοῦ ἔθνη ἐλπιούσιν), and because that hope reasonably expects the removal of all the evils of life, and is an assurance of final salvation, even from death itself,

which cannot fail Rom. 5, 5: ἡ δὲ ἐλπίς οὐ καταισχύνει. With this cf. 1 Pet. 3, 15: ἔτοιμοι ἀεὶ πρὸς ἀπολογίαὶν παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος. The promises of the O. T. involve the facts of the N. T. and in particular the Resurrection of Christ as the beginning of their fulfilment (1 Cor. 15, 20; Col. 1, 18; Acts 26, 23) and herein a new ground of hope, cf. Acts 23, 6; 1 Pet. 1, 3: ὁ — ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζῶσαν δι' ἀναστάσεως Ἰησοῦ Χρ. ἐκ νεκρῶν, v. 21. (Cf. Wisd. 3, 4.) The *better hope* (Heb. 7, 19) guaranteed by the Kingship and High priesthood of Christ is "better", not only in the subject matter of it, but in its psychological definiteness also, and the *κρείττων* must be explained by comparison with the preceding οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος. The object of hope is σωτηρία 1 Thess. 5, 8, cf. Rom. 8, 24; ζωὴ αἰώνιος Tit. 1, 2; 3, 7; ἡ δόξα τοῦ Θεοῦ Rom. 5, 2, cf. Col. 1, 27; ἀνάστασις τῶν νεκρῶν Acts 24, 15; 23, 6, and therefore the full realization of salvation in all its bearings, cf. 1 John 3, 2, 3; 2 Cor. 3, 12, 18. Hence the prominence given to hope as outweighing tribulation Rom. 5, 3, 4: ἡ θλίψις ὑπομονὴν κατεργάζεται, ἡ δὲ ὑπομονὴ δοκιμὴν ἡ δὲ δοκιμὴ ἐλπίδα. Rom. 12, 12: τῇ ἐλπίδι χαίροντες, τῇ θλίψει ὑπομένοντες. It thus embraces the entire sphere over which the results of sin have spread, Rom. 8, 20: τῇ ματαιότητι ἣ κτίσις ὑπετάγη, οὐχ ἔκοῦσα, ἀλλὰ διὰ τὸν ὑποτάξαντα ἐπ' ἐλπίδι, cf. v. 19, 21. N. T. hope in a word includes the prospect of a state wherein all needs shall be supplied, all wants satisfied, all the hindrances of life and results of sin removed, raising upon the basis of Scripture promise and the facts of redemption a future full of bliss in contrast with the unsatisfying present. Cf. Jer. 29, 11; Rom. 8, 24: τῇ ἐλπίδι ἐσώθημεν. Acts 2, 26: ἡ σὰρξ μου κατασκηνώσει ἐπ' ἐλπίδι, cf. v. 27. Like salvation itself it is *moral* in its nature, cf. Prov. 28, 7: ἐλπίς δὲ ἀσεβῶν ἀπολεῖται, consequently we find it closely connected with δικαιωθῆναι, δικαιοσύνη, Rom. 5, 1 seq. Gal. 5, 5: ἡμεῖς γὰρ πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα, where δικ. must be taken as the subjective Genitive and not as the Gen. of the object, for this latter would not be in keeping with the Pauline doctrine according to which faith and the blessing of justification are already present, cf. 2 Tim. 4, 8; Gal. 2, 17; Rom. 5, 1 seq. Thus rendered v. 5 stands in striking contrast with v. 4; *we wait in faith* — wherein

we are justified — *for the hope which righteousness has*. Cf. Phil. 3, 9; Bengel: "Justitia jam est praesens eaque nobis spem in reliquum praebet", Rom. 4, 4, 5. Rom. 5, 19: *δίκαιοι καταστήσονται οἱ πολλοί* cannot be referred to as sanctioning the objective Genitive because (coll. v. 21) the future there refers not to the final judgment, but to a fact which is continually being realized, cf. 3, 22: *εἰς πάντας καὶ ἐπὶ πάντας τοὺς πιστεύοντας*. Vid. Krüger § 53, 10, 4. — The moral character of hope however exercises a moral influence upon the subject of it, 1 John 3, 3: *πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ ἀγνίζει ἑαυτόν*. Cf. 2 Cor. 3, 12 with v. 9. It is a necessary element in the christian character 1 Cor. 13, 13; 1 Thess. 1, 3; 5, 8; and is the fruit of the faith which lays hold of the promises and facts of redemption and appropriates them, cf. Rom. 15, 13: *ὁ δὲ θεὸς τῆς ἐλπίδος πληρῶσαι ὑμᾶς πάσας χαρὰς καὶ εἰρήνης ἐν τῷ θυστεύειν, εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι ἐν δυνάμει πνεύματος ἁγίου*. Accordingly faith is *ἐλπίζομένων ὑποστάσις*, Heb. 11, 1. It differs from hope just as the present possession of grace differs from its future accomplishment. Hope is the safeguard of faith amid the contradictions of this present life; hence Heb. 3, 6: *ἐὰν τὴν παρρησίαν καὶ τὸ καύχημα τῆς ἐλπίδος κατασχῶμεν*. cf. 7, 19; 2 Cor. 3, 12; Heb. 6, 11: *ἐνδείκνυσθαι σπουδὴν πρὸς τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι τέλους*. 10, 23: *κατέχωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινῇ*. (It is no contradiction of this to say that hope may be objectively an incentive to faith, Col. 1, 5.) The relation of the hoping Subject is expressed by *ἐλπίζειν, ἀπεκδέχασθαι, ἐκδέχασθαι, ἐπιζητεῖν, ὀρέγεσθαι, ἀποβλέπειν, ὑπομείνειν*.

II. Objective: *the expected good, that for which we hope*. Thus in Acts 28, 20: *ἡ ἐλπίς τοῦ Ἰσραήλ*. Eph. 1, 18: *εἰς τὸ εἰδέναι ὑμᾶς τίς ἔστιν ἡ ἐλπίς τῆς κλήσεως αὐτοῦ*. 4, 4: *ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν*. Col. 1, 5: *ἡ ἐλπίς ἡ ἀποκειμένη ὑμῖν ἐν τοῖς οὐρανοῖς*, in which sense hope is the occasion of the christian's walk in faith and love. Col. 1, 23: *ἡ ἐλπίς τοῦ εὐαγγελίου*. Tit. 2, 13; Heb. 6, 18. In keeping with this, that upon which one fixes his hope, for which we hope, is called *ἐλπίς*. E. g. children are *ἡ γονέων ἐλπίς*. Thuc. 3, 57: *ἡμεῖς, ὧς Λακεδαιμόνιοι, ἡ μόνη ἐλπίς*. Christ also is *ἡ ἐλπίς τῆς δόξης* Col. 1, 27; cf. 1 Tim. 1, 1; 1 Thess. 2, 19: *τίς γὰρ ἡμῶν ἐλπίς*;

10, 37, cf. 9, 3. 4), Lyser observes: "non solum similia et aequalia, sed eadem cum patre"; cf. 14, 10: ὁ δὲ πατήρ ἐν ἐμοὶ μένων ποιεῖ τὰ ἔργα αὐτός. 5, 36: τὰ ἔ. ἃ ἔδοξε μοι ὁ πατήρ ἵνα τελειώσω αὐτὰ. — More particularly *b.* τὰ ἔργα is used to denote *the sum of those acts and performances wherein one and the same moral individuality is embodied*, cf. 1 Pet. 2, 12: τὰ καλὰ ἔργα with ἀναστροφῇ καλῇ. Matt. 23, 3. 5: πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις. John 3, 20. 21: ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα, ὅτι ἐν θεῷ ἔστιν εἰργασμένα. 8, 39: τὰ ἔργα τοῦ Ἀβραάμ. v. 41; Luke 11, 48; Ja. 3, 13. In classical Gk. some adjunct is always required, such as σχέτλια (Hesiod.); κακά, καλά, ἀγαθά, especially Xen., also Plat., Soph. and others. So also in the N. T. καλά Matt. 5, 16; 1 Tim. 5, 10. 25; 6, 18; Tit. 2, 7. 14; 3, 8. 14; Heb. 10, 24; 1 Pet. 2, 12; ἀγαθά Acts 9, 36; Rom. 13, 3; Eph. 2, 10; Col. 1, 10; 1 Tim. 2, 10; 5, 10; 2 Tim. 2, 21; 3, 17; Tit. 1, 16; 3, 1; Heb. 13, 21; 2 Cor. 9, 8; ἔργα τὰ ἐν δικαιοσύνῃ ἃ ἐποιήσαμεν Tit. 3, 5; πονηρά John 3, 19; Col. 1, 21; 1 John 3, 12; 2 John 11; ἄνομα 2 Pet. 2, 8; νεκρά Heb. 9, 14; 6, 1. With a genitive: τὰ ἔ. τῆς σαρκός Gal. 5, 19 opp. to ὁ καρπὸς τοῦ πνεύματος v. 22; ἀσεβείας Jude 15; τοῦ σκότους Rom. 13, 12; 5, 11; μετανόας ἔργα Acts 26, 20; τὰ ἔργα τοῦ νόμου = *works answering to the law which enjoins them* Rom. 3, 20. 28; 9, 32; Gal. 2, 16; 3, 2. 5. 10. The said law is a νόμος τῶν ἐργῶν, characterized by its demanding such observances Rom. 3, 27, in contrast with νόμος πίστεως, vid. νόμος. These acts or observances corresponding with the law are called in Tit. 3, 5 ἔργα τὰ ἐν δικαιοσύνῃ ἃ ἐποιήσαμεν, cf. Rom. 2, 14, or simply ἔργα, deeds which as such are often the pattern of the law cf. Rom. 3, 27. So Rom. 4, 6; 9, 11; 11, 6; Eph. 2, 9; 2 Tim. 1, 9. Over against these *deeds* which lay claim to merit and recognition, or which being evil exclude any such claim, grace is represented as the principle of salvation, 2 Tim. 1, 9; Rom. 11, 6, cf. 4, 4; 9, 6. This we find in the Pauline phraseology; works to which Christians are called are designated not simply ἔργα, but ἔργα ἀγαθά etc. But it is otherwise in the Epistle of James. There ἔργα generally denotes *acts in which the man proves what he is*; and the faith in virtue of which he assures himself of future safety (2, 14) is to realize itself in action, by which it becomes what it really should

be, 2, 22: ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη, namely as the medium of present deliverance (2, 25) and permanent salvation (v. 23). Without such works faith does not exist, or ceases to exist, 2, 26: ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστίν.— 2, 14. 20. 21. 24. St. James directly deals with a mistake concerning faith which only loomed before St. Paul (Rom. 6) as a dangerous possibility. St. James is not treating of the plan of salvation in its objective principles, vindicating it (as St. Paul in the Galatian Ep.) against opponents and doubters, or exhibiting it as in that to the Romans in its universal import; he is pointing out a practical abuse of that saving plan. — Elsewhere τὰ ἔργα usually denotes comprehensively *what a man is and how he acts*, Rom. 2, 6: ἀποδώσει ἑκάστω κατὰ τὰ ἔργα αὐτοῦ. 2 Cor. 11, 15; 2 Tim. 4, 14; 3 John 10; Rev. 2, 2. 5. 6. (9. 13 om. T.) 19. 22. 23; 3, 1. 2. 8. 15; 14, 13; 16, 11; 18, 6; 20, 12. 13. — τὰ ἔργα μου Rev. 2, 26 in Christ's mouth is contrasted with τὰ ἔργα τῆς Ἰεζάβηλ 2, 22 works as they proceed from Jezebel. — c. Finally ἔργον is also used to denote *any matter or thing, any object which one may have to do or attain*; e. g. Soph. Tr. 1147: ἄκουε τοῦργον. Oed. T. 847: τοῦτ' ἐστὶ τοῦργον εἰς ἐμὲ ῥέπον. Xen. Cyr. 1, 4, 24. So in 2 Tim. 4, 18: ῥύσεται με ὁ κύριος ἀπὸ παντὸς ἔργου πονηροῦ. Perhaps also in 1 Tim. 3, 1: εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ, unless ἔργον here be taken to denote *a calling* (II. b.).

II. *The general object or result of doing and working*; an object or result whose attainment or realization is not accomplished by a single act but by accumulated labour and continued work. Thus a. *that which is brought into being or accomplished by labour*, as e. g. a statue or a treatise, 1 Cor. 9, 1: τὸ ἔργον μου ὑμεῖς ἐστὲ ἐν κυρίῳ, cf. Philem. 10; 1 Cor. 4, 15; Rom. 14, 20: τὸ ἔργον τοῦ Θεοῦ, cf. Acts 13, 41; Phil. 1, 6: ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθόν. Heb. 4, 3: τὰ ἔργα, *the sumtotal of created things*. This meaning may be included under I. a., and admits of a plural, whereas in the instances now to be given it occurs only in the sing. viz. b. = *calling, occupation*, 1 Thess. 5, 13; Acts 14, 26; 13, 2; 2 Tim. 4, 5: ἔργον εὐαγγελιστοῦ. Eph. 4, 12. So also in John 4, 34: ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ ἔργον. 17, 4: τὸ ἔργον ἐτελείωσα ὃ κτλ. By τὸ ἔργον τοῦ κυρίου 1 Cor. 15, 58; 16, 10, and the absolute τὸ ἔργον Acts

15, 38; Phil. 1, 22; 2, 30 is meant *labour enjoined by and done for Christ*, viz. the spreading of His Gospel and the furthering of His church. Cf. *ἔργον ἔχω τοῦτο σκοπεῖν* Xen. Mem. 2, 10, 6. *ἱερεῦ, σὸν ἔργον, θῦε τοῖς θεοῖς* Ar. Av. 862. Xen. Hell. 4, 4, 12: *ἔδωκε γὰρ τότε γε ὁ θεὸς αὐτοῖς ἔργον οἷον οὐδ' εὐξαντό ποτ' ἄν.* — c. in an ethical sense, of *moral conduct* τὸ ἔργον the sum of τὰ ἔργα, cf. 1 Pet. 1, 17: *κρίνειν κατὰ τὸ ἐκάστου ἔργον* with Rom. 2, 6: *ὃς ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ.* So 1 Cor. 3, 13 cf. v. 12. 14. 15. 1 Thess. 1, 3: *τὸ ἔργον τῆς πίστεως*, as in 2 Thess. 1, 11; Heb. 6, 10: *οὐ γὰρ ἄδικος ὁ θεὸς ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν.* Gal. 6, 4; Ja. 1, 4. 25; Rev. 22, 12. So also Rom. 2, 15: *τὸ ἔργον τοῦ νόμου*, i. e. *all that the law demands*, cf. v. 7: *τοῖς κατ' ὑπομονὴν ἔργον ἀγαθοῦ.* With a more active meaning, *efficiency, activity*, a meaning which may be given to the word in Rom. 2, 15, though it does not recommend itself. The exposition is preferable, though not very different, which takes τὸ ἔργον in this passage as the object of the law = *what the law should effect or realize*, — an explanation which is as much in keeping with the thought as with the context. Τὸ ἔργον as well as τὰ ἔργα in this ethical sense seems to be unknown in classical Gk.

Ἐργάζομαι. Instead of the usual augment εἰ in words of this class L. T. read in Acts 18, 3: *ἡργόζετο*. T. in Matt. 25, 16. Mark 14, 6: *ἡργάσατο*. = *to prosecute, realize or complete a work*. I. without obj. = *to be active, to labour, to do*, e. g. *ἐν τῷ ἀμπελῶνι* Matt. 21, 28. 25, 16: *ὁ τὰ πέντε τάλαντα λαβὼν εἰργάσατο ἐν αὐτοῖς*, *did business with it, took trouble about it*, cf. e. g. Dem. 36, 44: *ἐν ἐμπορίῳ καὶ χρήμασιν ἐργ.* Eccles. 24, 22. — Luke 13, 14; John 5, 17; 9, 4; 1 Cor. 4, 12; 9, 6; 1 Thess. 2, 9; 4, 11; 2 Thess. 3, 8. 10. 12; Acts 18, 3. In Rom. 4, 4. 5: *τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν ἀλλὰ κατὰ ὀφείλημα· τῷ δὲ μὴ ἐργαζομένῳ, πιστεύοντι δὲ κτλ.* St. Paul might certainly have meant the word according to ordinary usage as = *to earn or merit for oneself*; but it would appear rather that he means the ideal object of the *ἐργάζεσθαι* viz. the *ἔργα*, in the sense in which they stand contrasted with *πίστις* and with *χάρις*, just as Luther renders it, = *to busy oneself about works*. Cf. Xen. Mem. 1, 2, 57: *τοὺς μὲν ἀγαθόν τι ποιοῦντας ἐργάζεσθαι ἔφη.* — The object which the

verb implies is repeated by *ἔργον* more explicitly (cf. Krüger § 46, 5, 1) = *to prosecute a work* Matt. 26, 10: *ἔργον γὰρ καλὸν εἰργάσατο εἰς ἐμέ.* Mark 14, 6; John 6, 28; 9, 4; Acts 13, 41; 1 Cor. 16, 10: *τὸ γὰρ ἔργον κυρίου ἐργάζεται.* — II. with Obj. = *to prosecute, do, accomplish something*, 2 Cor. 7, 10: *μετάνοιαν.* 2 Thess. 3, 11: *μηδὲν ἐργ. ἀλλὰ περιεργάζεσθαι* = *to do nothing but attend to trifles.* Eph. 4, 28; Col. 3, 23; 2 John 8; John 6, 27: *ἐργάζεσθαι μὴ τὴν βρώσιν ἐργάζεσθαι.* Rev. 18, 17: *ὅσοι τὴν θάλασσαν ἐργάζονται* = *πτλ.* = *procure for yourselves food*, cf. *χρήματα, ἀργύριον, βίον* *to labour upon the sea*, Plut., Dion. Hal. and others, of sailors and fishermen, like *τὴν γῆν ἐργ.* of agriculture; cf. 1 Cor. 9, 13: *τὰ ἱερὰ ἐργ.* of the Temple service. *᾽Εργάζεσθαι τί τινι, εἰς τινα, πρὸς τινα* = *to do to a person κακόν, ἀγαθόν, καλά,* for which in classical Gk. *τινά τι.* Rom. 13, 10; 3 John 5; Gal. 6, 10. It occurs seldom with an ethical object in classical Gk., e. g. in Isocrates: *ἐργ. ἀρετὴν, σωφροσύνην* = *to practise, as ἐργ. τέχνην, ἐπιστήμην.* In the N. T. Matt. 7, 23: *τὴν ἀνομίαν.* Ja. 2, 9: *ἁμαρτίαν.* Acts 10, 35; Heb. 11, 33; Ja. 1, 20: *δικαιοσύνην.* Rom. 2, 10: *τὸ ἀγαθόν*, cf. Eph. 4, 28. — LXX Ps. 5, 6; 14, 4; 35, 13: *τὴν ἀνομίαν.* Ps. 15, 2: *δικαιοσύνην.* — The Perf. *ἐίργασμαι* in a pass. meaning John 3, 21, as often in classical Gk. — Hence in the N. T. the compounds *κατεργάζομαι, περιεργάζομαι, προσεργάζομαι.*

[᾽]Ενεργής, *ἐς*, like *ἐνέργεια, ἐνεργεῖν*, belonging only to later Gk., in Polyb. often = *ἐνεργός, engaged in work, capable of doing, active, strong.* 1 Cor. 16, 9; Philem. 6; Heb. 4, 12. Plut. Sol. 31: *χώρα ἐνεργεστέρα* a fruitful land. *᾽Ενεργής, ἐνέργεια, ἐνεργεῖν* seem to have been used almost exclusively as medical terms, e. g. *ἐνεργεῖν εἰς τὸν κόλπον* of medical treatment, and the influence of medicine. Dioscorid. de mater. med. 1, 2, C: *τά τε γένη καὶ τὰς ἐνεργείας τῶν δυνάμεων.* 1, 18: *δύναμιν ἔχει ἐνεργεστάτην.* In the N. T. these words occur with a few exceptions — (Heb. 4, 12; Matt. 14, 2; Mark 6, 14; Ja. 5, 16)—in Pauline language only. In the O. T. comparatively seldom, and without any special emphasis, *ἐνεργεῖν* Prov. 21, 6; Is. 41, 4; Wisd. 15, 11; 16, 17. *ἐνέργεια* Wisd. 7, 17. 26; 13, 4; 18, 22; 2 Macc. 3, 29.

Ἐνέργεια, ἡ, *active power, energy*; not ability to do any thing aptly, or power at rest, but activity shewing itself with vigour. Col. 1, 29. In Aristot. opp. *ἔξις*, cf. Eth. 2, 5: *ἔξεις δὲ λέγω, καθ' ὃς πρὸς τὰ πάθη ἔχομεν εὖ ἢ κακῶς*. Dioscor. de mat. med. 1, 2, C vid. *ἐνεργής*. In Pauline language *ἐνέργεια* is the word used to denote *the saving efficacy of Divine power*, vid. *δύναμις*, e. g. in the official duties of the Apostleship Col. 1, 29; Eph. 3, 7, in the Resurrection of Christ, as this is connected with the operations of grace in the individual, Col. 2, 12; Phil. 3, 21; Eph. 1, 19: *εἰς τὸ εἰδέναι ὑμᾶς . . . κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος*, where *κράτος* denotes the nature of the *ἰσχύς*. Otherwise in Eph. 4, 16: *κατ' ἐνεργειαν . . . τὴν αὐξησιν τοῦ σώματος ποιεῖται*. 2 Thess. 2, 11: *ἐνέργεια πλάνης εἰς τὸ πιστεῦσαι αὐτοὺς τῇ ψεύδει*. v. 9: *οὐ ἔστιν ἡ παρουσία κατ' ἐνεργειαν τοῦ σατανᾶ*.

Ἐνεργέω, *to be active, to work, to effect, to prove oneself strong*. Often in Polyb., e. g. 17, 14, 8: *πάντα κατὰ δύναμιν ἐνεργεῖν*. In Aristot. of mental activity. In medical phraseology of the influence of medicine. In the N. T. by St. Paul only, with the exception of Matt. 14, 2; Mark 6, 14: *ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ*. Ja. 5, 16: *δέησις δικαίου ἐνεργουμένη*. The Pauline use of the verb may be divided into that of the Active and that of the Middle. *a.* The Active is used of *Divine activity* (cf. Is. 41, 4) and saving power, God being always the subject; in Eph. 1, 20 in reference to Christ's resurrection; in Gal. 2, 8 concerning the apostolic office; in Gal. 3, 5; 1 Cor. 12, 6. 11 concerning the special gifts of healing in the early church; Phil. 2, 13 with reference to God's spiritual working in the individual: *ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν*, cf. Eph. 1, 11, where *ἐνεργεῖν* is likewise the correlative of the will. — *b.* The Middle = *to prove oneself strong, to make oneself felt by energetic working*, is always (except Phil. 2, 13) used by the Apostle when he is speaking of men as the subject. So in Rom. 7, 5: *τὰ παθήματα ἐνεργεῖτο κτλ.* 2 Cor. 1, 6; 4, 12; Gal. 5, 6; 1 Thess. 2, 13; 2 Thess. 2, 7; Col. 1, 29; Eph. 3, 20.

Ἐνέργημα, τό, *effect, energy*, e. g. Diodor. 4, 51: *τῶν δὲ ἐνεργημάτων ὑπὲρ τὴν ἀνθρώπινην φύσιν φανέντων*.

In the N. T. 1 Cor. 12, 6. 10 of extraordinary gifts and manifestations which were connected with the revelation and possession of N. T. blessing within the church.

Ἔρχομαι, to come, opp. to *ὑπάγειν* Mark 6, 31; John 8, 14. For the grammat. Forms cf. Winer § 15, Krüger § 40. Among the special uses of the word in the N. T. may be named:

I. *ἔρχεσθαι ἐν*, answering to the Hebrew בָּרַח , a special kind of coming, of characteristic meaning in the connection in which it occurs; this must not be confounded with the Attic use of *ἐν* in verbs of motion. So in Luke 2, 27: *ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν*. Cf. 1 Kings 13, 1: *ἄνθρωπος τοῦ θεοῦ ἐξ Ἰούδα παρεγένετο ἐν λόγῳ κυρίου εἰς Β*. Ps. 66, 13: *εἰσελεύσομαι εἰς τὸν οἶκόν σου ἐν ὁλοκαυτώμασιν*. Ps. 71, 16; Lev. 16, 3; Heb. 9, 25: *ὁ ἀρχιερεὺς εἰσερχεται εἰς τὰ ἅγια κατ' ἐνιαυτὸν ἐν αἵματι ἁλλοτριῶν*. This is an expression or representation familiar to us only in such connections as *ἐν χαρῇ ἔρχ.* Rom. 15, 32; *ἐν λύπῃ* 2 Cor. 2, 1. The Subject characterizes itself in a given manner. *Ἔρχεσθαι* denotes an appearing or manifestation, and by *ἐν* the distinctive form or manner of the manifestation is specified. Matt. 21, 32: *ἦλθεν γὰρ Ἰωάννης πρὸς ὑμᾶς ἐν ὁδῷ δικαιοσύνης καὶ οὐκ ἐπιστεύσατε αὐτῷ*. 1 Cor. 4, 21: *ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς ἢ ἐν ἀγάπῃ πνεύματί τε πραύτητος*; Thus we understand Matt. 16, 27: *μέλλει ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ*. v. 28: *ὥς ἂν ἴδωσιν τὸν υἱ. τ. ἀ. ἐρχόμενον ἐν τῇ βας. αὐτοῦ*. Luke 23, 42; Matt. 25, 31; Mark 8, 38; Luke 9, 26; Mark 9, 1: *ὥς ἂν ἴδωσιν τὴν βας. τοῦ θεοῦ ἐληλυθυῖαν ἐν δυνάμει*. Jude 14. The significance of this mode of expression is very striking in 1 John 5, 6: *ὁ ἐλθὼν ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι*, parallel to *δι' ὕδατος καὶ αἵματος*, and 1 John 4, 2: *ὁμολογοῦν Ἰν Χν ἐν σαρκὶ ἐληλυθότα*, because it is just the manifestation of Christ in the *σάρξ* which gives definiteness and importance to the confession, cf. Luke 12, 9. Vid. *ὁμολογεῖν*.

II. *ἔρχεσθαι* of the appearance and occurrence of foretold and expected things, like the Hebr. בָּרַח Jos. 21, 45; 1 Sam. 9, 6; Is. 42, 9; Jerem. 17, 15; 28, 9. So in the Lord's

prayer, ἐλθέτω ἡ βασ. σου Matt. 6, 10; Luke 11, 2; cf. Mark 11, 10; Luke 17, 20; 22, 18. — Luke 19, 38: ὁ ἐρχόμενος βασιλεὺς ἐν ὀνόματι κυρίου. John 6, 14: ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον. John 11, 27: σὺ εἶ ὁ Χς ὁ νίδος τοῦ θ. ἔ. εἰς τὸν κόσμον ἐρχόμενος. Matt. 21, 9: ὁ ἐρχόμενος ἐν ὀνόματι κυρίου. 23, 39. Thus too we should perhaps explain the designation given to the expected Messiah as ὁ ἐρχόμενος, in Matt. 11, 3; Luke 7, 19. 20; Heb. 10, 37, cf. John 6, 14; 11, 27, — an appellation not in the remotest degree connected with John 1, 15. 27: ὁ ὀπίσω μου ἐρχόμενος (cf. v. 30) or with 3, 31: ὁ ἄνωθεν, ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος. Rather is it to be taken as connected with τὰ ἐρχόμενα, “things future”, *that which is to come*, John 16, 13. Ἔρχεσθαι does not like ἦκω denote *presence*, it *leads on to and causes presence*; accordingly τὰ ἐρχόμενα = *what will be there*, i. e. *what is to come*, ὁ ἐρχόμενος = *who is to come*. It has been asked from what O. T. word is the designation ὁ ἐρχόμενος borrowed, and reference has been made to Ps. 40, 8 or Ps. 118, 26 or Mal. 3. 1; Dan. 7, 13; Zech. 9, 9. Hardly any of these passages, however, except Ps. 118, 26 furnish sufficient ground whence the expression could have grown into a distinctive appellation of the Messiah, and Ps. 118, 26 corresponds rather with the constant expression ὁ ἐρχόμενος ἐν ὀνόμ. x. Matt. 21, 9; 23, 39. Ὁ ἐρχόμενος is far rather to be regarded as an expression drawn from prophecy generally, like ὁ αἰὼν ὁ ἐρχόμενος Mark 10, 14; Luke 18, 30, αἰὼν οὗτος, μέλλον; βασιλεία τοῦ Θεοῦ. Heb. 10, 37, on the other hand, may be referred to Hab. 2, 3 where the neuter subject denoting the fact in the Hebrew text בּוֹא יְבוֹא = *it will certainly come, or be fulfilled*, viz the vision or prophecy, is by the LXX personified: ἐρχόμενος ἦξει, and this is not an unwarrantable change, because the passage treats of the Messianic future, the goal of time, cf. 2, 14; 3, 1—3. In Rev. 1, 4. 8; 4, 8: ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, as a title given to κύριος ὁ Θεὸς ὁ παντοκράτωρ, ὁ ἐρχόμενος denotes *God as the God of future revelations*, cf. Is. 40, 9; and the title as a whole is given to God as *the God of an eternal and unchangeable covenant*; it may be compared with the Pauline πρό-Θεσις τῶν αἰώνων Eph. 3, 11, and with Eph. 1, 4—10.

*Ἑλευσις, ἡ, only in later Gk., e. g. Dion. Hal., ant. rom. ἐποιήσαντο τὴν ἐπὶ τοῖς Ῥωμαίοις Ἑλευσιν οἱ Τυβέρηνοί, = *movement, progress*. So in Just. Mart. of Christ's ascension: ἡ εἰς οὐρανὸν Ἑλευσις. But in Acts 7, 52: ἀπέκτειναν τοὺς προκαταγγέλλαντας περὶ τῆς ἐλεύσεως τοῦ δικαίου of the previous advent of the Messiah, it is to be referred to ἐρχομαι as it used in reference to prophecy. Thus it is used also by Macarius (vid. Suiceri thes. s. v.) of the appearing and revelation of Christ generally, e. g. διὰ τοῦτο ἡ Ἑλευσις τοῦ κυρίου γεγένηται κτλ.

Προσερχομαι, *to come or go to*, Matt. 4, 3. 11 and often in the Gospels. Elsewhere only in 1 Tim. 6, 3; Heb. 4, 16; 7, 25; 10, 1. 22; 11, 6; 12, 18. 22; 1 Pet. 2, 4. Judging from Heb. 10, 1 the word seems to be a term. techn. as used by the author: ὁ νόμος — κατ' ἐνιαυτὸν ταῖς αὐταῖς θυσίαις αἷς προσφέρουσιν εἰς τὸ διηνεκὲς οὐδέποτε δύναται τοὺς προσερχομένους τελειῶσαι. The προσερχόμενοι are *they who desire the blessing of the sacrifice*. But it is doubtful whether it may not denote the בְּעָלֵי הַקֶּרֶבֶת, *the congregation for whom the sacrifice is offered* as distinct from the προσφέροντες, מְקַרְיָבִים, *the officiating priests*, whether the word be not borrowed from the O. T. cultus (Delitzsch). For first, it does not occur as used by the LXX as the usual translation of קָרַב as a sacrificial term; this is usually rendered by προσάγειν, προσφέρειν, like the Hiphil, cf. Lev. 16, 1. Then again קָרַב is not used specially of those in whose behalf the offering is made and who have presented it, but, like the Hiphil, of the officiating priests Lev. 16, 1; 9, 7; 21, 17; 22, 3; Ez. 44, 17. Elsewhere it is used of *those who for any purpose appear before God* (Ex. 16, 9) especially of *persons praying* Ps. 32, 9; Zeph. 3, 2; Ps. 119, 168. In these cases it is as frequently rendered by ἐγγίζειν as by προσέρχεσθαι, cf. Heb. 7, 19. The object of approach can never be mistaken, however, for the word in itself may be taken to mean: *to draw nigh to God*. In explanation of its use in Heb. 10, 1 we may rather refer either to Lev. 21, 17 where προσέρχεσθαι and προσφέρειν occur together: οὐ προσελεύσεται προσφέρειν τὰ δῶρα τοῦ Θεοῦ αὐτοῦ, or as in 10, 22, cf. v. 19—21 = *to approach God in order to receive His atonement and grace*; so that the absolute προσέρχεσθαι is = προσέρχεσθαι τῷ Θεῷ Heb. 7, 25; 11, 6, τῷ Θεῷ τῆς χάριτος 4, 16, and usually

synonymous with ἐκζητεῖν τὸν Θεόν 11, 6. For this cf. Eccles 1, 28: πρ. τῷ κυρίῳ, in v. 30 on the contrary we have προσ-έρχεσθαι used absolutely; 2, 1: εἰ προσέρχῃ δουλεῦειν κυρίῳ Θεῷ. — 1 Pet. 2, 4: πρὸς ὃν προσερχόμενοι corresponds, as the connection shews, with what is advanced in v. 6: ὁ πιστεύων ἐπ' αὐτῷ. Cf. Xen. mem. 1, 2, 38 of the disciples who attached themselves to Socrates. With 1 Tim. 6, 3: πρ. ὑγιαίνουσιν λόγοις cf. Plut. Cat. min. 12: τῇ πολιτείᾳ, *to devote oneself to the affairs of state.*

Προσῆλυτος, ὁ, *a new-comer, a foreigner*, properly an Adj. Often used in the LXX = 𐤒𐤌, otherwise = ξένος, πάροικος, γείτων (γειώρας Is. 14, 1; Ex. 12, 1). So in Ex. 12, 48; 20, 10; 22, 21; 23, 8; Ps. 94, 6; 1 Chron. 22, 2. In all these passages it simply denotes *a foreigner, one who does not belong to the nation*, cf. Ex. 22, 21; 23, 8: αὐτοὶ γὰρ προσῆλυτοι ἦτε ἐν γῇ Αἰγύπτῳ. In Matt. 23, 15; Acts 2, 10; 6, 5; 13, 43 on the contrary, it denotes *those who (though not originally Israelites) in the sense of Ex. 12, 48 have been received into the fellowship of Israel, proselytes among the Jews* (ἔσται ὥσπερ καὶ ὁ αὐτόχθων τῆς γῆς, cf. Is. 56, 6; 41, 1; Neh. 10, 28; Suid.: οἱ ἐξ ἔθνων προσεληλυθότες καὶ κατὰ τοὺς θελοὺς πολιτειοῦμενοι νόμους). We cannot exactly say when the word first came to be used in this sense, probably it was at the time when ἔθνη (which see) received its special meaning. For a fuller account of this term see Leyrer in Herzog's Realencycl. 12, 237; Winer Realwörterb. 2, 285.

ΕΡΩ, *to say*, of which are used the Fut. ἐρώ, Perf. εἶρηκα, Pass. εἶρημαι; in quotations the Partic. τὸ εἰρημένον Luke 2, 24; Acts 2, 16; 13, 40; Rom. 4, 18. Aor. pass. ἐρρήθην, later ἐρρέθην vid. Winer § 15. Hence:

ῥητός, the verbal Adj. with the sig. of the partic. perf. pass.: *spoken*, expressly named, e. g. ἐς χρόνον ῥητόν Hdt. 1, 177. The Adv. ῥητῶς occurs especially in later writings as = *expressly*, to denote the literalness of the quotation; 1 Tim. 4, 1: τὸ δὲ πνεῦμα ῥητῶς λέγει seems rather to refer to the clearness of the statement cited, *what one can express, what has no my-*

stery about it, and hence sometimes = *manifest*, as contrasted with ἄρρητος = *what cannot or dare not be uttered, unknown, full of mystery* 2 Cor. 12, 4.

Ῥῆμα, τό, *that which is said, a sentence, word* (to be distinguished from ὄνομα, vox). Matt. 4, 4; Mark 9, 32; John 10, 21 etc. Ῥῆμα Θεοῦ, *a declaration or command of God's*, Luke 3, 2, cf. Jer. 1, 2; 1 Kings 13, 20; 1 Chron. 22, 8; Luke 2, 29. — In St. John's Gospel the plural only is used τὰ ῥήματα τοῦ Θεοῦ John 3, 34; 8, 47; cf. 14, 10; 17, 8, to denote (as the article shews) *all that God says or has said*. John 6, 68: ῥήματα ζωῆς αἰωνίου. The reading in Rev. 17, 17 τὰ ῥήμ. τ. θ. instead of οἱ λόγοι is thus sanctioned as more in keeping with St. John's mode of expression. — Rom. 10, 17; Eph. 6, 17; Heb. 6, 5: ῥῆμα Θεοῦ, *what God has said or spoken* without any limitation as to the range of this, perhaps, *the written and defined Word of God*, though (as the connection shews) with special reference to *the Gospel message*, cf. Eph. 6, 15; Rom. 10, 16; and with Heb. 6, 5 the מִלָּה דְּבָרָא Jos. 21, 45; Zech. 1, 13. In like manner τὸ ῥῆμα κυρίου — τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς. Τὸ ῥῆμα absolutely in Rom. 10, 8 denotes according to the connection *the word of the Gospel*, in harmony with the remote object τὸ ῥ. τῆς πίστεως. — As the words and sayings of Jesus are called ῥ. ζωῆς αἰ., so the apostolic preaching is designated πάντα τὰ ῥήματα τῆς ζωῆς ταύτης, vid. ζωῆ. — The difficult expression ἐν ῥήματι Eph. 5, 26 is explained by Harless as = *according to the promise*, but this is inadmissible, for though a promise may be called ῥῆμα, ῥῆμα is not = *promise* (Luke 2, 29). Ἐν ῥήματι if it be joined with καθάρσας or with τῷ λούτρῳ τοῦ ὕδατος means *in virtue of a word* viz. of the word salvation preached, ἐν being taken as in Acts 4, 7. 9. 10; and not as Hofmann would explain it (Schriftbew. 2, 2, 191) of the word whereby a man declares his will to take a woman to wife and removes the dishonour of her unmarried state. This καθ. τῷ λ. τοῦ ὕδ. possesses its distinctive force and power because it takes place in virtue of a word, and ἐν ῥ. serves only to complete the thought, the reference to baptism. Hence the omission of the Article. — Like the Hebrew דְּבָרָא, ῥῆμα stands for the subject matter of the word, for the thing which is spoken of, in Luke 1, 37; 2, 15; Acts 10, 37; 2 Cor. 13, 1.

Παρρησία, ἡ, for *πανρησία*, *freedom or frankness in speaking*; Dem. 73, 17: *τάληθ' ἡ μετὰ παρρησίας ἐρῶ πρὸς ὑμᾶς καὶ οὐκ ἀποκρύψομαι*. So in John 10, 24; 11, 14, cf. v. 11; 16, 25. 29 as contrasted with *ἐν παροιμίαις λαλεῖν*. 18, 20; Mark 8, 32; Acts 2, 29; 28, 31: *κηρύσσων — καὶ διδάσκων — μετὰ πάσης παρρησίας ἀκωλύτως*; John 7, 13. 26. It is sometimes a frankness which considering the circumstances amounts to *boldness* or *intrepidity*, cf. John 7, 13; so in Acts 4, 13. 29. 31; Eph. 6, 19, in contrast with cowardice; *positive outspokenness*, e.g. Philem. 8: *πολλὴν ἐν Χρ παρρησίαν ἔχων ἐπιτάσσειν σοι*. It is to be understood as *fearless candour* also in Phil. 1, 20: *ἐν οὐδενὶ αἰσχυνθήσομαι, ἀλλ' ἐν πάσῃ παρρησίᾳ — μεγαλυνθήσεται Χς*, i. e. the position of the Apostle, wherein Christ was magnified. Cf. Prov. 13, 5: *ἀσεβὴς δὲ αἰσχύνεται καὶ οὐχ' ἔξει παρρησίαν*. It is the *candid confident boldness* of a joyous heart (*cheerfulness*) not only in word but in deed also; Plat. legg. 8, 829. So in Col. 2, 15: *ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας ἐδειγμάτισεν ἐν παρρησίᾳ*, cf. Lev. 26, 13: *ἡγαγον ὑμᾶς μετὰ παρρ.*; where however the *μετὰ π.* refers perhaps to the object. Hence generally *candour, boldness, undauntedness, a confident spirit* in all circumstances and relations e. g. Wisd. 5, 1: *τότε στήσεται ἐν παρρησίᾳ πολλῇ ὁ δίκαιος κατὰ πρόσωπον τῶν θλιψάντων αὐτῶν*. Job 27, 10: *μὴ ἔχει τινὰ παρρησίαν ἐναντι τοῦ Θεοῦ*. 2 Cor. 7, 4: *πολλή μοι παρρησία πρὸς ὑμᾶς*. Sometimes (especially in Hebrews and 1 John) the word in this sense is used to denote *the unwavering fearless and unhesitating confidence of faith*, in communion with God, in fulfilling the duties of evangelist, in holding fast our hope, and in every act which implies a special exercise of faith. Eph. 3, 12; 1 Tim. 3, 13; 2 Cor. 3, 12; Heb. 4, 16 (cf. Job. 27, 10); Heb. 10, 35; 1 John 2, 28. It denotes the removal of the fear and anxiety which characterize man's relations to God in consequence of sin (1 John 4, 17; Heb. 10, 19, cf. v. 17. 18; 1 John 3, 21) and *undoubting confidence in prayer* (1 John 5, 14; Heb. 4, 16). — Hence

Παρρησιάζεσθαι, to speak openly; boldly, and without constraint, Acts 9, 27. 28; 13, 46; 14, 3; 18, 26; 19, 8; 26, 26; Eph. 6, 20; 1 Thess. 2, 2.

Ἑσχατος, η, ον, probably connected with ἔχω, primarily (in Homer often) with reference to place *the extreme, the most remote*, Acts 1, 8; 13, 47; then with reference to time, *the last*, generally *that which concludes anything*, Rev. 15, 1 etc.; Matt. 12, 45; Luke 11, 26: τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου, cf. 2 Pet. 2, 20; Job 8, 7; Lam. 1, 9. Also with reference to rank or order, generally in a bad sense Luke 14, 9. Of persons, *the lowest*, Mark 9, 35: εἰ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἑσχατος καὶ πάντων διάκονος. John 8, 9; 1 Cor. 4, 9. Sometimes denoting a *moral lowness* as in Arist. Pol. 3, 4 ἑσχατος ὄμιλος. So perhaps in a moral sense Matt. 19, 30; 20, 16; Mark 10, 31; Luke 13, 30. — Special attention must be paid to the phrases ἐπ' ἐσχάτου τῶν ἡμερῶν Heb. 1, 2. τῶν χρόνων 1 Pet. 1, 20. ἐπ' ἐσχάτων τῶν ἡμ. 2 Pet. 3, 3 (al. ἐσχατίου). ἐν ἐσχάτῳ χρόνῳ Jude 18 (L. T. ἐπ' ἐσχάτου τοῦ χρόν.) καιρὸς ἑσχατος 1 Pet. 1, 5. αἱ ἐσχ. ἡμ. Acts 2, 17, and without the Article 2 Tim. 3, 17; Ja. 5, 3. They correspond with the O. T. בְּאַחֲרִית הַיָּמִים, which is rendered by the LXX = ἐπ' ἐσχάτων τῶν ἡμ. Gen. 49, 1; Jer. 30, 24; Ez. 38, 16; Hos. 3, 5 (cf. ἐπ' ἐσχάτων ἐτῶν Ez. 38, 8). ἐν ταῖς ἐσχ. ἡμ. Jer. 48, 47; Is. 2, 2. ἐπ' ἐσχάτου τῶν ἡμ. Jer. 23, 20; 49, 39; Num. 24, 14. ἐπ' ἐσχάτῳ τῶν ἡμ. Deut. 4, 30. ἑσχατον τῶν ἡμ. Deut. 31, 29. Cf. Is. 41, 23: ἀναγγέilate τὰ ἐπερχόμενα ἐπ' ἐσχάτου = אַחֲרֵי. Eccles 48, 24. It thus denotes the time when the development of God's plan of salvation shall come to a close, *the time of the final judgment*. See αἰών. (The substantive ἑσχατον corresponds better with the O. T. expression than does the adjective.) The ἑσχαται ἡμέραι which in Acts 2, 17 denotē the time and era there named, are to be restricted to the time previous to Christ's second advent in 2 Tim. 3, 1; Ja. 5, 3, cf. v. 7. The conclusive character of the end as the end of all things is more emphatically expressed by the singular ἐσχάτη ἡμέρα John 6, 39. 40. 44. 54; 11, 24; 12, 48, and is still more narrowed as to its duration by the expression of St. John (1 John 2, 18) ἐσχάτη ὥρα. The name which the exalted Saviour gives Himself ὁ πρῶτος καὶ ὁ ἑσχατος Rev. 1, 17; 2, 8, and without the article 22, 13, corresponds with the name by which God designates Himself אֶשְׁרֵי אֱלֹהֵינוּ Is. 41, 4; 44, 6: μετὰ ταῦτα. 48, 12: εἰς τὸν αἰῶνα, with reference to His creative power in the past, as through this alone the accomplishment of salvation can be expected.

ἔχω, *to have or to hold*, "of temporary holding and of lasting possession" Passow. Hence:

Κατέχω, I. *to hold back, to retain*, Philem. 13; *to limit, to hinder* Luke 4, 42; Rom. 1, 18; 2 Thess. 2, 6. 7: καὶ νῦν τὸ κατέχον οἴδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ· τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας, μόνον ὁ κατέχων ἄρτι ἕως ἐκ μέσου γένηται (Gen. 24, 56). The question arises, what does the apostle mean by this *hindrance* of the mystery of iniquity? In v. 5 he reminds the Thessalonians of what he had told them when present with them. Now as the description of the man of sin in v. 3. 4, reminds us of Daniel 12, Hofmann thinks that the explanation of τὸ κατέχον, ὁ κατέχων, must also be sought in the book of Daniel; and he finds it in Daniel 10 where as if in the background of the history there appears an active angelic power "which may be designated both masculine — for it is a man who speaks to Daniel — and neuter — for it is a πνεῦμα," Baumgarten, Apostelgesch., § 28. It must denote accordingly "the spirit of nationalities bound together in moral order" (Hofmann, die heilige Schrift N. T.'s 1, 326), "the good genius of the heathen world which will help on the accomplishment of God's gracious purposes (Auberlen, Dan. u. Apok. p. 67; cf. Hofmann, Schriftbeweis 1, 332). This may be recognized as far as Dan. 10 is concerned, but it is very questionable whether this reference corresponds with the mind of the Apostle here. In the information which he gives the Thessalonians he recommends them to notice the time when the κατέχων will be removed. The presence or remoteness of angelic powers could hardly be discerned save by express revelation, and the Apostle does not direct their attention to anything of that kind. Besides, the spiritual background in Daniel may correspond to the moral vacillations of the nations so that the time of the removal of the κατέχων and the nearness of the man of sin could not thereby be recognized. I therefore think it nearer the mark to seek for an explanation within the range of N. T. prophecy, more in harmony with the consciousness of the early church, and better suited to the design of this passage. We naturally call to mind the eschatological discourses of our Lord, and here it is important to do so all the more, because our Lord Himself checks the too precipitate expectation of the end in its uncertainty. The divine order in the world's history

is insisted upon, viz. εἰς πάντα τὰ ἔθνη πρῶτον δεῖ κηρυχθῆναι τὸ εὐαγγέλιον Mark 13, 10; Matt. 24, 14. We must regard this divine order as itself a κατέχον, even apart from the Apostle's statement, and I do not see why we should not regard the same thing as τὸ κατέχον of the passage before us. This is Calvin's view. Ὁ κατέχων accordingly will mean *he who hinders, whosoever hinders* (not the hinderer) *this divine order*; the article with the participle is used generically not specifically, cf. Eph. 4, 28 where according to the context the generic name denotes a wellknown subject, e. g. Matt. 27, 40; Gal. 1, 23. See Matthiae, § 270; Krüger, § 50, 3. 4. When this last link of connection between the church and the world is broken and all relation of the one to the other is at an end, the mystery of iniquity will appear. This information is far more important and weighty in its bearing upon the life of the Church and its relations to the future, than is the other reference.

II. *To hold fast, to maintain*: τὸν λόγον Luke 8, 15; τὰς παραδόσεις 1 Cor. 11, 2; τὸ καλόν 1 Thess. 5, 21; τὴν παρρησίαν etc. Heb. 3, 6. 14; 10, 23; 1 Cor. 15, 2 *to keep in memory*; Luke 14, 9; 2 Cor. 6, 10. Pass. *to be held, to be bound* John 5, 4; Rom. 7, 6; *to possess* 1 Cor. 7, 15.

III. *To hold in, to steer for*, Acts 27, 40. See Lexicons.

Z.

Ζάω, ζῶ, ζῆν, Fut. ζήσω, ζήσομαι; Aor. ἔζησα; Imperf. ἔζων. vid. Winer, § 80. Perhaps akin to ἄω, ἄημι *to breathe, to blow*, the essential thought in the Hebrew נָשַׁם. According to others (Passow) from δια — διάω, δίαυτα. "Ζωή is *animal life, bare existence*, βίος (vis, vigere, vita) *mental life with consciousness* or, as Aristotle calls it in Ammon. 30, *λογικὴ ζωή*. The ζωή is only the antecedent condition or basis of the βίος. Cf. Vömel, Synon., p. 168, whose observation that a biography is not called ζωή but βίος, makes the relation between the two words very clear." Düderlein, lat. Synon. 4, 449.

= I. *to live* in a literal sense (hence ζῶσα 1 Cor. 15, 45; Rev. 16, 3 a distinctive epithet of ψυχῇ), the distinctive being of individualized existence, especially of man.

a. of *physical life* and contrasted with ἀποθανεῖν, τελευτῆσαι, νεκρὸν εἶναι etc. Acts 17, 28: ζῶμεν καὶ κινούμεθα καὶ ἐσμέν. Matt. 9, 18; 27, 63; Mark 5, 23; 16, 11; Luke 24, 5, 23; John 4, 50. 51. 53; Acts 1, 3 and often. The Aor. ἔζησα = *became alive* Rom. 14, 9; Rev. 2, 8; 13, 14; 20, 4. 5, cf. Krüger, § 53, 5, 1. The designation of God as *the living One* — (ὁ) Θεός (ὁ) ζῶν Matt. 16, 16; 26, 63; Acts 14, 15; Rom. 9, 26; 2 Cor. 3, 3; 6, 16; 1 Thess. 1, 9; 1 Tim. 3, 15; 4, 10 (6, 17); Heb. 3, 12; 9, 14; 10, 31; 12, 22; Rev. 7, 2; 15, 7, cf. 4, 9. 10; 10, 6 opp. to τὰ μάταια Acts 14, 15; τὰ εἰδωλα 1 Thess. 1, 9, strengthened by the addition of ἀληθινός 1 Thess. 1, 9, answering to the Hebrew אֱלֹהִים יְחִי Jos. 3, 10; Hos. 2, 1; Ps. 42, 2; 84, 3. אֱלֹהִים חַיִּים 2 Kings 19, 4. 16; Is. 37, 4. 17, cf. the חַיִּים אֱלֹהִים (ζῶ ἐγώ Num. 14, 21; Rom. 14, 11), — emphasizes that truth and reality of the God of revelation which belongs to Him alone, and the certainty of the accomplishment by Him of His will and purpose in redemption (Acts 14, 15—17; 2 Cor. 3, 3) in spite of the greatest obstacles. The fact that God is the *living* God lies at the foundation of worship (see the places cited from Revelation) and of conduct answering thereto in man (Heb. 9, 14; 10, 31) as well as of our hope of salvation, 1 Tim. 4, 10; 6, 17. Cf. ὁ υἱὸς τοῦ Θεοῦ ζῶντος Matt. 16, 16. υἱὸς Θεοῦ ζ. Rom. 9, 26. ἐκκλησία θ. ζ. 1 Tim. 3, 15.

b. Like חַיִּים *to live*, in particular = *to be well* or *happy*, e. g. Deut. 8, 1; 30, 16; Ps. 22, 27; 69, 33; 1 Sam. 10, 21; 2 Sam. 16, 16 (1 Thess. 3, 8), ζῆν also may denote the absence of anything that is a hindrance to the individual in the preservation and realization of his life; and thus it denotes a spiritual life which does not come under the power of any destructive influence such as death, and a life free from the destructive effects of sin, *life in the state of salvation*. Thus it occurs in John 6, 57: ζήσεται δι' ἐμέ. 1 John 4, 9: ἵνα ζήσωμεν δι' αὐτοῦ. John 6, 51. 58: ζήσεται εἰς αἰῶνα. 11, 25. 26: ὁ πιστεύων εἰς ἐμὲ καὶ ἀποθάνῃ ζήσεται, καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. In St. Paul's writings, Rom. 1, 17; 6, 13; 8, 13; 10, 5; 2 Cor. 4, 11; 5, 15; 6, 9; 13, 4; Gal. 2, 20; Phil. 1, 21; 1 Thess. 5, 10. —

Heb. 10, 38; 12, 9; 1 Pet. 4, 6. See also ζωή. The *ὁ ζῶν πατήρ* John 6, 57, corresponds with this life communicated to man. In like manner the designation of Christ as *the Living One* *ὁ ζῶν* Luke 24, 5; Rev. 1, 18, not only with reference to His resurrection, but to the reality of His life over which death and corruption could have no power; cf. Rom. 6, 9; John 6, 57; 14, 19; Heb. 7, 8. 25. — The participle *ζῶν* moreover is joined with substantives of which it cannot be directly predicated, *ἔδωκε ζῶν* John 4, 10. 11; 7, 38; *ἄρτος* John 6, 51; *λόγια* Acts 7, 38; *θυσία* Rom. 12, 1; *ὁ λόγος τοῦ Θεοῦ* Heb. 4, 12; 1 Pet. 1, 23; *ὁδός* Heb. 10, 20; *ἄθος* 1 Pet. 2, 4. 5. In such cases occurring in classical Gk. it denotes, *to be strong and permanent*; e. g. *τὰ νόμιμα, μαντεία* etc. So perhaps in Heb. 4, 12. In the other texts it refers to *the life which salvation gives*, and the expression used associates this life figuratively with the things named. Cf. the combination of substantives *ἔδωκε ζωῆς* etc. under ζωή. With Acts 7, 38 cf. Deut. 32, 47: *οὐχὶ λόγος κένος οὗτος ὑμῖν, ὅτι αὐτὴ ἡ ζωὴ ὑμῶν κτλ.*

II. in a more definite and formal sense: *to spend one's life in a certain way*, e. g. Luke 15, 13: *ζῶν ἀσωτίως*. Acts 26, 5: *ἐξησα φαρισαῖος*. Gal. 2, 14: *ἐθνικῶς* ζ. 2 Tim. 3, 12 and Tit. 2, 12: *εὐσεβῶς* ζ. Rom. 7, 9: *ἔζων χωρὶς νόμου*. So *κατὰ σάρκα ζῆν* Rom. 8, 12. 13, cf. *ἐν σαρκί* Gal. 2, 20; Phil. 1, 22. *ἐν κόσμῳ* Col. 2, 20. *ἐν τοῖς μέλεσιν κτλ.* Col. 3, 7. *ἐν τῇ ἀμαρτίᾳ* Rom. 6, 2. *ἐν πίστει* Gal. 2, 20, but not *ἐκ πίστεως ζῆν* Heb. 10, 38; Rom. 1, 17; Gal. 3, 11, cf. v. 12 (Luke 12, 15) for in these places ζῆν has the meaning given in I. b. Still according to the analogy of the main text in the Hebrew, Hab. 2, 4, *ἐκ πίστεως* is to be joined with the verb and not with *ὁ δίκαιος*, not only in Heb. 10, 38, where this admits of no doubt, but in the other passages; because even if it were grammatically allowable to join it with the noun, it would still be extremely difficult, and no logical reason requiring such a combination could be made out. Cf. also Gal. 3, 12, where ζῆν ἐν τοῖς τοῦ νόμου ἔργοις is contrasted with ζῆν ἐκ πίστεως v. 11. — We find ζῆν joined with a Dative denoting the moral character of the life (cf. Krüger, § 48, 6 as in Rom. 7, 2) in Luke 20, 38; Rom. 6, 10. 11; 14, 7. 8; 2 Cor. 5, 15; Gal. 2, 19; 1 Pet. 2, 24. Cf. Dem. 80, 26: *οἱ οὐκ ἀισχύρονται Φιλίππου ζῶντες καὶ οἱ τῇ ἐαυτῶν πατρίδι*. — We find the compound verb ἀναζάω, *to*

live again in Luke 15, 24. 32, cf. above, I. b. — Rom. 7, 9; 14, 9; Rev. 20, 5. συνζῆν Rom. 6, 8; 2 Cor. 7, 3; 2 Tim. 2, 11.

Ζωή, ἡ, *life*, the form of existence possessed by individualized being; in the N. T. of God and of men only. I. In a physical sense of *earthly existence* Acts 17, 25; Luke 16, 25 (1, 75 Rec.); Acts 8, 33; 1 Cor. 15, 19: ἐν ζωῇ ταύτῃ. Phil. 1, 20; Heb. 7, 3; Ja. 4, 14; 1 Cor. 3, 22; Rom. 8, 38. These are the only texts wherein ζωή denotes *the earthly life of the individual*, or rather *existence in the present state*, with which St. Paul contrasts the ὄντως ζωή 1 Tim. 6, 19 (cf. Luke 12, 15). It is the life which does not continue as it is (cf. James 4, 14), and is contrasted with II. ζωή ἀκατάλυτος Heb. 7, 16 which is not merely a temporary but *a perfect and abiding antithesis to death*. In virtue of this antithesis, and on account of the close affinity between the conceptions *life and happiness (unhindered and free existence, see ζῆν)* there is concentrated in the conception of life every good which man can desire or enjoy; thus in Prov. 12, 28; 13, 14; 14, 27; 2, 19; 5, 6; Ps. 34, 13; cf. Ps. 27, 13: πιστεύω τοῦ ἰδεῖν τὰ ἀγαθὰ κυρίου ἐν γῇ ζώντων. Ps. 36, 11; Jer. 8, 3; Deut. 32, 47; Ez. 18, 21. 20. 11. See especially Deut. 30, 19: τὴν ζωὴν καὶ τὸν θάνατον δέδωκα πρὸ προσώπου ὑμῶν, τὴν εὐλογίαν καὶ τὴν κατάραν· ἐκλεξεῖ τὴν ζωὴν σύ κτλ. cf. ζωοποιεῖν Eccles. 7, 3. Life is not only the opposite of death but *a positive freedom from death* Acts 2, 28 (from Ps. 16, 11); 2 Cor. 5, 4: ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς. It is possession in the highest sense, the first and the last blessing of man, and as has been well said *the essence of all happiness* (see John 10, 10). Among the profane and worldly, and in classical literature in all times, life has been confounded with the present form of human existence (cf. Stobaeus, Floril. 119. 121); but in Scripture and in the N. T. particularly it is clearly distinguished therefrom, cf. 1 Cor. 15, 19: ἐν τῇ ζωῇ ταύτῃ; usually tacitly and by implication, but sometimes characterized by the addition of αἰώνιος, and in 1 Tim. 6, 19: ἡ ὄντως ζωή. Syn. with ἀφθαρσία 2 Tim. 1, 10. So ζωή Matt. 7, 14 over against ἀπώλεια, cf. 18, 8. 9; 19, 17; Mark 9, 43. 45; Acts 11, 18; Rom. 5, 17. 18; 6, 4; 7, 10; 8, 2. 6. 10; 2 Cor. 2, 16; 4, 12; 5, 4; Phil. 2, 16; Col. 3, 3. 4; 2 Tim. 1, 10; Ja. 1, 12; 1 Pet. 3, 7. 10; 2 Pet. 1, 3. Ζωή

αἰώνιος (first in Dan. 12, 2; for other references vid. *αἰώνιος*) describes *life* not so much as distinct from our present earthly existence, but rather *as directly contrasted with death in its widest and weightiest sense*, cf. Rom. 5, 21: *ἵνα ὥσπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτως καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον*. 6, 22, cf. v. 21. 23.

Hence *life* is described as *the sum of the divine promises under the Gospel*, Eph. 4, 18; Tit. 1, 2: *ἐπ' ἐλπίδι ζωῆς αἰωνίου ἣν ἐπηγγείλατο ὁ ἀψευδὴς Θεὸς πρὸ χρόνων αἰώνων*. 2 Tim. 1, 10: *κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χρῷ Ἰυ*, cf. Acts 2, 28, and of the revelation of grace Tit. 1, 2; 1 John 1, 2: *ἡ ζωὴ ἐφανερώθη* κτλ. Acts 3, 15: *τὸν ἀρχηγὸν τῆς σωτηρίας ἀπεκτείνετε*, and even of Gospel preaching 2 Tim. 1, 10: *φωτίσαντος ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγ.* 1 John 1, 2. Hence the expression *τὰ ῥήματα τῆς ζωῆς ταύτης* Acts 5, 20, cf. John 6, 63. 65. *λόγος ζωῆς* Phil. 2, 16; 1 John 1, 1. 2; Tit. 1, 2. Cf. 2 Cor. 2, 16: *ὁσμὴ ζωῆς εἰς ζ.* — Rom. 11, 15. It is identified with Christ Rom. 6, 23; 2 Tim. 1, 1. And Christ is called Col. 3, 4: *ἡ ζωὴ ἡμῶν*. Cf. John 1, 4: *ἐν αὐτῷ ζωὴ ἦν καὶ ἡ ζ.* ἦν τὸ φῶς τῶν ἀνθρώπων. 2 Cor. 4, 10. 11: *ἵνα καὶ ἡ ζωὴ τοῦ Ἰυ — φανερωθῇ*. As a Messianic blessing it is akin to the *αἰὼν ἐρχόμενος*, Mark 10, 30; Luke 18, 30, and as blessedness in the future it is the object of christian desire and hope; cf. ζ. αἰ. *κληρονομεῖν* Matt. 19, 29; Mark 10, 17; Luke 10, 25; 18, 18. *εἰσελθεῖν εἰς τὴν ζ.* Matt. 18, 8. 9; 19, 17; Mark 9, 43. 45, cf. Matt. 7, 14; 25, 46. (As God's saving gift it is the antithesis of *κρίσις, ὀργὴ Θεοῦ, ἀπώλεια*.) So in the synopt. Gospels, Jude 21; Ja. 1, 12, while in the writings of St. Paul and St. John *eternal life* is similarly and distinctively *a future blessing*, John 4, 14. 36; 5, 29; 6, 27; 12, 25; 1 John 2, 25; Rom. 2, 7; 5, 21; 6, 22; Gal. 6, 8; 2 Cor. 5, 4; Phil. 4, 3; 1 Tim. 4, 8; 6, 19; Tit. 1, 2; 3, 7; cf. Rom. 5, 10, but at the same time belonging to those to whom the future is sure, already in the possession of all who are partakers of the N. T. salvation "that leadeth unto life." See for this Acts 11, 18; 13, 46. 48. Cf. Matt. 19, 16: *ἵνα ἔχω ζωὴν αἰ.*, — an expression peculiar to St. John, for which Tischendorf reads *σχῶ*.

In the writings of St. Paul *ζωή* is the object matter of Gospel preaching (thus *ζωὴ Θεοῦ* Eph. 4, 18) the final aim of faith 1 Tim. 1, 16, the possession and state of those who receive the

Gospel 2 Cor. 2, 16, and of the justified, Rom. 5, 17; 8, 10; hence *δικαίωσις ζωῆς* 5, 18, corresponding with the opposite connection of sin and death. It is a state which exerts an influence upon the Subject of it (Rom. 6, 4) and with which he is most closely identified Rom. 8, 6. 10. There is however a difference between this state and the outward condition and circumstances of the believer, just as between "the inward and the outward man" 2 Cor. 4, 10. 11. 16—18, and the removal of this difference is looked forward to in the future, especially at the second coming of Christ Col. 3, 3. 4.

In the writings of St. John, life which primarily and essentially belongs to God and Christ, to God as revealing Himself in Redemption as the Father and the Son John 5, 26; is the subject matter and aim of divine revelation, John 5, 39; 12, 50; is described as present in Christ 1, 4; 10, 10; 14, 6; 1 John 5, 20; as given to the world through Him, 6, 33. 35. 48; 17, 2; and especially through His death, 6, 51; 3, 15; in the possession of those who by faith are united to Him, 3, 15. 16. 36; 5, 24. 40; 6, 40. 47. 51. 53. 54; 20, 31; 1 John 5, 13; cf. 8, 12; 10, 28; 1 John 3, 14. 15; 5, 11. 12. (On John 17, 3, see *γινώσκω*.) But a reference to the future consummation of the plan of redemption runs through all his writings; e. g. in the contrast between life and condemnation John 5, 24; and *ἀπώλεια* 3, 15. 16; *ὄργη Θεοῦ* 3, 36; but especially in the connection between life and the future resurrection 5, 29; 6, 40. Cf. the passages cited above.

There remain still to be named the phrases *βίβλος ζωῆς* Phil. 4, 3; Rev. 3, 5; 13, 8; 20, 15. *βιβλίον ζ.* Rev. 17, 8; 20, 12; 21, 27 (opp. *κρίσεως*, cf. Rev. 20, 12). *στέφανος ζωῆς* Ja. 1, 12; Rev. 2, 10. *ξύλον τ. ζ.* Rev. 2, 7; 22, 2. 14. 19. *ῥόδον ζ.* Rev. 7, 17; 21, 6; 22, 1. 17. — In its distinctively Messianic sense *ζωή* is an exclusively N. T. word.

Ζῶον, τό, (by Lachm. always written *ζῶον* which is the more correct rendering, but less frequently used,) *an animal*, Heb. 13, 11; 2 Pet. 2, 12; Jude 10. Properly *a living creature*, and this essential meaning must be retained in the Rev. where four *ζῶα* are represented as being between God's throne and those of the elders which surround it, 4, 6—9; 5, 6. 8. 11. 14; 6, 1. 3. 5—7; 7, 11; 14, 3; 15, 7; 19, 4, the description given of which 4, 6—8 resembles that of the *כַּיִּיטִים* in Ezekiel 1, 5 seq.; the Cherubim in

Ez. 10, cf. Ps. 18, 1; 99, 1; 80, 2; 1 Sam. 4, 4; 2 Sam. 6, 2; 2 Kings 19, 15. They are named "living creatures" here and in Ez. 1 on account of the life which is their main feature. They are usually the signs and tokens of majesty, of the sublime majesty of God both in His covenant revelation and in His relation to the world; (for the latter see Ps. 99, 1;) and therefore it is that they are assigned so prominent a place, though no active part, in the final scenes of sacred history, Rev. 6, 1—7. The appearance of four represents the concentration of all created life in this world, the original abode of which, when given over to sin and death, is committed to the Cherubim. They do not, like the Angels, fulfil the purposes of God in relation to men; they are distinct from the angels Rev. 5, 11. We are thus led to conclude that they represent the ideal pattern of the true relation of creation to its God. This is realized in them. Cf. Bähr, *Symbolik des mos. Cultus* 1, 340 ff. Also Hofmann, *Schriftbew.* 1, 364 ff.; Kurtz in Herzog's *Realencycl.* 2.

Ζωογονέω, to give birth to living creatures. Usually also = *to vivify, to make alive.* Thus opp. to *θανατοῦν* 1 Sam. 2, 6: *κύριος θανατοῖ καὶ ζωογονεῖ, κατὰγει εἰς ἄδου καὶ ἀνάγει.* 2 Kings 5, 7 = 𐤒𐤓𐤏 Pi. In the N. T. 1 Tim. 6, 13: *παράγγελλω σοι ἐνώπιον τοῦ Θεοῦ τοῦ ζωογονοῦντος τὰ πάντα* with reference to the preceding admonition: *ἐπιλαβοῦ τῆς αἰωνίου ζωῆς.* Cf. Neh. 9, 6. — Then in a weakened sense in the LXX *to leave alive, to let live,* = 𐤒𐤓𐤏 Pi. Exod. 1, 17. 18. 22; 1 Kings 20, 31. Hi.: Jud. 8, 19. In the N. T. Acts 7, 19; Luke 17, 33: *ὃς ἐὰν ἀπολέσῃ, ζωογενήσει αὐτήν* (sc.: *τὴν ψυχὴν* = *to retain life.* Cf. the Parallels in Matt. 16, 25 = *σώζειν τὴν ψ.* 10, 39 = *εὐρίσκειν.* John 12, 25: *τὴν ψ. εἰς ζωὴν αἰ. φυλάσσειν.*

Ζωοποιέω, to make alive, to vivify, John 6, 63: *τὸ πνεῦμά ἐστιν τὸ ζωοποιοῦν.* 1 Cor. 15, 45; 2 Cor. 3, 6. For the most part in the N. T. of *raising the dead to life* 1 Cor. 15, 22. 36; Rom. 4, 17; 8, 11; 1 Pet. 3, 18; John 5, 21. Answering to the Pauline connection between *δικαιοσύνη* and *ζωή* Gal. 3, 21: *εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι, ὅπως ἐκ νόμου ἂν ᾔν ἡ δικαιοσύνη.* The law promised life v. 12, but did not give it. From this universally acknowledged fact St.

Paul argues the need of justification. Cf. 2 Cor. 3, 6: τὸ γὰρ γράμμα ἀποκτείνει, τὸ δὲ πνεῦμα ζωοποιεῖ, vid. γράμμα. See Job 36, 6: ὁ κύριος — ἀσεβῇ οὐ μὴ ζωοποιήσῃ, καὶ κρίμα πτωχῶν δώσει.

H

Ἡμέρα, ἡ, *the day*, Rev. 8, 12; Luke 6, 13 etc. in distinction from the night, and as a division of time. Also sometimes used of a *longer space of time*, yet simply as a more definite designation, e. g. Aristot. rhet. 2, 12. 13 concerning the aged: εἰς δὲ φιλόζωοι καὶ μάλιστα ἐπὶ τῇ τελευταίᾳ ἡμέρᾳ. Elsewhere only in poetical language. In N. T. we might take the expression ἡμέρα σωτηρίας 2 Cor. 6, 2 in the same manner, but it designates a definite time when help and salvation would appear, cf. Is. 49, 8, and as borrowed from this passage, in the N. T. the time following thereupon is described as a continuing ἡμέρα σωτηρίας. Peculiar to the N. T. is I. the figurative use of the word, "*the day*" being *the season of unhindered work and labour* John 9, 4, the time which has the blessing of the light (John 11, 10) and which is marked out and limited by the light, the time for that morally pure, wakeful and conscious action Rom. 13, 13, which has nothing to conceal Job 24, 16; 1 Thess. 5, 5—8 (cf. 1 Cor. 3, 13: ἡ γὰρ ἡμέρα δηλώσει). Day is the time of light; light is the type of salvation, therefore the day is *the time of salvation* (Rom. 13, 12, cf. 2 Pet. 1, 19), corresponding with the use of φῶς and σκότος. Cf. Job 3, 4; 5, 14; 17, 12; Ez. 30, 3 seq.; Am. 5, 8; 8, 9; Is. 38, 13. — II. The expression ἡμ. τοῦ κυρίου and the various epithets applied to it especially in the O. T. The phrase itself ἡ ἡμέρα τοῦ κυρίου, in 1 Thess. 5, 2; 2 Thess. 2, 2; 2 Pet. 3, 10; Acts 2, 20 is = הַיּוֹם לַיהוָה Is. 2, 12; 13, 6. 9; Ez. 13, 3; 30, 3; Joel 1, 15; 2, 1. 11; 3, 4; Amos 5, 18. 20; Obad. 15; Zeph. 1, 14; 2, 7. This expression denotes in prophecy the end of every thing hostile to God, — *the day* whose import and significance shall consist in the self-assertion of the God of revelation and of promise against all beings hostile

to Him among or external to His people. It is called *ἡμέρα ἐπι-σκοπῆς* Is. 10, 3; 1 Pet. 2, 12. *ἡμ. ὀργῆς* Zeph. 1, 15. 18; 2, 2. 3; Is. 13, 13; Ez. 7, 19. Cf. Rom. 2, 5: *ὁμ. ὀργῆς καὶ ἀποκαλύψεως δικαιοκρισίας τοῦ Θεοῦ*; again *ἡ ἡμ. ἡ μεγάλη* Rev. 6, 17; 16, 14 (Jude 6; Acts 2, 20); cf. Jer. 30, 7; Joel 2, 11. 31; Zeph. 1, 14; Mal. 3, 23. In the N. T. still *ἡ τοῦ Θεοῦ ἡμ.* 2 Pet. 3, 12. *ἡμ. κρίσεως* Matt. 10, 15; 11, 22. 24; 12, 36; (Mark 6, 11 Rec.) 2 Pet. 3, 7; 1 John 4, 17. Cf. Rom. 2, 16: *ἐν ἡμ. ὅτε κρινεῖ ὁ Θεὸς πτλ.* Jude 6: *εἰς κρίσιν μεγάλης ἡμ.* Further *ἐκείνη ἡ ἡμ.* Matt. 7, 22; Luke 10, 12; 2 Thess. 1, 10; 2 Tim. 1, 12. 18; 4, 8. Absolutely, *ἡ ἡμέρα* 1 Thess. 5, 4; 1 Cor. 3, 13; Heb. 10, 25. Cf. 1 Cor. 4, 3: *ἵνα — ἀνακριθῇ — ὑπὸ ἀνθρωπίνης ἡμέρας* in contrast with this *ἡμ. κυρίου*, vid. v. 4. For *ἔσχαται ἡμ.* vid. *ἔσχατος*. While for some this day is the terrible end, to be anticipated with dread, for others (the oppressed people of God in the O. T.) it is to be hoped for as the beginning of a new and better state, of a new order of things. This latter aspect however is but seldom dwelt upon; see Is. 61, 2; Zech. 14, 7; cf. Ez. 13, 5; Jer. 25, 29; 49, 12; Ez. 9, 6. But in Eph. 4, 30 it is called *ἡμέρα ἀπολυ-τρώσεως* for the Church of Jesus Christ, cf. Luke 21, 28. In that day Christ is to be judge (Matt. 7, 21), the Resurrection of the dead will be accomplished, John 6, 39. 40: 44. 54; cf. John 5, 27, who on this day will appear in the glory of the Father (the Father of our Lord Jesus Christ = *אב*, see *κύριος*) Matt. 16, 27. This day is therefore called *ἡ ἡμ. τοῦ κυρίου ἡμῶν*, 1 Cor. 1, 8, *τοῦ κυρ.* Xv 2 Cor. 1, 14, *ἡμ. Ἰν Χν* Phil. 1, 6; Xv 1, 10. Luke 17, 30: *ἡ ἡμ. ὁ υἱὸς τοῦ ἀνθρ. ἀποκαλύπτεται*. Cf. v. 31; Matt. 24, 36. 42. 44. 50; Luke 21, 34, cf. 17, 28; 17, 24 answering to the *παρουσία* (which see). In this designation however we discover a difference between the day spoken of the O. T. and that mentioned in the N. T. In the latter the element of hope preponderates; and the distinction between *ἡμέρα τοῦ κυρίου* and *ἡμέρα τοῦ κυρίου Ἰησοῦ Χριστοῦ*, is analogous to that between the two lines of prophecy, the one connecting itself with the stem of David, the other looking in towards the coming of Jehovah. The *ἡμέραι τοῦ υἱοῦ τοῦ ἀνθρ.* Luke 17, 22—26 cannot according to the connection refer to the days of His earthly life. One might be tempted to take v. 22 as referring to the time when the *παρουσία* should

begin; but v. 26 obliges us to fix upon a time previous to this, for as the ἡμέρα on which Noah entered into the ark (v. 27) is distinct from the ἡμέραις Νῶε, so *the day of the Son of man* is distinct from *the days of the Son of man*. *The days of the Son of man* denote a time previous to as well as including the coming παρουσία. — In John 8, 56 Ἀβραὰμ ἠγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμὴν, Christ (as it appears to me) has still in His mind the day of His ever approaching manifestation in glory. (See p. 100.) Concerning ἡμέρα αἰῶνος 2 Pet. 3, 18, see αἰών.



Θεός, ὁ, *God*; Döderlein (Synonymik 6, 101; hom. Gloss 2500) and Curtius (Grundzüge der griech. Etymol. 2, 94 seq.) derive this word from the root θες in θέσασθαι “to implore” (Pindar, Hesiod) because, as the latter proves, the usual derivation of the word with the Latin deus from the Sanscrit div “to give light” is decidedly false. Θεός therefore is = *He to whom one prays, who is implored*, a *nom. appellat.* for the *Being* who is raised above the world and man, their dependence on whom mankind acknowledge. Others refer the word to θάομαι, θαῖμα etc. as forms connected with the same root. Hdt. 2, 52, 1: θεοὺς δὲ προσονόμασάν σφας ἀπὸ τοῦ τοιούτου διὸ κόσμῳ θέντες τὰ πάντα πηγύματα καὶ πάσας νομὰς εἶχον. Hebr. = אֱלֹהִים, which is akin to אֵל so that the fundamental thought is *the strong one*; = אֱלֹהִים which Fürst indeed derives from the same root, but according to the latest and apparently conclusive investigations (Delitzsch; Fleischer bei Delitzsch, Genesis p. 30, 64) the true root is to be recognized in the Arabic *alīha* whose fundamental meaning is “helpless wandering”, “refuge-seeking terror” as a *nom. infin.* from اَلِهَ in this logically established meaning اَلِهَ, Aram. אִלַּה, signifies *fear* or *terror*, and then (like אִלַּה which is synonymous with אֱלֹהִים in Gen. 31, 42. 53, and אֱלֹהִים Ps. 76, 12; Is. 8, 12 seq., cf. 2 Thess. 2, 4) *the object of fear*, Delitzsch as above. Cf. אֱלֹהִים Ps. 111, 9; אֱלֹהִים dream. The Plur. is the plur. of Abstraction, like אֱלֹהִים life, from אֱלֹהִים living.

We must however notice Hupfeld's observation (on Ps. 8, 6) "אלהים like אל is contrasted with man (איש and אדם), with reference to his power and his position especially in the expression אל ולא איש Hos. 11, 9 or אדם ולא אל Ez. 28, 2. 9; Is. 31, 3, which is employed when man in his pride forgets his true limits and imagines himself like God." Cf. Acts 12, 22; Gal. 1, 10; John 10, 33.

I. As an appellative: *that which is divinely revered, regarded as God*, Acts 12, 22: Θεοῦ φωνή καὶ οὐκ ἀνθρώπου. 17, 23: ἀγνώστῳ Θεῷ. 28, 6: ἔλεγον Θεὸν αὐτὸν εἶναι. 2 Thess. 2, 4: ὁ ἀντικείμενος καὶ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον Θεὸν ἢ σέβασμα. Cf. Dan. 11, 36. 37; 2 Cor. 4, 4: ὁ Θεὸς τοῦ αἰῶνος τούτου — who assumes the place of God. Hence ὁ, ἡ Θεός (Acts 19, 37, otherwise Θεά 19, 27), Θεοί in the pagan sense Gal. 4, 8: οἱ φύσει μὴ ὄντες Θεοί. Acts 7, 43; 19, 26; 1 Cor. 8, 5; Acts 7, 40 and often. Akin to this is the peculiar use of Θεοί like אלהים John 10, 34. 35 of judges and magistrates Ps. 82, 1. 6; Ex. 21, 6; 22, 8. 9. 28, so far as anything belongs to them which is distinctive not of man but of God. But in the sphere of revelation the principle ever holds: οὐδεὶς Θεὸς ἑτερος εἰ μὴ εἷς 1 Cor. 8, 4, and thus Θεός, אלהים is appellative, referring exclusively to the *God of revelation* especially in the O. T. Deut. 7, 9; 2 Sam. 7, 22; 1 Kings 18, 39; 2 Kings 5, 15; Ps. 18, 32; 33, 12; 144, 15; 90, 17; 100, 3 and often in the second part of Isaiah. Cf. Ruth 1, 17; Is. 37, 16.

II. Hence Θεός, ὁ Θεός is a nom. propr. *God*, who is the God of revelation or of redemption ("אלהים is for man from the beginning ידוה אלהים, and ידוה has been known as none other than אלהים in an exclusive sense," Hofmann). Accordingly κύριος ὁ Θεός is = ידוה אלהים Luke 1, 16; Acts 7, 37; 1 Pet. 3, 15; Rev. 1, 8; 4, 8; 22, 5. 6. Cf. Matt. 4, 7. 10; 22, 37 etc. Without the article, as Winer observes, very often in the Epistles, where it is dependent on other substantives without the article Matt. 6, 24; 14, 33; Luke 11, 20; John 1, 12; Rom. 1, 4. 7. 16. 17. 18 etc. Described according to His attributes by the addition of ὑψιστος Mark 5, 7; Luke 8, 28; Acts 16, 17; Heb. 7, 1. παντοκράτωρ Rev. 19, 15, cf. 1, 8 etc. Θεὸς σωτήρ 1 Tim. 1, 1; 2, 3; Tit. 1, 3; 3, 4. For other additions see Rom. 16, 26. 27;

1 Tim. 1, 11, 17; Tit. 1, 2. — 2 Cor. 13, 11: ὁ Θεὸς τῆς ἀγάπης. 1 Pet. 5, 10: ὁ Ὁ. πάσης χάριτος. 2 Cor. 1, 3: πάσης παρακλήσεως. Rom. 15, 13: τῆς ἐλπίδος, cf. v. 5: τῆς ὑπομονῆς. Rom. 16, 20; Phil. 4, 9; Heb. 13, 20; 1 Cor. 14, 33: ὁ Ὁ. τῆς εἰρήνης. Θεός especially is often joined with the genitive of the person: μου, σου, ἡμῶν Matt. 27, 46; Heb. 11, 16; Rev. 21, 3; cf. v. 7: ἔσομαι ἀντὶ Θεός, cf. Heb. 8, 10; Rom. 1, 8; 1 Cor. 1, 4; 2 Pet. 1, 1; Rev. 7, 12; 19, 5. In explanation of this cf. Acts 27, 23: τοῦ Θεοῦ οὐ εἰμί, ᾧ καὶ λατρεύω, ἄγγελος, and Rev. 21, 3; ἀντὶς ὁ Θεὸς ἔσται μετ' αὐτῶν Θεὸς αὐτῶν. Expression is given to the connection wherein the person stands to God and God to him, so that both exist for each other cf. Phil. 3, 19; Matt. 22, 32: οὐκ ἔστιν ὁ Θεὸς Θεὸς νεκρῶν. We must especially notice the historical and even christian relationship expressed by the genitive of the person, which affirms that God has shewn in reference to the person named what He is and will be; ὁ Ὁ. Ἀβραάμ, Ἰσαάκ, Ἰακώβ Matt. 22, 32; Mark 12, 26; Luke 20, 37; Acts 3, 13; 22, 14; 7, 32. 46; Heb. 11, 16. τοῦ Ἰσραὴλ Luke 1, 68; Matt. 15, 31, cf. Acts 13, 17. ὁ πατὴρ Θεός Acts 24, 14. In all these cases the appellative import of the word is to be kept in mind. Cf. Rom. 3, 29. In the place of this O. T. name of God as the God of salvation we have in the N. T. the designation ὁ Θεὸς τοῦ κυρίου ἡμῶν *In Xv* Eph. 1, 17, compare the addition ὁ πατήρ τῆς δόξης, as in John 20, 17; a relationship which is so peculiar that it is not thus simply expressed elsewhere as in this single passage, but rather ὁ Θεὸς καὶ πατήρ τοῦ κυρίου ἡμῶν *In Xv* Rom. 15, 6; 2 Cor. 1, 3 (with the addition: ὁ πατήρ τῶν οἰκτιρμῶν καὶ Θεὸς πάσης παρακλήσεως); 2 Cor. 11, 31; Eph. 1, 3; Col. 1, 3; 1 Pet. 1, 3; Rev. 1, 6, cf. Gal. 1, 1; Eph. 5, 20; 3, 14; and as in the O. T. God's relation to His covenant people collectively and individually was thus expressed, so the N. T. relationship is still more clearly expressed by the phrases ὁ Θεὸς καὶ πατήρ ἡμῶν Gal. 1, 4; Phil. 4, 20; 1 Thess. 1, 3; 3, 11. 13. Θεὸς πατήρ ἡμῶν Rom. 1, 7; 1 Cor. 1, 3; 2 Cor. 1, 2; Eph. 1, 2; Phil. 1, 2; Col. 1, 2; 2 Thess. 1, 2; 1 Tim. 1, 2; Philem. 3. ὁ Ὁ. καὶ πατήρ 1 Cor. 15, 24; Eph. 5, 20; Ja. 1, 27; 3, 9. Θεὸς ὁ πατήρ 1 Cor. 8, 6. Θεὸς πατήρ Gal. 1, 3; Eph. 6, 23; Phil. 2, 11; 2 Tim. 1, 2; Tit. 1, 4; 1 Pet. 1, 2; 2 Pet. 1, 17; 2 John 3. Vid. πατήρ.

It is a matter of question whether the name *Θεός* is given to Christ in Rom. 9, 5; Tit. 2, 13; 2 Thess. 1, 12; 2 Pet. 1, 1, cf. Jude 4, as it undoubtedly is in John 1, 1; 20, 28. The objections against the Pauline passages referred to may be all reduced to one, upon the basis of which alone (according to the common view of the interpreters in question) the rest have any force, viz. that it is inconsistent with the apostle's dogmatic convictions to name Him *God*. But apart from this individual view of his dogmatic convictions, not only is the transition from *υἱὸς Θεοῦ* to *Θεός* a very easy one, cf. John 10, 33, but the *ἄνθρωπος* (1 Tim. 2, 5; Rom. 5, 15; 1 Cor. 15, 21) might be considered as equally beset with difficulty on account of its supposed inconsistency with the usual language of the apostle, who never speaks of Christ as *υἱὸς τοῦ ἀνθρώπου*. It is more strictly correct for us, as has hitherto been held, to argue with Beck (on Rom. 9, 5, p. 24) "from the *υἱὸς Θεοῦ* the *Χς Θεός* is inferred with the same justice as is the *ἄνθρωπος Χς Ις* (1 Tim. 2, 5 and Rom. 5, 15) from the *υἱὸς ἀνθρώπου*. — As to the omission of the article in Titus 2, 13 (cf. on the other hand 1 Tim. 1, 1); 2 Thess. 1, 12; 2 Pet. 1, 1; it certainly is not entirely unusual even in the union of different subjects, especially in Plato (vid. Krlger 52, 2, 1 as opposed to Hofmann, Schriftbew. 1, 146), but for the N. T. it has not hitherto been authenticated, and the analogy of 2 Pet. 3, 18 leaves no room for doubt concerning 1, 1.

Θεότης, ἡ, the Godhead, Col. 2, 9: ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς Θεότητος. *Θειότης* is to be distinguished from *Θεότης* = *that which God is*, *Θειότης* = *that which is of God*. Plut. de def. orac. 10: οὕτως ἐκ μὲν ἀνθρώπων εἰς ἥρας, ἐκ δὲ ἡρώων εἰς δαίμονας αἱ βελτίονες ψυχαὶ τὴν μεταβολὴν λαμβάνουσιν. ἐκ δὲ δαιμόνων ὀλίγαι μὲν εἰς χρόνῳ πολλῶ δι' ἀρετῆς καθαρθεῖσαι παντάπασι Θεότητος μετέσχον. Luc. Icaromen. 9: θιελόμενοι τὸν μὲν τινα πρῶτον Θεὸν ἐπεκάλουν, τοῖς δὲ τὰ δεύτερα καὶ τρίτα ἔνεμον τῆς Θεότητος. In the later ecclesiastical writers *Θεότης* like τὸ *θεῖον* in classical Gk. is used of the Godhead, see *θεῖος*.

Ἄθεος, ον, destitute of God, without God, cf. *ἄλογος*. Primarily = *godless*, forgetful of God, *ἄθεος* who does not care about the existence of the gods, who does not honour them. Xen.

An. 2, 5, 39: σὺν Τισσαφέρνει τῷ ἀθεωτάτῳ τε καὶ πανουργοτάτῳ. Plat. Polit. 309, A: ἀθεότης καὶ ὕβρις καὶ ἀδικία. Next = *without divine help, forsaken by God, excluded from communion with God*. Soph. Oed. T. 663. So in the Pauline ἄθεοι ἐν τῷ κόσμῳ Eph. 2, 12. That it means more than *they know not God* (1 Thess. 4, 5; cf. the ἡ ἄθεος πολυθεότης of Orig.), is clear both from the context and from the analogy of Gal. 4, 9: νῦν δὲ γνόντες θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ θεοῦ, cf. v. 8.

Θεῖος, α, ον, *divine, what is God's, especially what proceeds from Him*. So LXX Exod. 31, 3; 35, 31; Prov. 2, 17; Job 27, 3; 33, 4 (Ecclus 6, 35). So too in the N. T. 2 Pet. 1, 3: θεῖα δύναμις, v. 4: θ. φύσις. Τὸ θεῖον often in classical Gk. means *the Godhead* "in speaking of the working or power of the gods, without naming any one particular God," Pape. Acts 17, 29.

Θειότης, *the divinity, divine character or essence*. Plut. cur Pythia nunc non reddat cet. 8: τούτων μέρος μηδὲν εἶναι κενὸν μηδὲ ἀναίσθητον, ἀλλὰ πεπλησθαι πάντα θειότητος. Rom. 1, 20: ἥ τε αἰδὶος αὐτοῦ δύναμις καὶ θειότης. As θεότης is = τὸ εἶναι τινα θεόν (Fritzsche), so θειότης is = τὸ εἶναι τι, τινα θεῖον. So Wisd. 18, 9.

Θεοδίδακτος, *instructed or taught of God*, only in 1 Thess. 4, 9 and in eccles. Gk., e. g. Ep. Barn. 21: γίνεσθε δὲ θεοδιδάκτοι, cf. John 6, 45; (Is. 54, 13.) Heb. 8, 10. 11; 1 John 2, 20.

Θεομαχέω, *to oppose God, to resist divine necessity*. Rec. Acts 23, 9, cf. e. g. Eurip. Iph. A. 1409: τὸ θεομαχεῖν γὰρ ἀπολιποῦς, ὃ σου κρατεῖ, ἐξελογίσω τὰ χρηστὰ τὰναγκαῖά τε. Xen. Oecon. 16, 3: οὐκέτι συμφέρει θεομαχεῖν — with reference to the laws of soil and climate which must be attended to in agriculture.

Θεόμαχος, *fighting against God*, only in Acts 5, 39.

Θεόπνευστος, *divinely inspired*. 2 Tim. 3, 16: *πᾶσα γραφὴ θ.* In classical Gk. it occurs only in Plut. de placit. philos. 5, 2: *ὄντιοι θεόπνευστοι (κατ' ἀνάγκην γίνονται) opp. φυσικοί.* The formation of the word cannot be traced to the use of πνέω but only of ἐμπνέω. Cf. Xen. Hell. 7, 4, 32: *τὴν ἀρετὴν θεὸς μὲν ἐμπνύσας.* Plat. Conv. 179, B: *μένος ἐμπνεῦσαι ἐνίοις τῶν ἡρώων τὸν θεόν.* Hom. Il. 20, 110. Od. 19, 138. The simple verb is never used of divine action. How much the word corresponds with the Scriptural view is evident from 2 Pet. 1, 21.

Θεοσεβής, *es*, *one who fears God* and therefore avoids evil, *Godfearing* John 9, 31. Cf. *σέβασθαι*. Hence *θεοσέβεια*, *the fear of God*, 1 Tim. 2, 10: *ἐπαγγέλλεσθαι θεοσ.* *to wish to be Godfearing.*

Θεοστυγής, *es*, seldom in classical Gk. (Eurip. Troad. 1213. Cycl. 396, 603) and in a passive sense, like *θεομισής* = *hated of God*; but without emphasizing the hatred on God's part; rather = *curse*d; cf. Eur. Cycl. 396 of Hades. This passive meaning cannot be given to the word in Rom. 1, 30 where heinous crimes and vices are enumerated and *θεοστυγεῖς* are named side by side with *ὑβριστάς*, cf. Plat. 309, A (vid. ἄθεος), where *ὑβρις* occurs side by side with *ἀθεότης*. An active sense moreover is given to the synonymous word *θεομισής* by the Schol. on Aristoph. Av. 1555. "We must have in mind such heathen as Cyprian speaks of, men who, when any heavy calamity befalls them, arraign the Gods and accuse Providence, characters like Prometheus," Tholuck on Rom. 1, 30 who refers also to the very strong expression *θεοσεχθρία* Arist. Vesp. v. 418. Still it may be more correct to regard the word as a strong and pregnant synonym for ἄθεος, rather than to find in it characters so extreme in wickedness and so rare.

Θνήσκω (ΘΑΝ-), Aor. *ἔθανον*, Perf. *τέθνηκα*, *to die*, Matt. 2, 20; Mark 15, 44; Luke 7, 12; 8, 49; John 11, 21; (39. 41 Rec.) 44; 12, 1; Acts 14, 19; 25, 19. — 1 Tim. 5, 6: *ἡ δὲ σπαταλῶσα ζῶσα τέθνηκεν* as contrasted with v. 4: *ἀπό-*

δεκτον ἐνώπιον τοῦ Θεοῦ must like this latter be understood as having reference to the divine judgment. The widow acting as described is dead while still living, i. e. according to God's punitive judgment and sentence she is destitute of that life which she might and ought to have possessed through saving grace, had she been an *ὄντως χήρα*, and she has already fallen under this sentence before her end has come. Cf. Eph. 4, 18; Luke 15, 24; Rev. 3, 1. 2; Eph. 2, 1. 5. 6. That moral deadness cannot be denoted by this verb, see *θάνατος*. Theophyl.: *καὶ δόκει ζῆν κατὰ τὴν αἰσθητήν, τέθνηκε κατὰ πνεῦμα*.

Θνητός, ἡ, ὄν, verbal adj. from the preceding; = *mortal*, in classical Gk., in Homer, Hesiod, the Tragedians, and also as an appellation given to man in contrast with *ἀθάνατος*, *θεῖος*, *θεός*, denoting that essential distinction between men and gods which lies at the foundation of all other differences. Cf. Nägelsbach, *homer. Theol.* 1, 16 seq.; *nachhomer. Theol.* 1, 6 seq. The fact that the moral difference between man's nature and God's has thus been resolved into a merely physical one, is to be the more carefully observed because it witnesses how that which Scripture describes as a punitive sentence has come to be viewed as a normal law of nature, the abnormal relationship being regarded on naturalistic grounds as normal. Accordingly the expression *ὁ μόνος ἔχων ἀθανασία* (1 Tim. 6, 16) has a force and meaning altogether different from the heathen epithet for the gods *ἀθάνατοι*, and the weakness and frailty of man expressed by them in the epithets *ἐφήμεροι*, *θνητοί*, is according to Holy Scripture punitive suffering. — In the N. T. *θνητός* continually occurs in contrast with life as the blessing of Christianity, Rom. 6, 12; 8, 11; 2 Cor. 4, 11. *Τὸ θνητόν* 2 Cor. 5, 4 over against *ἀθανασία* 1 Cor. 15, 53. 54.

Θάνατος, ὁ, *death*, = I. *the natural* (especially forcibly caused) *end of life*, in the Attic particularly of the power of death. Matt. 10, 21; 15, 4; 20, 18; 26, 66 and often. II. In order to the clear perception and understanding of the Scriptural and especially of the N. T. use of this word we must hold fast and abide by the fact that *death as the punishment pronounced by God upon sin* (Gen. 2, 17) *has a punitive significance*, Rom. 1, 32: *τὸ δικαίωμα τοῦ Θεοῦ ἐπιγνώσκοντες, ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσὶν*. Heb. 9, 27: *ἀπό-*

κειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις. Rom. 6, 23: ὁψώνια τῆς ἁμαρτίας θάν., all the elements of the divine sentence attendant upon it and connected with it are presented to man and are realized upon him (cf. Ps. 49, 15; Prov. 7, 27), and as the consequence of death and in intimate connection with it Hades is spoken of, Rev. 6, 8; 20, 13. 14; 1, 18; 1 Cor. 15, 55; cf. ᾠδης. Death therefore is a very comprehensive term denoting *all the punitive consequences of sin*, Rom. 5, 12. 14. 17. 21; 6, 16; Ja. 5, 20; wherein are concentrated all the evils that spring from sin, so that it is used as synonymous with *corruption*, Prov. 14, 34 and elsewhere; vid. ἀπώλεια. Cf. θάνατος overagainst ἀγαθόν Rom. 7, 13. So in the O. T. especially in Prov. 2, 18; 5, 5; 7, 27; 8, 36; 10, 2; 11, 4. 19; 12, 28; 13, 14; 14, 12. 27; 16, 25, cf. 14, 32. Those passages in the Psalms also may be mentioned in which death and Sheol are used together, vid. ᾠδης; also Hos. 13, 14. The end of human life which is more accurately called death is always that point and portion of the punitive sentence about which all the other elements in that sentence are grouped. This it is that gives *the death of Christ* its significance, cf. Acts 2, 24; Heb. 2, 9; 5, 7; Rom. 6, 3. 4. 5. 9; 1 Cor. 11, 26; Phil. 2, 8. Hence too the expression σῶμα τοῦ θαν. Rom. 7, 24. Before this end approaches man's life is determined and moulded conformably to it as a state of dependence and thralldom, wherein the unhindered possession and enjoyment of life is denied him, Heb. 2, 15: φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν ἐνοχοὶ ἦσαν δουλείας. Cf. Matt. 26, 38: περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου. Mark 14, 34. The essence of death accordingly does not consist in the extinction of the man, but rather in the fact of its depriving him of what he might have had in and through his life, and thus in forming a direct antithesis to life so far as life is a possession and a blessing. It is clear if we consider man's psychological constitution (vid. ψυχὴ, πνεῦμα) that we must not identify the man with his life as we do in the case of the lower animals. Man and the life of man are not identical, and hence the relationship between the πνεῦμα and death described in Rom. 8, 2. Apart from redemption death triumphs universally over man, Rom. 5, 14: ἐβασίλευσεν ὁ θάνατος ἐπὶ τοὺς κτλ., cf. 6, 9: θάνατος αὐτοῦ οὐκέτι κυριεύει, but man's relation to life is the very reverse of this; vid. ζωή. The power of sin shows

itself in death Rom. 5, 21: ἐβασίλευσεν ἡ ἁμ. ἐν τῷ θαν. 1 Cor. 15, 56: τὸ κέντρον τοῦ θαν. ἡ ἁμ. Man's sinful life with its consequences corresponds with it, Rom. 7, 5: τὰ παθήματα τῶν ἁμαρτιῶν — ἐνεργεῖτο ἐν τοῖς μέλεσιν ἡμῶν εἰς τὸ καρποφορῆσαι τῷ θανάτῳ. 6, 16. In a word it is not an isolated occurrence or fact merely, it is also *a state* just as life is a state, it is the state of man as liable to judgment. It is the antithesis of that eternal life which God had purposed for man, and which man may yet obtain through Christ, see Rom. 6, 23; 1 John 3, 14—16. So also e. g. Matt. 4, 16 (from Is. 9, 1, cf. Jer. 2, 6) τοῖς καθήμενοις ἐν χώρα καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν, referring to the revelation of the Gospel to the nations destitute of it, Luke 1, 79. Θάνατος must be taken to denote *a state* especially in the writings of St. John. 1 John 3, 14: μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν. — μένει ἐν τῷ θαν. John 5, 24: εἰς χρίσιν οὐκ ἔρχεται ἀλλὰ μετακέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν. Cf. Rom. 7, 10: εὐρέθη μοι ἡ ἐντολὴ ἡ εἰς ζωὴν αὐτῇ εἰς θάνατον. Hence we find that according to the context the reference is either *a. to death as the objective sentence and punishment* appointed for man, or *b. to death as the state in which man is as condemned through sin*. The former we find in John 8, 51: θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα. v. 52: οὐ μὴ γεύσῃται θανάτου. Rom. 5, 12. 14. 17. 21; 6, 21; 1 Cor. 15, 21. 26. 54—56; 2 Cor. 2, 16; 3, 7; 7, 10; 2 Tim. 1, 10; Heb. 2, 14. 15; Ja. 1, 15; Acts 2, 24; Rom. 6, 9; 1 John 5, 16. 17: ἁμαρτία πρὸς θάν., sin on account of which the person becomes amenable to judgment and can no more or not again receive the blessing of life. Cf. John 11, 4; Rom. 6, 16; 7, 10; Num. 18, 22: ἁμαρτία θανατηφόρος = תּוֹמָת מוֹת. Ja. 3, 8. — The latter we find in John 5, 24; 1 John 3, 14; Rom. 7, 10. 13. 24; 8, 2. 6. — Death being understood in this sense, the full and final realization of salvation is represented as consisting in the removal of death 1 Cor. 15, 26: ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος, cf. Rev. 21, 4: ὁ θάν. οὐκ ἔστι ἐτι; and redemption consists in freedom from the sentence of death (Rom. 5, 12—14; 6, 23) or from the fear of death (Heb. 2, 14. 15) cf. Rom. 8, 2. Just the same relationship is represented between death and the gospel revelation Luke 2, 26; Matt. 16, 28 and parallel passages. Θάνατος does not occur in Biblical Gk. with

the commonly recognized meaning "a state of moral and spiritual insensibility or deadness." We allow that this meaning might give weight and clearness in a certain manner to some of the passages already quoted e. g. Rom. 6, 16. 17; 7, 10; 8, 6; 2 Cor. 2, 16; 3, 6. 7; but this seeming profundity would only be the deadening of the keenness and point of the expressions. Vid. νεκρός. As to 1 Tim. 5, 6 vid. θνήσκω.

III. Ὁ Θάνατος ὁ δεύτερος Rev. 2, 11; 20, 6. 14; 21, 8 (a Rabbinical expression see Wetstein on Rev. 2, 11) to which they are appointed whose names are not written in the book of life and which follows the general resurrection (20, 12—15) must be a judgment which comes as a second and final sentence, and which is something still future before the first resurrection, for the partakers of that resurrection are not affected by it (20, 6). Their perfect freedom from all the consequences of sin and the full realization of their salvation is also expressed in 2, 11 οὐ μὴ ἀδικηθῇ ἐκ τοῦ θανάτου τοῦ δευτέρου.

Ἀθανασία, ἡ, *immortality*, a word which originally belonged to classical Gk., and used in a formal sense in the concrete meaning of the adjective ἀθάνατος; cf. Plato Deff. 405, a: ἀθ. οὐσία ψυχῆς καὶ αἰδίου μονή. The substantive occurs first in Plato. Primarily it was predicated only of the gods (vid. θνητός) and afterwards was used to express the immortality of the soul in the sense of its abiding existence, without any definiteness or fulness in the conception. (Plato Phaedr. 245, C. sqq.) It occurs in Wisd. 8, 13, cf. 4, 1 as synonymous with μνήμη αἰώνιος. But in that same book we trace a transition to a more positive sense, 8, 17: ἐστὶν ἀθανασία ἐν συγγενείᾳ σοφίας, καὶ ἐν φιλίᾳ αὐτῆς τέρψις ἀγαθή. 15, 3: εἰδέναι τὸ κράτος σου ῥῖξα ἀθανασίας. Cf. 3, 4: ἡ ἐλπίς αὐτῶν ἀθανασίας πλήρης with ἐλπίς ζωσα 1 Pet. 1, 3. The conception is by no means adequate to express N. T. or indeed O. T. views, and is of no avail or significance beside ζωή. In the N. T. it only occurs in 1 Tim. 6, 16 concerning God: ὁ μόνος ἔχων ἀθανασίαν (vid. θνητός), and in 1 Cor. 15, 53: δεῖ γὰρ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν; v. 54; where it is easy to see how different its import is from the Platonic and merely natural ἀθανασία of the soul.

Ἀποθνήσκω, Fut. ἀποθανοῦμαι, Aor. ἀπέθανον, literally = *to die away*, but usually = *to die*, and employed generally as the simple verb. Like θάνατος the word is used in N. T. Gk. I. *of the natural end of life* Matt. 8, 32; 9, 24; 22, 24; Heb. 9, 27; 11, 13, 21; Rev. 14, 13; and often. II. *to suffer death as the punishment of sin*, to be deprived of life as the distinctive Christian blessing. Hence the apparently enigmatical expressions of our Lord in the gospel of St. John 6, 50: *ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ*. Cf. v. 58: *ἀπέθανον* opp. *ζήσεται εἰς τὸν αἰῶνα*. 11, 25, 26: *ὁ πιστεύων εἰς ἐμὲ καὶ ἀποθάνῃ ζήσεται, καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα*. 8, 21, 24: *ἀ. ἐν τῇ, ταῖς ἡμέραις*. The context shews whether or not the death of the body is included (as in usually the case in θάνατος). Rom. 8, 13: *εἰ γὰρ κατὰ σάρκα ζῆτε, μέλλετε ἀποθνήσκειν*. 5, 15. Rev. 3, 2: *στήρισαν τὰ λοιπὰ, ἃ ἐμελλον ἀποθανεῖν*. Rom. 7, 10: *ἡ ἁμαρτία ἀνέζησεν, ἐγὼ δὲ ἀπέθανον* κτλ., cf. v. 13, 24; Jude 12: *δένδρα — δις ἀποθανόντα*. We must particularly keep in view the representation of death as a punitive sentence when mention is made of the death of Christ (as in Rom. 5, 6, 8; 8, 34; 14, 9, 15 etc.) and in the language of St. Paul in reference thereto, e. g. 2 Cor. 5, 15: *εἰ εἰς ὑπὲρ πάντων ἀπέθανεν, ἄρα οἱ πάντες ἀπέθανον*. Rom. 6, 7: *ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας*. v. 8. Col. 3, 3: *ἀπεθάνετε γὰρ* κτλ. (Cf. the synonym. ἀπόλλυσθαι John 11, 50; Rom. 14, 15; 1 Cor. 8, 11.) Also when St. Paul unites ἀποθνήσκω with τινί, e. g. Rom. 6, 2, 10: *τῇ ἁμαρτίᾳ*. Gal. 2, 19: *νόμῳ*, cf. Rom. 7, 6; Col. 2, 20: *ἀποθάνετε σὺν Χρῶ ἀπὸ τῶν στοιχείων τοῦ κόσμου*. Ἀποθνήσκω when thus used (like ἀπογίνεσθαι 1 Pet. 2, 24) does not simply mean in a transitive sense the dissolution of a union or relationship but (as the σὺν Χρῶ of Rom. 6, 8; Col. 2, 29 clearly shews) the apostle in using it has always in his mind the death of Christ, cf. 2 Cor. 5, 15. Bearing all this in mind it is evident that whatever may be the reference of ἀποθανεῖν ὑπὲρ (used of the death of Christ Rom. 5, 6—8; 14, 15; 2 Cor. 5, 15; 1 Thess. 5, 10, cf. John 11, 50, 51; 18, 14) if it does not actually express the substitutionary import of Christ's death (cf. *διὰ* 1 Cor. 8, 11) it has meaning only upon the principle of this substitutionary import. — *Συναποθνήσκειν* "to share death with" Mark 14, 31; 2 Cor. 7, 3; 2 Tim. 2, 11.

Θυμός, οὐ, ὁ, from the intrans. Θύω 'to rush or roar along' = *life in its activity and excitement*, Plat. Crat. 419, E: Θυμός δὲ ἀπὸ τῆς θύσεως καὶ ζέσεως τῆς ψυχῆς ἔχει ἀν τοῦτο τοῦτομα. First in a physical sense = *the breath of life*, e. g. Homer Il. 13, 654: τὸν μὲν λίπε θυμός. Then of every outgo of life in free action = *spirit, courage*; in repelling opponents = *anger, wrath*; in desire = *impulse, longing*, see Lexicons. Tittm. Syn. p. 132: "quum θυμός proprie ipsum animum denotet, a spiritu quem exhalamus, deinde ad omnem animi vehementiorem impetum transfertur, quasi exhalatio vehementior." It is used in a very comprehensive sense by Homer and the Tragic poets, to denote thought and feeling in the psychical as well as the physical life; but in Plato, Thuc. and later Gk. its use is limited to the ebullition of wrath, the outgo of courage, and excitement of spirit generally. So by the LXX. who render פַּחַד, אַהֲבָה, and אַהֲבָה Job 15, 13; Prov. 18, 14 = *excited feeling*, by θυμός cf. Ps. 6, 8; Eccclus. 26, 28. In the N. T. only = *wrath*, Luke 4, 28; Acts 19, 28; Heb. 11, 27. Side by side with other affections 2 Cor. 12, 20; Gal. 5, 20; Rev. 12, 12; 15, 1. With ὀργή Röm. 2, 8; Eph. 4, 31; Col. 3, 8; Rev. 16, 19: ὁ θυμός τῆς ὀργῆς, 19, 15, θυμός denotes the inward excitement, and ὀργή the outward manifestation of it, cf. Deut. 29, 20. 24; Num. 32, 14; Is. 9, 19; Jos. 7, 26; 1 Sam. 28, 18 etc. With οἶνος τοῦ θυμοῦ Rev. 14, 10; 16, 19; 19, 15, ληνός τοῦ θ. 15, 7; 16, 1: φιάλαι τοῦ θ. cf. Ps. 60, 5; 75, 9; Is. 51, 17. 22; Jer. 25, 15; 49, 12; Is. 63, 3. 4. With Rev. 14, 8; 18, 3: ὁ οἶνος τοῦ θυμοῦ τῆς πορνείας cf. Deut. 32, 33: θυμός δρακόντων ὁ οἶνος αὐτῶν. In this expression there are not two different representations "the wine of whoredom and of the divine wrath" (Düsterdieck with reference to Jer. 51, 7), but 'the wine of whoredom' is called 'the wine of wrath' because it ends in the ruin of those who drink it. Cf. θυμός = *poison* Wisd. 16, 5; Job 20, 16; Deut. 32, 24.

Ἐπιθυμέω, to have the affections directed towards any thing, to desire, to long after, with Genitive foll. Math. 5, 28; Acts 20, 33; 1 Tim. 3, 1; with the Inf. Matt. 13, 17 (syn. θέλειν Luke 10, 24). Luke 15, 16; 16, 21; 17, 22; 22, 15; 1 Pet. 1, 12; Rev. 9, 6; sq. acc. c. inf. Heb. 6, 11. ἐπιθυμεῖν κατὰ τινος "to rise up lustfully against", Gal. 5, 17. It denotes an immoral

Ἀποθνήσχω, Fut. ἀποθανοῦμαι, Aor. ἀπέθανον = *to die away*, but usually = *to die*, and employed as the simple verb. Like θάνατος the word is used I. *of the natural end of life* Matt. 8, 32; Heb. 9, 27; 11, 13. 21; Rev. 14, 13; and also II. *death as the punishment of sin*, to be deprived of the distinctive Christian blessing. Hence the appropriate expressions of our Lord in the gospel of St. John: ἐξ αὐτοῦ φάγη καὶ μὴ ἀποθάνῃ. Cf. v. 24: ζήσεται εἰς τὸν αἰῶνα. 11, 25. 26: ὁ πᾶς ἀποθάνῃ ζήσεται, καὶ πᾶς ὁ ζῶν καὶ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. 8, 21: 94. The context shews whether or not the death is concluded (as in usually the case in θάνατος) κατὰ σάρκα ζῆτε, μέλλετε ἀποθνήσκειν. 19: στήρισαν τὰ λοιπὰ, ἃ ἐμέλλον στήριξαι. 20: ἡ ἀμαρτία ἀνέζησεν, ἐγὼ δὲ ἀπέθανον. Jude 12: δένδρα — δις ἀποθανόντες. We must keep in view the representation of death when mention is made of the death of Christ (Matt. 8, 34; 14, 9. 15 etc.) and in the language of the New Testament thereto, e. g. 2 Cor. 5, 15: ἵνα ὅσοι ζήσονται διὰ τὴν ἀγάπην τοῦ ἀποθανόντος καὶ ἀνέστάντος Ἰησοῦ. 1 Cor. 8, 11.) Also when St. Paul speaks of ἀποθνήσκειν Rom. 6, 2. 10: ἐκ τῆς ἀμαρτίας. Col. 2, 20: ἀποθνήσκετε τοῖς στοιχείοις τοῦ κόσμου. Ἀποθνήσκειν when thus used does not simply mean to die, but to die in union or relationship with Christ. It is clearly shown in the following examples:

u. Sin.: ἡ ἐν τῷ κόσμῳ ἐπιθυμία φθορᾶς).

συλλαβοῦσα τίπτει ἁμαρτίαν.

see, literally denoting the manner in which
is presented to them, "to let the sacrifice
'to burn in sacrifice' (cf. Tholuck, 2. Beilage
Briefe an die Hebr. who compares the word
and for *burut* offering, *hu* from the root *dhu*).
idea in the Gr. word, for as Aristarch on Ho-
mervs, *θύω* in Homer is never joined with *σφα-*
ῖσαι (Pape). Cf. Acts 7, 42. Thence generally
bloody and unbloody offerings, and sometimes in a
means to slay, Luke 15, 23. 27. 30; Acts 10, 13;
4, to kill John 10, 10, cf. Eurip. Iph. T. 1332:
ἀηλὺς ἀρσένας. With the meaning *to sacrifice*

also *ἵπῳ*. In the N. T. Acts 14, 13. 18; 1 Cor.
doubtful whether *θύειν τὸ πάσχα* Mark 14, 12;
1 Cor. 5, 7, is = *to kill* or *offer the Passover*.
ἵπῳ, Deut. 16, 2. *ἵπῳ ἵπῳ* 2 Chron. 30, 15, cf.
18: *ποιῆσαι τὸ πάσχα κυρίῳ*. This depends upon
whether the Passover was a sacrifice in the true sense.
It is probable that *θύειν* like *ἵπῳ* is always (both in classical
biblical when the reference is a religious one) = *to sacri-*
Passover accordingly is called a sacrifice when *ἵπῳ*, *ἵπῳ*
applied to it. Some hold that *ἵπῳ* when used of the Pas-
does not necessarily designate it as a sacrifice, and Hofmann
improve this simply by referring to Prov. 17, 1; 1 Sam.
1. But this exception is really excluded by the lexical
that we have stated, and it is wholly invalidated by the twice
used *ἵπῳ* in Exod. 34, 25. The sacrificial character of the
over is further proved in St. John's writings 19, 36
1 John 1, 7; John 1, 29. 36; vid. *θύειν* 1 Cor. 5, 7 also
not admit of a doubt, even though we read *τὸ*
πάσχα ἡμῶν ἐπὶ ἡμῶν ἐτίθη, 1 Cor. 5, 7; 28: *θύο-*
μὲν — καὶ ἐπὶ ἡμῶν καὶ (cause *to be*
red etc.), but with L. T. *τὸ πάσχα* 1 Cor. 5, 7. For St. Paul
regards Christ's death as a sacrifice, he could not omit the
of a sacrifice here, and sometimes otherwise
ed. For the sacrificial character of the Passover compare also

and illegitimate lusting in Rom. 7, 7; 13, 9; οὐκ ἐπιθυμήσεις, from Exod. 20, 14: רָצוּתָא לֹא, where however in the Hebrew and LXX. the object follows. This extended use of the verb which we find fully embodied in ἐπιθυμία may be accounted for by the fact that lust has for its correlative insatiableness, cf. Exod. 20, 14; Ja. 4, 2: ἐπιθυμεῖτε καὶ οὐκ ἔχετε. So perhaps also 1 Cor. 10, 6: εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς κακεῖνοι ἐπεθύμησαν. Of amorous desires = amore capi sive honesto, sive inhonesto (Sturz, lex. Xen.), cf. Xen. An. 4, 1, 14: ἡ παιδὸς ἐπιθύμησας ἡ γυναικὸς Matth. 5, 28.

Ἐπιθυμία, ἡ, *what is directed towards any thing, desire which attaches itself to (ἐπι-) its object, desire.* Luke 22, 15; Phil. 1, 23; 1 Thes. 2, 17; Rev. 18, 14. In classical Gk. as vox media the moral character of the desire is determined according to the *object* named, cf. Mark 4, 19: αἱ περὶ τὰ λοιπὰ ἐπ. (Luke 8, 14: ἡδοναὶ τοῦ βίου. Tit. 3, 3; Col. 3, 5: ἐ. κακῆ.) 2 Pet. 2, 10: ἐ. μiasμοῦ. In the N. T. it is determined according to the *Subject*, cf. John 8, 44: τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. Rom. 1, 24: ἐπιθυμῖαι τῶν καρδιῶν, cf. Eccclus. 5, 2; Rom. 6, 12: αἱ ἐπ. τοῦ σώματος. Gal. 5, 16: ἐ. σαρκός, cf. v. 24; Eph. 2, 3; 1 John 2, 16; 2 Pet. 2, 18. — 1 John 2, 16: ἡ ἐπ. τῶν ὀφθαλμῶν cf. Matt. 5, 29; 1 Pet. 4, 2: ἀνθρώπων ἐπιθυμῖαι versus θέλημα Θεοῦ cf. 2 Pet. 3, 3: κατὰ τὰς ἰδίας αὐτῶν ἐπιθυμίας πορευόμενοι. Jude 16, 18. In these cases it denotes the lusting of a will which is not in conformity with God's will; cf. 1 John 2, 17: ὁ κόσμος παράγεται καὶ ἡ ἐπιθυμία αὐτοῦ· ὁ δὲ ποιῶν τὸ θέλημα τοῦ Θεοῦ. Tit. 2, 12: αἱ κοσμικαὶ ἐπ. Ja. 1, 14: ἡ ἰδία ἐπ. 2 Tim. 4, 3; Eph. 4, 22: αἱ ἐπ. τῆς ἀπάτης. Further, ἐπιθυμία is used exclusively of *sinful desire* which corresponds with man's depraved moral nature, a use of the word already occurring in Wisd. 4, 12; Eccclus. 18, 30; 23, 5. So in the plural, Rom. 13, 14: τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίας. Tit. 3, 3: δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις. 1 Pet. 1, 14: αἱ πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμῖαι. 4, 3: πορεύεσθαι ἐν ἀσελγείαις, ἐπιθυμίαις κτλ. And in the singular, Rom. 7, 7. 8: ἡ ἁμαρτία κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν. 1 Thes. 4, 5: ἐν πᾶθει ἐπιθυμίας. 2 Pet. 1, 4: ἡ ἐν κόσμῳ ἐν ἐπι-

θυμία φθορά (Cod. Sin.: ἡ ἐν τῷ κόσμῳ ἐπιθυμία φθοράς).
Ja. 1, 14. 15: ἡ ἐπ. συλλαβοῦσα τίκτει ἁμαρτίαν.

Θύω, *to sacrifice*, literally denoting the manner in which what is due to the gods is presented to them, "to let the sacrifice mount up in flame" 'to burn in sacrifice' (cf. Tholuck, 2. Beilage zum Commentar der Briefe an die Hebr. who compares the word with the Sanscrit word for burnt offering, *hu* from the root *dhu*). This is the primary idea in the Gr. word, for as Aristarch on Homer II. 9, 219 observes, θυώ in Homer is never joined with σφάξαι but with θυμιάσαι (Pape). Cf. Acts 7, 42. Thence generally = *to offer*, of bloody and unbloody offerings, and sometimes in a derived sense it means *to slay*, Luke 15, 23. 27. 30; Acts 10, 13; 11, 7; Matt. 22, 4, *to kill* John 10, 10, cf. Eurip. Iph. T. 1332: ξίφει θύουσα θῆλυς ἀρσένας. With the meaning *to sacrifice* LXX = וָבַח, also שָׁחַט. In the N. T. Acts 14, 13. 18; 1 Cor. 10, 20. It is doubtful whether θύειν τὸ πάσχα Mark 14, 12; Luke 22, 7; 1 Cor. 5, 7, is = *to kill* or *offer the Passover*. LXX = וָבַח שָׁחַט, Deut. 16, 2. שָׁחַט וָבַח 2 Chron. 30, 15, cf. Exod. 12, 48: ποιῆσαι τὸ πάσχα κυρίου. This depends upon the question whether the Passover was a sacrifice in the true sense. It is undeniable that θύειν like וָבַח is always (both in classical Gk. and Biblical when the reference is a religious one) = *to sacrifice*. The Passover accordingly is called a sacrifice when וָבַח, θύειν is applied to it. Some hold that וָבַח when used of the Passover does not necessarily designate it as a sacrifice, and Hofmann would prove this simply by referring to Prov. 17, 1; 1 Sam. 28, 24. But this exception is really excluded by the lexical fact that we have stated, and it is wholly invalidated by the twice repeated וָבַח in Exod. 34, 25. The sacrificial character of the Passover is further proved in St. John's writings; cf. John 19, 36 with 1 John 1, 7; John 1, 29. 36; vid. ἀμνός. 1 Cor. 5, 7 also does not admit of a doubt, even though we may not read τὸ πάσχα ἡμῶν ἐπὲρ ἡμῶν ἐτίθη, (cf. Xen. An. 5, 6, 28: θύομαι μὲν — καὶ ἐπὲρ ὑμῶν καὶ ἐπὲρ ἑμμαντοῦ, *I cause to be offered* etc.), but with L. T. τὸ πάσχα ἡμῶν ἐτίθη. For St. Paul regards Christ's death as a sacrifice, and we could not omit the idea of a sacrifice here, even if θύειν were sometimes otherwise used. For the sacrificial character of the Passover compare also

Exod. 12, 5 with v. 48; Lev. 22, 20; Deut. 16, 2—4. The sacrificial character of the first passover, reflected as it is in the death of Christ, is however different from that of the other yearly commemorative feasts.

Θυσία, ῥ, literally *the act of sacrificing or offering*, e. g. Xen. Cyrop. 3, 3, 34 (18): ἐπεὶ δὲ τέλος εἶχεν ἡ θυσία. Hence and usually = *the sacrifice itself*. With but few exceptions it is used in the LXX as the ordinary word for יָבַח and מִנְחָה, while the general expression קָרָבָן is = δῶσαν (very seldom = προσφορά, though the LXX have introduced προσφέρειν, as a rendering of קָרַב, תִּקְרִיב, in a sense quite foreign to classical Gk.). This transference of meaning from the act of sacrificing to the thing sacrificed is by no means strange, for יָבַח generally occurs in the Pentateuch in conjunction with שְׁלָמִים and therefore denotes one kind of sacrifice as distinct from עֹלָה Exod. 10, 25; 18, 12; Lev. 17, 8; Num. 15, 3, 5. The primary meaning of יָבַח however is more comprehensive, denoting a sacrifice, and in particular a bloody sacrifice, cf. יָבַח = *to sacrifice* Exod. 20, 24; Lev. 9, 4, and again מִזְבֵּחַ = *altar, place of sacrifice*. Perhaps the ordinary use of יָבַח was owing to the fact that in ובחי שְׁלָמִים prominence is given to what the sacrifice strictly is, corresponding with the idea of sacrifice which is realized in the christian church Rom. 12, 1; Phil. 2, 17; 4, 18; Heb. 13, 15. 16; 1 Pet. 2, 5. In classical Gr. a sacrifice is a *tribute* due to the gods, in most cases something paid for gifts received or prayed for, compensation or amends for crimes committed or duties neglected. No further meaning can be traced in them. Hence the terms τιμαί, χάριτες, δῶρα, δωρεαί, γέρα. Cf. Plat. Eutyph. 14, C: τὸ θύειν δωρεῖσθαι ἐστὶ τοῖς θεοῖς, τὸ δ' εὐχέσθαι αἰτεῖν τοὺς θεούς. Even the sin-offering is with Gk. writers generally "simply an act of homage on the man's part, which like every other δῶρον or γέρας he accompanies with a prayer or prayerful statement of what he wishes to obtain from the divinity in return for his gift." Cf. Nägelsbach, hom. Theol. 5, 3; 6, 26; nach hom. Theol. 5, 1. 4; 6, 18. In Holy Scripture also, a sacrifice is primarily an offering due and appropriate to God, see Rom. 12, 1; Phil. 2, 17; 4, 18; Heb. 13, 15. 16; 1 Pet. 2, 5, cf. Heb. 10, 5—8. Compare also the epithet δεκτόν (p. 134) applied to sacrifice. Ps.

50, 14. But when the term appears in connection with the plan of salvation, and in Gospel history, an element enters its meaning, which is foreign to the classical sphere. All O. T. sacrifices, or to speak more correctly all sacrifices historically connected with the scheme of grace in the Bible, have especial reference to sin, cf. Heb. 5, 1: *πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν θεόν, ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν*. 10, 26. From this, and from the fact of the discontinuance of the rite of sacrifice in the revelation and realization of redemption in the N. T., it is evident that every sacrifice connected with the scheme of grace bore the character of a *substitution*. Sacrifice represents what man himself in his natural state can neither perform nor suffer, and hence it must be presented by the hand of the priest. Priest and sacrifice together make up the substitutionary presentation of what the sacrifice is intended for. Hence the idea of sacrifice is realized in the members of the new covenant in quite a different manner, not by a substitutionary presentation but by a self-presentation, not by a surrender to death but by life, cf. Rom. 12, 1; 1 Pet. 2, 5. When the O. T. sacrifice assumes the character of a tribute paid or of a settlement it is distinctly disowned and rejected Matt. 9, 13; 12, 7; Hos. 6, 6. Cf. also Heb. 10, 5. 8; Ps. 40, 7. — *Θυσία* is used of heathen sacrifices in Acts 7, 41. 42; of O. T. sacrifices Matt. 9, 13; 12, 7; Mark 9, 49; 12, 33; Luke 2, 24; 13, 1; 1 Cor. 10, 18; Heb. 5, 1; 7, 27; 8, 3; 9, 9; 10, 1. 5. 8. 11; 11, 4. The *κρείττονες θυσίαι* of Heb. 9, 23, are contrasted with these; the reference being to Christ's sacrifice of Himself, 9, 26; 10, 12. Cf. Heb. 9, 25. 26. Cf. N. T. sacrifices Rom 12, 1, see above. —

Θυσιαστήριον, LXX = *חֲבִיתָה* occurs only in Philo and in Biblical Gk. = *altar* (*βωμός*, see Acts 17, 23).

I

Ἱερός, ἅ, ὅν, *holy, reverent*, that which stands in any relation to God or claims any connection with the Divine. The root meaning is acc. to Curtius, (*Grundzüge der Griech. Etymol.* 1, 369)

strong, cf. Latin *vis*. This and the Homer. comb. *ἱερὸν φυλάκων τέλος* Il. 10, 56; *ἱερὸν στρατός* Od. 24, 81; *ἱερὸς δῖφρος* Il. 17, 464 etc. might suggest as the idea bound up with *ἱερός*, the same as is expressed by the German *hehr* (reverent). — The neuter *τὸ ἱερὸν* = *sacred place* or *thing*, temple as well as sacrifice; the plural = *sacred things*, everything belonging to the sacred service, utensils and offices, but especially sacrifices. — *Ἱερός* occurs in the profane authors frequently, in bib. Greek on the contrary very seldom, and *ἅγιος* takes its place; for *ἱερός* is not only in its root-meaning not a moral idea like *ἅγιος*, but perhaps also on account of its use by profane authors, it appeared to the LXX too *profane* to be substituted for the O. T. expression. “The Jubilee trumpets which the priests blew are called once (Josh. 6, 8) by a free translation, *ἱεραὶ σάλπιγγες*; but even in this case, where the externality of the relation is so fully preserved, it is an *ἅπαξ λεγόμενον*. Precisely where the priest is constantly called *ἱερέυς*, we expect the sanctuary at least to be called *ἱερὸν*,” (Query, the priest is called *ἱερέυς* on account of the *sacrifice*). “We find it however only in one passage in Chronicles (1 Chr. 29, 4) and in one in Ezekiel (49, 19) where *בֵּית* in the one instance and the Aramaic *ܒܝܬܐ* in the other, denoting “house” and “court” in the purely external sense, are so translated. But it is probably fine discrimination on the part of the translator of Ezekiel, when he uses *τὸ ἱερὸν* in speaking of the holy places of the heathen Tyre (Ez. 27, 6; 28, 18). Only the Apocrypha of the O. T. betray here the influence of a worldly mode of expression. With them *ἱερὸν* is quite the familiar term for the temple”. Vid. Von Zezschwiz, Prof.-Grac. u. bibl. Sprachgeist p. 15. In the N. T. *τὸ ἱερὸν* in the Gospels and Acts = *temple*, and in the same sense as in Jos. (Ant. 15, 11 bell. jud. 5, 5), who following the Greek usage calls the temple buildings as a whole (Matt. 24, 1 *τὰς οἰκοδομὰς τοῦ ἱεροῦ*) *ἱερὸν*, and the temple itself, as also the Holy of Holies, *ναός*. According to Ammon. *ἱερα* denotes *τοὺς περιβόλους τῶν ναῶν*. Thucyd. 4, 90: *τάφρον μὲν κύκλῳ περὶ τὸ ἱερὸν καὶ τὸν νεῶν ἔσκαπτον*. 1, 134, Hdt. 1, 183. Cf. Acts 19, 24. 27. (*ναὸς* the part of the holy place where the image of the God stands). In no case can it be said that *τὸ ἱερὸν* denotes also single parts of the temple, as e. g. the Holy place Matt. 12, 5. 6, the various courts Matt. 21, 12. 23; John 2, 14; but it is a name for the whole. Where in any way there is a re-

ference to typical signification we have, as in the Apoc., *ναός* or, as in Heb., *τὰ ἅγια* 1 Cor. 9, 13: *οἱ τὰ ἱερὰ ἐργαζόμενοι ἐκ τοῦ ἱεροῦ ἐσθίουσι*, they who perform the holy service, eat of the sacrifice. The adj. only in 2 Tim. 3, 15: *τὰ ἱερὰ γράμματα*, Cf. v. 16: *πᾶσα γραφὴ θεόπνευστος*.

Ἱερεὺς, *έως, ό*, he who has the care of *τὰ ἱερὰ*, the sacrifices = *θύτης, θυτήρ* Acts 14, 13: *ό ἱερεὺς τοῦ Διός* — *ἡθελεν θύειν*. *Priest*, whose function among the Greeks was, acc. to Aesch. 3, 18 *τὰ γέρα λαμβάνειν καὶ τὰς εὐχὰς ὑπὲρ τοῦ δήμου πρὸς τοὺς θεοὺς εὐχεσθαι*. Plat. Politic. 290, C. D. Aristot. Polit. 7, 8: *πρῶτον δὲ εἶναι δεῖ τὴν περὶ τοὺς θεοὺς ἐπιμέλειαν, ἣν καλοῦσιν ἱερατεῖαν*. The priesthood was among the Greeks only a calling, not a separate caste, Isocr. 2, 6: *τὴν βασιλείαν ὥσπερ ἱερωσύτην παντὸς ἀνδρὸς εἶναι νομίζουσιν*. Cf. Nägelsbach, Homer. Theol. V. 5; Nachhomer. Theol. V. 1, 12. — The O. and N. T. priesthood exists also on account of the Sacrifice, cf. Heb. 10, 11: *πᾶς ἱερεὺς* (L.: *ἀρχιερεὺς*) *ἐστήκεν καθ' ἡμέραν λειτουργῶν καὶ τὰς αὐτὰς πολλάκις προσφέρων θυσίας*, cf. 8, 3. 4). But both the Biblical sacrifice, and the Biblical priesthood bear the special character of substitution; and therewith is connected the setting apart of a priestly *caste*. As sacrifice in general, according to its idea, is a rendering to God what is due to him, so too is the priest (*ἱερεὺς*) a servant of God, cf. Deut. 17, 12; Apoc. 7, 15: *διὰ τοῦτό εἰσιν ἐνώπιον τοῦ θρόνου τοῦ θεοῦ καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ*, see *θυσία*. But the same difference which exists between the idea of sacrifice in general, and the sacrifice of the Bible, exists also relatively to the priest. What the whole people ought to be, the priests *are* cf. Exod. 19, 3—6; Deut. 7, 6 with Num. 3, 12. 13. 45; Exod. 28, 1. 29; Num. 16. Hence Isa. 61, 6; Apoc. 1, 6; 5, 10; 20, 6. They undertake the offering of sacrifices which represent what man can neither do nor suffer before God; that is they represent man himself in his relation to God (*τὰ πρὸς τὸν θεόν* Heb. 2, 17; 5, 1). This however they are only able to do on the ground of their holiness, which does not belong to them as a personal quality, but only historically, through their being elected and separated of God to be his property. Num. 16, 5; cf. Heb. 5, 4. If the *מִשְׁרֵת, מִשְׁרֵת* Exod. 28, 1; Deut. 17, 12 is the designation of the priest as to his idea, the Biblical idea of

priest will be expressed by קֹרֵב, קִרְבִּי Lev. 10, 3; 21, 17. 21. 23; Ez. 42, 13; 44, 13, cf. Exod 19, 22: אֱלֹהֵיהֶם הִנָּשִׂים אֶל־יְהוָה. (The derivation and original meaning of the Heb. קֹרֵב is doubtful. Acc. to Fürst the root-meaning is servant; acc. to Hoffmann, "Weissagung und Erf." 1, 103, it denotes one who bears ornaments i. e. one who occupies a distinguished post, as in Job 12, 19; Is. 61, 10. On the contrary we get from the Arabic as root meaning 'to come forward in the business of another, to act as his plenipotentiary or representative,' cf. Ges. Thes., p. 661. Hence the word is made use of to denote royal officials as in 2 Sam. 8, 18; 20, 26; 1 Kings 4, 5, cf. 1 Chron. 18, 17 — representation of the higher to the lower; as also representation of the people before God by the priest — of the lower to the higher.)

What further belongs to the priestly calling, the bringing back grace and blessing to the community represented before God Lev. 9, 22; Num. 6, 22—27, and the expounding and guarding of the Law, Lev. 10, 11; Mal. 2, 7; Ez. 44, 23, follows readily from this root-meaning. The Biblical priesthood and the Biblical sacrifice find their perfect consummation in the priesthood of Christ, to which reference is made in Heb. 5, 6; 7, 1. 3. 11. 14. 15. 17. 20. 21. 23; 8, 4; 9, 6; 10, 11. 21. In Apoc. 1, 6; 5, 10; 20, 6, the realization of the idea of sacrifice in the N. T. sphere is treated of, cf. θυσία. Further cf. ἱεράτευμα, priesthood, 1 Pet. 2, 5. 9; Ex. 19, 6. — In the Gospels and Acts also, Acts 5, 24; cf. 1 Macc. 15, 1; Exod. 35, 19; 1 Kings 1, 8, the highpriest is designated ἱερεὺς.

Ἀρχιερεὺς, ὁ, *Chiefpriest, Highpriest*, a dignity unknown to the Greeks, introduced by Plato (De leg. 12, 9. 47, A.) into his ideal State. Designation of the מֹדֵל מֵאֲחֵי אֲשֶׁר־יוֹצֵק הַכֹּהֵן הַגָּדוֹל Lev. 21, 10: עַל־רֹאשׁוֹ שָׁמֵן הַמִּשְׁחָה, בְּהֵן הַמִּשִּׁיחַ, בְּהֵן הַגָּדוֹל from Deut. onwards simply בְּהֵן, in later usage בְּהֵן הַרֹאשׁ 2 Kings 25, 18; Ezra 7, 5; 2 Chr. 19, 11, cf. 24, 6. LXX generally ὁ ἱερεὺς ὁ μέγας, also ὁ ἱερεὺς ὁ ἁγίος (Lev. 4, 5), ὁ ἱερεὺς; only in Lev. 4, 3 ὁ ἀρχιερεὺς ὁ ἀρχιερεύμενος. Moreover Apocrypha, Philo, Jos., where also the derivatives ἀρχιερωσύνη, ἀρχιεράομαι, ἀρχιερατεῖω are found. In the high priest culminates the priesthood, so far as it was his duty to represent the whole people, Lev. 4, 5. 16; Lev. 16; Num. 16, 10. In the N. T. it means the O. T. highpriest, Matt. 26, 3 etc. Relatively to the priestly work of

Christ Heb. 2, 17; 3, 1; 4, 14; 5, 10; 6, 20; 7, 26; 8, 1; 9, 11. II. perhaps a designation of the president of the Sanhedrim, John 18, 19. 22; Acts 5, 17. 21. 27 and elsewhere (Annas), while in John 18, 13. 24, it is applied to Caiaphas the proper highpriest, cf. Luke 3, 2. III. probably also a designation of those of the γένος ἀρχιερατικόν, cf. Acts. 4, 5, 6 with Matt. 2, 4; 16, 21 and elsewhere. Acc. to others a designation of the heads of the 24 classes of the priests, ἀρχοντες τῶν πατριῶν τῶν ἱερέων 1 Chron. 24, 6; 2 Chron. 36, 14. Cf. Jos. Ant. 20, 7, 8; bell. jud. 4, 3, 6. Acc. to others again it denotes those who had previously held the office of highpriest, Jos. Ant. 18, 2, 1; bell. jud. 4, 3, 10. Cf. Wichelhaus Comm. zur Leidensgesch. p. 31 ff.

Ἱερουργέω, *to do holy service*, esp. sacra peragere, sacrificare. Hrdn. 5, 6, 1; 5, 13. — Does not occur in the LXX. — In Rom 15, 16: εἰς τὸ εἶναι με λειτουργὸν Χυ Ιν εἰς τὰ ἔθνη, ἱερουργοῦντα τὸ εὐαγγέλιον τοῦ Θεοῦ it is not figurative = to offer the Gospel, — a sense opposed by the words that follow, ἵνα γένηται ἡ προσφορὰ τῶν ἔθνῶν εὐπρόσδεκτος; but = *to do holy service in the Gospel*, a service by means of which the sacrifice is prepared. Cf. Theoph. in loco: αὕτη μοι ἱερωσύνη τὸ καταγγέλλειν τὸ εὐαγγέλιον μάχαιραν ἔχω τὸν λόγον. Θυσία ἔστε ὑμεῖς. Similarly 4 Macc. 7, 8: τοὺς ἱερουργοῦντας τὸν νόμον ἰδίῳ αἵματι. Cf. Plat. Legg. 6, 774, E: ἄλλη περὶ τὰ τοιαῦτα ἱερουργία. — Later used of the Lord's Supper, Zonar. ad Can. 12. Sardic. ἱερουργεῖν καὶ προσφέρειν τὴν ἀναίμακτον Θυσίαν.

Ἱεροπρεπής, *beseeming the sacred*, Sturz: sanctitate religionis dignus. Xen. Conv. 8, 40: καὶ νῦν ἐν τῇ ἐορτῇ δοκεῖς ἱεροπρεπέστατος εἶναι. — Tit. 2, 3.

Ἱεροσυλέω, *to commit sacrilege*. The subst. vid. Acts 19, 37. In Plat. rep. 1, 344, B; 9, 575, B, in the same category with man-stealing. — Rom. 2, 22: ὁ βδελυσσόμενος τὰ εἰδωλα ἱεροσυλεῖς, scil. τὸν Θεόν, cf. Phalar. ep. 110: ἱεροσυλήκατε τοὺς Θεούς. The lame explanation of such an apostrophe, referring it to the robbery of heathen temples, finds no support in Deut. 7, 25, for an Israelite would have thought of the robbing of his own temple, cf. 2 Macc. 4, 39. 42; 13, 6. Rather ought we to

refer to Jer. 7, 9—11; Matt. 21, 13: ὁ οἶκός μου οἶκός προσευχῆς κληθήσεται, ὑμεῖς δε αὐτὸν ποιεῖτε σπήλαιον ληστῶν. Paul refers to the decalogue (V. 23), primarily to the so called commandments of the second table V. 21, 22; then in the above expression, to those of the first table; where upon v. 23 forms the close.

Ἱημι, to set in quick motion towards a certain goal, *to send, to throw* etc. In bibl. Gr. only in constructions which present also some abnormal forms. There are viz. as 3. plur. pres. ἀφιοῦσιν, συνιοῦσιν Apoc. 11, 9; 2 Cor. 10, 12; Matt. 13, 13 from the same stem as ἹΕΩ for συνιᾶσιν etc. So Tisch., while Lachm. 2 Cor. 10, 12 reads συνιᾶσιν, and accentuates the form proparoxytone in other passages that is, traces it back to ἹΩ, cf. Luke 11, 4: ἀφίμεν (Matt. 6, 12 D E: ἀφίμεν, Rec. ἀφίμεν, Tisch. ἀφίκαμεν). Instead of the regular part. εἰς Rom. 3, 11, Lachm. συνίων, Tisch. συνιών. Imperf. ἤφιον for ἤφίην or ἤφίουν Mark 1, 34; 11, 16, ἀφεις Apoc. 2, 11 for ὀφίης from the root ἹΕΩ, cf. τιθεῖς for τιθῆς. And the 3. plur. perf. pass. ἀφέωνται for ἀφείνται, from a perf. ἔωκα for εἶκα. "a Doricism tolerably current, even amongst the Attics themselves." — Buttmann, N. T. Gramm. § 108, 109. Winer § 14, 3.

Ἀφίημι, *send away, dismiss, set free*, syn. ἐλευθεροῦν. Matt. 4, 11; 19, 14 etc. Hdt. 5, 39: γυναῖκα ἀφίεναι to put away a wife, 1 Cor. 7, 11—13. In general to leave anything, to free oneself therefrom, to let lie. Matt. 4, 20: τὰ δίκτυα. 5, 24: ἀφες ἐκεῖ τὸ δῶρόν σου. 19, 27. Heb. 6, 1 etc. See Lexic. The biblical phrase ἀφίεναι τὰς ἁμαρτίας, παραπτώματα, to forgive sins, occurring also in the same sense without an object, is analogous to the Prof. Gr. idiom, but differs also in form from it. In Prof. Gr. we find as a rule that ἀφίεναι is used in the corresponding sense with the acc. of the *person*, ἀφίεναι τινά, to express the discharge or acquittal of a defendant, whether the appellant is nonsuited by verdict or otherwise, espy. to remit the punishment, where a guilty person is dealt with as if he were innocent. Cf. Plat. Rep. 5, 451, B: ἀφίμεν σε ὥσπερ φόνου καθαρὸν εἶναι. Plut. Alex. 13: ἀφῆκεν αὐτὸν πάσης αἰτίας.

(Ἀπολύειν τινά τινος is found as often with the same meaning, ἀπαλλάσσειν e. g. Dem. 36, 25: ἀφῆκε καὶ ἀπήλλαξε. The synonym συγγιγνώσκειν τινί τι accentuates the change of feeling.) So the LXX Gen. 4, 13: μείζων ἢ αἰτία μου τοῦ ἀφεθῆναι με. Gen. 18, 26, cf. v. 24; 1 Macc. 10, 29. On the other hand ἀφιέναι τινί τι, occurs more frequently in the LXX and always in the N. T. It is also to be found in Herod. e. g. 6, 30: ἀφῆκεν ἂν αὐτῷ τὴν αἰτίην. 8, 140, 2: εἰ βασιλεύς γε ὁ μέγας μούνοισι ὑμῖν Ἑλλήνων τὰς ἁμαρτίας ἀπιεῖς ἐθέλει φίλος γενέσθαι, cf. 140, 1: Ἀθηναίοισι τὰς ἁμαρτίας τὰς ἐξ ἐκείνων ἐξ ἐμὲ γενομένας πᾶσας μετίημι. This phrase not only better represents the Heb. = כָּפַר Ps. 25, 18; 32, 1. 5. 6; Isa. 33, 24; Gen. 50, 17; Exod. 32, 32; = כָּפַר Lev. 4, 20; 5, 10. 13; Num. 14, 19; Is. 55, 7; but differs from the former, in not leaving open the possibility of actual innocence; whence ἀφιέναι is often used in combination with propitiation or reconciliation, cf. Lev. 4, 20; Is. 22, 14 = כָּפַר. In the religious sense the expression does not occur in Prof. Gk., while it is used in Bib. Gk. almost exclusively with this signification, answering to the meaning of ἁμαρτία, and opposed to λογίζεσθαι τὰ παραπτώματα etc. 2 Cor. 5, 19; Rom. 4, 8. κρατεῖν τὰς ἁμ. John 20, 23. Cf. Luke 23, 34: ἄφες αὐτοῖς with Acts 7, 59: μὴ στῆσης αὐτοῖς τὰν τὴν ἁμ. Syn. καλίπτειν τὴν ἁμ. Rom. 4, 8; Ps. 32, 1. λύειν τινὰ Matt. 16, 19. For the thing cf. Mi. 7, 19; Is. 38, 17, esp. Jer. 50, 20. The expression denotes then, where it does not stand for social relations, the abrogation of the Divine legal claims upon man (cf. ὑπόδικος p. 143, also Mark 11, 25: ἀφίετε εἰ τι ἔχετε κατὰ τινος. Luke 11, 4: ἀφιέμεν παντὶ ὀφείλοντι, the remission of the amends due or of the punishment due for imperfect, sinful, conduct, that is deliverance from the endurance of the divine judgment, hence Mark 2, 7: τίς δύναται ἀφιέναι ἁμαρτίας εἰ μὴ εἷς ὁ Θεός; v. 10: ἐπὶ τῆς γῆς ἀφιέναι ἁμ. cf. under γῆ; hence the ἄφεςις ἁμαρτιῶν is the subject of the N. T. revelation and preaching. One finds, I. ἀφιέναι τινί τι, and τὰ ὀφειλήματα Matt. 6, 12; cf. ὀφειλήν Matt. 18, 32; τὸ δάνειον 18, 27; τὰ παραπτώματα Matt. 6, 14. 15; Mark 11, 25. 26; τὰς ἁμαρτίας Luke 5, 20; 11, 4; John 20, 23; 1 John 1, 9; 2, 12. Cf. Matt. 12, 31. 32; Mark 3, 28; 4, 12; Acts 8, 22: εἰ ἄρα ἀφεθήσεται ἡ ἐπίνοια τῆς καρδίας σου. II. ἀφιέναι τι without Dat. of the Pers., Matt. 6, 15: τὰ παραπτώμ. 9, 5:

ἀφένονται σου αἱ ἁμ. v. 6; Mark 2, 5. 7. 9. 10; Luke 5, 21. 24; 7, 47. 48. 49; John 20, 23; Rom. 4, 7. III. without acc. of the thing, ἀφιέναι τινι, to forgive a person, to let the legal claim against him fall, Matt. 6, 12. 15; 18, 21. 35; Luke 11, 4. Of the Divine forgiveness, Matt. 6, 14; Luke 23, 34: ἄφες αὐτοῖς. James 5, 15: ἀφεθήσεται αὐτῷ. Without either pers. or other obj. Mark 11, 26: εἰ δὲ ὑμεῖς οὐκ ἀφίετε.

Ἄφεσις, ἡ, *Discharge, setting free*, e. g. of a prisoner, putting away of a wife (Exod. 18, 2); starting a racehorse etc., cf. ἄφεσις ὑδάτων Joel 1, 20; Lam. 3, 47. Θαλάσσης 2 Sam. 22, 16. In the other passages of the LXX and in all passages of the N. T. only I. = Setting free, remission; in LXX mostly in ref. to the year of Jubilee = יָרֵד Ez. 46, 17, Lev. 25, 10; Is. 61, 1. = יָרַד Deut. 15, 1. 2. 9; 31, 10. An explan. rendering of the Heb. יָרַד Lev. 25, 28. 30. 40. 50; 27, 17; 18, 21. 23. 24. In the N. T. Luke 4, 19: κηρῦξαι αἰχμαλώτοις ἄφεσιν . . . ἀποστελῆναι τεθραυσμένους ἐν ἀφέσει. Cf. Lev. 16, 26: εἰς ἄφεσιν = יָרַד. — II. Remission of debt, e. g. Dem. 24, 45: ὀφλήματος καὶ τάξεως. Deut. 15, 3: τὸν ἀλλότριον ἀπαιτήσεις ὅσα ἐὰν ᾖ σοι παρ' αὐτῷ, τῷ δὲ ἀδελφῷ σου ἄφεσιν ποιήσεις τοῦ χρέους σου. Remission of the legal punishment of a crime, Plat. Legg. 9, 869, D: ὃ δὲ περὶ τῆς ἀφέσεως εἴρηται φόνου πατρί, ταῦτόν τοῦτο ἔστω περὶ ἀπάσης τῶν τοιούτων ἀφέσεως. Corresponding to this is the N. T. ἄφεσις ἁμαρτιῶν (not in LXX), the forgiveness of sins on the part of God and with ref. to the future judgment. Matt. 26, 28; Mark 1, 4; Luke 1, 77; 3, 3; 24, 47; Acts 2, 38; 5, 31; 10, 43; 13, 38; 26, 18; Col. 1, 14; Heb. 10, 18. τῶν παραπτωμάτων Eph. 1, 7. Absolutely ἄφεσις = forgiveness of sins Mark 3, 29; Heb. 9, 22.

Παρίημι, to let pass; *let go*, e. g. the sail. Pass. to be exhausted, e. g. Plat. legg. 11, 931, D: γῆρα παρειμένος. Plat. consol. ad Apollon. 1: παρειμένον το τε σῶμα καὶ τὴν ψυχὴν ὑπὸ τῆς συμφορᾶς. So Heb. 12, 12: τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνωρθώσατε. Cf. Zeph. 3, 17; Jer. 20, 9; Is. 35, 3: ἰσχύσατε, χεῖρες ἀνειμέναι καὶ γόνατα παραλελυμένα. It has also the meaning to allow anything, to pardon anything to let anything pass unnoticed, that is, unpunished. syn. ἀφιέναι, from which it only differs, in that the

latter denotes chiefly judicial remission of punishment, the former a personal leniency, whose result however is in like manner freedom of the particular action from punishment. Hdt. 7, 161: ἄλλω παρήσομεν οὐδενὶ ναυαρχεῖν = allow. Ar. Ran. 699: τὴν μίαν ταύτην παρεῖναι ξυμφορὰν αἰτουμένοις. Philostr. 517, 39: ἱκέτης γίνεται μνησιχακίαν τε αὐτῷ παρεῖναι καὶ ὀργήν = forgive. That παρήμι alone does not signify the remission of punishment but needs some additional word or words, as in Xen. Hipparch. 7, 10: τὰ οὖν τοιαῦτα ἁμαρτήματα οὐ χρὴ παριέναι ἀκόλαστα. Dion. Hal. ant. Rom. 3, 35: παρίεμεν οὖν αὐτοῖς τὴν ἁμαρτίαν ταύτην ἀζήμιον (Fritzsche on Rom. 3, 25), is contradicted by the above citations also by Sir. 23, 2: ἵνα ἐπὶ τοῖς ἀγνοήμασί μου μὴ φείσονται καὶ οὐ μὲν παρῇ τὰ ἁμαρτήματα αὐτῶν. Of the remission of taxes it is used exactly like ἀφιέναι in 1 Macc. 11, 35: πάντα ἐπαρκῶς παρίεμεν αὐτοῖς. One might be tempted to say that ἀφιέναι is to remit punishment, παριέναι, to leave unpunished, did not the latter appear to exclude the judicial *cognition*, while Dion. Hal. ant. Rom. 7, 37 (v. πάρεσις) favours the meaning remission of punishment, which implies the judicial cognition of the case in point. — On the whole, however, the word cannot be used as a syn. of ἀφιέναι.

Πάρεσις, ἡ, letting pass, relaxation. The mean. remission of punishment (v. παρήμι) occurs only in Dion. Hal. ant. Rom. 7, 37: τὴν μὲν ὀλοσχερῇ πάρεσιν οὐχ εὗροντο, τὴν δ' εἰς χρόνον ὅσον ἤξιον ἀναβολὴν ἔλαβον, where the subjoined adjective only strengthens the contrast between remission and re-spite. For the rest, this passage decidedly shows that the word also in Rom. 3, 25 denotes not a temporary and conditional, but actual and full remission of punishment: διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων ἐν τῇ ἀνοχῇ τοῦ Θεοῦ. The word appears to have been chosen here instead of the more common ἀφεσις, only because the latter represents the characteristically N. T. salvation, which differs from the corresponding O. T. and pre-Test. remission of punishment, in that this latter is traceable solely to the Divine patience, whereas every sort of collision with God's righteousness is abolished in the N. T. forgiveness of sins, cf. v. 26; 1 John 1, 9. Not πάρεσις, but the ἀνοχὴ τοῦ Θεοῦ is the characteristic of the former forgiveness; nor did this long-suffering of God at all leave open the possibility of a later

punishment, as some have supposed *πάρεσις* to imply, but was exercised in view of the future sacrificial death of Christ. Only in order that this anticipatory forgiveness of sins might not be confounded with the final judicial remission of punishment, does Paul choose the less-used word. Cf. Heb. 9, 15; with Wisd. 11, 23.

Συνίημι, strictly *to bring together*, e. g. in hostile sense = *to set people on one another*. Then and generally = *to hear, notice, perceive, recognize, understand* etc. By examining the use of the word as employed to denote mental perception etc., we shall find out its root-idea. *Συνίημι* must strictly denote the collecting together of the single features of an object into a whole, so that *συνιέναι* expresses the opposite idea to the Heb. *בָּרַב*, to which it answers almost universally in the LXX (more rarely = *לְרַב*); *בָּרַב* strictly = *to separate, to divide*; cf. 1 Kings 3, 9: *τοῦ συνιέναι ἀνὰ μέσον ἀγαθοῦ καὶ κακοῦ*. This appears e. g. from what Arist. Eth. Nic. 6, 11 says of the *σύνεσις* that it is simply *κριτική*, whereas *φρόνησις* is *ἐπιτακτική* (cf. Eph. 5, 17: *μὴ γίνεσθε ἄφρονες, ἀλλὰ συνιέντες τί τὸ θέλημα τοῦ κυρίου*). Remembering also that, acc. to Arist. (passim) it is a syn. of *μανθάνειν* (Wisd. 6, 1), cf. *בָּרַב* Hiph. = *διδάσκειν*, we may say that the German *zusammenfassen*, *auffassen* (collect, apprehend) come nearest to the original signification; and it will be well to consider the use of the word to express mental activity in the first place, and the sensuous meaning, as being the feebler, in the second place.

I. = *to collect, apprehend, grasp, comprehend, understand*, distinguished from *ἀκούειν* the sensuous affection, as the corresponding mental activity Matt. 13, 13. 14. 15. 19. 23; 15, 10; Mark 4, 12; 7, 14; Luke 8, 10; Acts 28, 26; Rom. 15, 21: *οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ, ὁψονται, καὶ οἱ οὐκ ἀκηκόασιν, συνήσουσιν*. The syn. *νοεῖν* is conjoined with it for the sake of emphasis Mark 8, 17: *οὕτω νοεῖτε οὐδὲ συνίετε*; Matt. 15, 16: *ἀσύνετοί ἐστε; οὐ νοεῖτε κτλ.*, while it is distinguished from *νοεῖν*, as activity from capability, cf. Luke 24, 45: *διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς*. Further the syn. *γινώσκειν* differs from it as knowledge acquired by reflection, consideration, differs from immediate knowledge, Luke 8, 9. 10; 18, 24, cf. Prov. 9, 6: *ζήτησατε φρόνησιν καὶ κατορθώσατε ἐν γνώσει σύνεσιν*. The earnest occupation with the object

which the word denotes, makes it specially suitable to express *moral reflection* = to ponder, to lay to heart, cf. Eph. 5, 17, whence also may be explained the application of *συνιέναι* to the moral-religious conduct, and its being traced back to *καρδία*, Mark 6, 52: *οὐ γὰρ συνήκαν ἐπὶ τοῖς ἄρτοις· ἦν γὰρ αὐτῶν ἡ καρδία πεπωρωμένη*; 8, 17: *οὐπω νοεῖτε οὐδὲ συνίετε; πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν*; Acts 28, 27: *καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν*. In Prof. Gk. *σύνεσις* alone is used with a similar moral signification; whereas in Bib. Gk. *συννετός*, *ἀσύννετος* also are used in the same manner. Without an object only seldom, e. g. Theogn. 904: *οἱ συνιέντες* the intelligent, cf. *πᾶς ὁ γιγνώσκων* 'every sensible man'. In N. T. Rom. 3, 11; 2 Cor. 10, 12; Acts 7, 25; Mark 8, 21, cf. Wisd. 6, 1; Tob. 3, 8. — Also Matt. 13, 51; 16, 12; 17, 13; Luke 2, 50; Acts 7, 25.

II. Weakened form = to notice, heed, hear. Not in N. T. Cf. Neh. 8, 8: *συνήκεν ὁ λαὸς ἐν τῇ ἀναγνώσει*. V. 12: *συνήκεν ἐν τοῖς λόγοις οἷς ἐγνώρισεν αὐτοῖς* = listen to. — Seldom used in conjunction with other besides audible objects, Job 31, 1: *οὐ συνήσω ἐπὶ πάρενον*.

Σύνεσις, ἡ, *Intelligence*, Insight into anything, Eph. 3, 4: *δύνασθε νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ Χυ.* 2 Tim. 2, 7: *νόει ὁ λέγων· δώσει γὰρ σοι ὁ κύριος σύνεσιν ἐν πᾶσιν*. Without the sphere or object being assigned = understanding, cleverness, as shown, e. g. in quickness of apprehension, Luke 2, 47: *ἐξίσταντο . . . ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ*. Col. 1, 9; generally = acuteness, 1 Cor. 1, 19: *ἀπολὼ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν τῶν συνειῶν ἀθετήσω*. Cf. Aristot. Eth. Nic. 6, 11, acc. to which it exactly = *εὐσυνεσία*. Sir. 3, 29: *καρδία συννετοῦ διανοηθήσεται παραβολήν*. Job 12, 20: *σύνεσις πρεσβυτέρων* = matured insight, acc. to Aristot. 1. c. it is = Judgment: *ἡ σύνεσις ἐστίν . . . περὶ ᾧ ἀπορήσειεν ἄν τις καὶ βουλευσαίτο*: the intelligent, penetrating consideration preceeding decision and action; the understanding of the matter in hand; hence in Prof. Gk. syn. for conscience, vid. *συνείδησις*. Cf. Matt. 12, 33, where *ἀγαπᾷν ἐξ ὅλης τῆς συνέσεως* answers to the *ἐκ ψυχῆς* of the original passage, vid. *ψυχή*. The love of a wellpondered and duly considered determination, which determines the whole person, is meant,

the love which clearly understands itself. Connected with this is the religious-moral use of *σύνεσις* (as also of *σοφία*) peculiar to Holy Scripture. Cf. Prov. 9, 10: ἀρχὴ σοφίας φόβος κυρίου καὶ βουλὴ ἁγίων σύνεσις. Col. 1, 9: ἵνα πληρωθῇτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ, περιπατῆσαι ὑμᾶς κτλ. Col. 2, 2. Cf. Deut. 4, 6: καὶ φυλάξεσθε καὶ ποιήσετε (sc. τὰ δικαιώματα κτλ. V. 5), ὅτι αὕτη ἡ σοφία ὑμῶν καὶ ἡ σύνεσις ἐναντίον πάντων τῶν ἐθνῶν κτλ. LXX = חָכְמָה Deut. 4, 6; 1 Chron. 22, 12; Dan. 1, 20; Job 12, 20; 28, 12. 20. 28; Prov. 9, 6. 10; also = חָכְמָה etc. — *Σοφία* and *σύνεσις* are often found conjoined in Bib. Gk. though a careful separation of the two notions was not always intended or possible. So in most of the passages quoted from the O. T. and in N. T. 1 Cor. 1, 19; Col. 1, 9. On the whole *σύνεσις* is used of reflective thought, *σοφία* of productive.

Συνετός, *intelligent*, *sagacious*, *penetrating*. In Thucyd. in combination with *βουλευεῖν*, *ἐπιβουλεύειν* etc., 6, 39: βουλευῶσαι δ' ἂν βέλτεστα τοὺς ξυνετούς κρῖναι δ' ἂν ἀκούσαντας ἄριστα τοὺς πολλούς. — Occurring with *σοφός*, it is best rendered, sensible, acute, Matt. 11, 25; Luke 10, 21; 1 Cor. 1, 19. Cf. Deut. 1, 13. — Acts 13, 7, where Sergius Paulus is called an *ἀνὴρ συνετός* = judicious. Similarly Xen. Cyrop. 2, 1, 31; 8, 3, 5; Thuc. 1, 79: Ἀρχίδαμος, ἀνὴρ καὶ ξυνετὸς δοκῶν εἶναι καὶ σώφρων, ἔλεξε κτλ. The contrast in Sir. 10, 23: is worth notice, οὐ δίκαιον ἀτιμάσαι πτωχὸν συνετόν, καὶ οὐ καθήκει δοξάσαι, ἄνδρα ἁμαρτωλόν, cf. 16, 4 opp. ἄνομος in the same moral and religious sense, as *συνιέναι*, *σύνεσις*, cf. Sir. 6, 35; Col. 1, 9; Sir. 9, 15: μετὰ συνετῶν ἔστω ὁ διαλογισμὸς σου καὶ πᾶσα διήγησίς σου ἐν νόμῳ ὑψίστου.

Ἀσύνετος, *unintelligent*, *dull*: Matt. 15, 16; Mark 7, 18, cf. Job 13, 2; so ἄφρων Ps. 92, 7. In moral sense = without moral consideration, without moral judgment, Rom. 1, 21. 31. Cf. Sir. 15, 7: ἄνθρωποι ἀσύνετοι, paralleled with ἄνδρες ἁμαρτωλοί. — Rom. 10, 19 from Deut. 32, 21 = חָכְמָה.

Ἰλεως, ων, Att. form for ἱλαός (cf. λεώς — λαός), of the same root as ἱλαρός cheerful, clear, = *cheerful, merry*; cf. Plat. Legg. 1, 649, A: *πίοντα τὸν ἄνθρωπον αὐτὸν αὐτοῦ ποιεῖ* (sc. ὁ οἶνος) *πρῶτον ἱλεων εὐθὺς μᾶλλον ἢ πρότερον*. Then transitive = *well-disposed, friendly, gracious* (cf. Döderlein, lat. syn. 3, 242: "ἱλαός is a word, which acc. to Hesych. was of the same meaning as ἱλαρός, and also, as used elsewhere, attributed to the Gods the same quality as ἱλαρός does to men only with the transitive and forcible subordinate notion that this cheerfulness is the source of goodwill towards men. It is derived from the widely diffused root γελαῖν, orig. to laugh, and by personification also to shine"). Frequently combined with εὐμενής well-wishing, kind, e. g. Xen. Cyrop. 1, 6, 2; 2, 1, 1; 3, 3, 21, Plat. Phaedr. 257, a. Legg. 4, 712, B; with *πρᾶος* Plat. Rep. 8, 566, E; with εὐθυμοσ etc. sometimes of men, as in Plat. Phaedr. 1, c.; but principally used of the gods, signifying that good-pleasure towards men, which does not originally dwell in them, but is secured by prayer and sacrifice. Plat. Legg. 10, 910, A: *τοὺς θεοὺς ἱλεως οἰόμενοι ποιεῖν θυσίας τε καὶ εὐχαῖς*. As opp. to ὀργή, Exod. 32, 12: *παῦσαι τῆς ὀργῆς τοῦ θυμοῦ σου καὶ ἱλεως γενοῦ ἐπὶ τῇ κακίᾳ τοῦ λαοῦ σου*. In Prof. Gk. it denotes a sentiment which does not originally and naturally belong to the God. — Cf. Hdt. 1, 32: *τὸ θεῖον πᾶν ἐὼν φθονερόν*, so too 3, 40; 7, 46, 2, cf. 7, 10, 6. — So in the Bible it is a sentiment, which belongs indeed, to God, but which does not properly pertain to man because he is not deserving of it, opposed to the imputation of sin. Hence ἱλεως εἶναι = חָלַם (*ἀφιέναι* Lev. 4, 20. 26. 35, *εὐίλατεύειν* Deut. 29, 19, as *εὐίλατος* Ps. 99, 9 only in LXX, not in Prof. Gk. Num. 14, 20; 1 Kings 8, 30. 34. 36. 39. 50; 36, 3. Cf. Num. 14, 19: *ἄφες τὴν ἁμαρτίαν* (חָלַם) *τῷ λαῷ τούτῳ κατὰ τὸ μέγα ἔλεός σου, καθάπερ ἱλεως αὐτοῖς ἐγένον* (חָלַם). For further remarks on this distinction see *ἱλάσκεισθαι*. — In N. T. only Heb. 8, 12: *ἱλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν* from Jer. 31, 34: *חָלַם חָלַם*. — Also in LXX it often = חָלַם, *μὴ γένοιτο!* where in Prof. Gk. we should find the *μηδαμῶς* or *εὐφήμει!* of the current Attic. So e. g. 1 Sam. 14, 46; 2 Sam. 20, 20; 23, 17; 1 Chron. 11, 13. In N. T. Matt. 16, 22: *ἱλεώς σοι, κύριε· οὐ μὴ ἔσται σοι τοῦτο!* = *ἱλεώς σοι ἔστω ὁ θεός*. — The opposite, *ἀνίλεως* ungracious,

a Reading of the Text. Rec. Jas. 2, 13, is unknown in Prof. Gk. Instead ἀνέλεος is generally to be found.

Ἰλάσκομαι, to incline oneself towards anybody, forms its tenses with the exc. of the imp. from ἰλάω. As formal peculiarity of bib. Gk. may be mentioned the pass. ἰλάσκεσθαι = to be reconciled, to be gracious, Ps. 25, 11: ἰλάσῃ τῇ ἁμ. μου. Ps. 78, 38: ἰλάσεται ταῖς ἁμ. αὐτῶν; also ἰλάσθητι, Imper. aor. pass. (on the euphonic σ cf. Buttmann, § 100, n. 2. 112, 20; Krüger § 32, 2, 1—4), Ps. 79, 9; Dan. 9, 19, cf. ἐξιλασθεῖς Plat. Legg. 9, 862, C; Num. 35, 33; Ez. 16, 63. In Homer always and in later Greek, in the majority of cases, ἰλάσκεσθαι denotes religious behaviour: to make the gods propitious, to cause them to be reconciled, and generally to worship them, cf. Hdt. 6, 105: καὶ αὐτὸν ἀπὸ ταύτης τῆς ἀγγελίας θυσίῃσι ἐπετείησι καὶ λαμπάδι ἰλάσκονται. Od. 3, 419: ὅφρ' ἦτοι πρό-τιστα θεῶν ἰλάσσομ' Ἀθήνην-ἥ μοι ἐναργῆς ἦλθε θεοῦ ἐς δαῖτα θάλειαν. It is, at the bottom, a behaviour by which something shall be made good; and indeed ἰλ. syn. of ἀρέσκειν = to appease anyone, to satisfy; to make something good. Cf. the use of the word in relation to the paying of funereal honours to those who had been wronged when alive e. g. cf. Hdt. 5, 47: ἐπὶ γὰρ τοῦ τάφου αὐτοῦ ἡρώιον ἰδρυσάμενοι θυσίῃσι αὐτὸν ἰλάσκονται. But that in general, the word meant to worship, colere Deos, "implies that good-will was not conceived to be the original and natural condition of the Gods, but something that must first be earned." Nägelsbach nachhomer. theol. 1, 37. Cf. Xen. Cyrop. 7, 2, 19: πάμπολλα δὲ θύων ἐξιλασάμην ποτέ αὐτόν, namely in order to incline Apollo to deliver an oracle. The word is also so used of men: to do them homage, even = to bribe, e. g. Hdt. 8, 112, 2: Πάριοι δὲ Θεμιστοκλέα χρήμασι ἰλασάμενοι διέφυγον τὸ στράτευμα. — The general const. is τινά τινι. Only later writers use it with the dat. of the person, e. g. Plut. Poplic. 21: ἰλασάμενος τῷ Ἀιδῇ. The bibl. construction differs very remarkably, ἰλάσκεσθαι occurs comparatively seldom; only Ps. 65, 4; 78, 38; 79, 9 = 79. Dan. 9, 19; 2 Kings 5, 18; Ps. 25, 12 = 25. Exod. 32, 13 = 32. Luke 18, 13; Heb. 2, 17. So much the more frequently do the LXX employ the stronger ἐξιλάσκεσθαι, to reconcile thoroughly, entirely, as the regular equivalent of the Heb. 79, with the exception of Ps. 65, 4;

78, 38; 79, 9 (vid. supr.), also Exod. 30, 10; 29, 7 = καθαρίζειν. Deut. 32, 43 = ἐκκαθαρίζειν. Is. 6, 7 = περικαθαρίζειν. Prov. 16, 6 = ἀποκαθαίρειν. Exod. 29, 33, 36 = ἀγιάζειν. Is. 28, 18; 27, 9 = ἀφαιρεῖν. Is. 22, 14 = ἀφιέναι. Only Gen. 32, 21: ἐξιλάσομαι τὸ πρόσωπον αὐτοῦ ἐν τοῖς δώροις, and Zech. 7, 2: ἐξιλάσασθαι τὸν κύριον = חַיִּי אֶת־פָּנָיו בְּדָתְךָ (appease, implore), answer to the Prof. Gk. usage. Elsewhere it is never joined with the acc. (or dat.) of the person, whose goodwill or favour is to be won, i. e. *God is never the object of the action denoted*; it never means: to conciliate God. Only the following constructions are used; (a.) ἐξιλάσκεισθαι περὶ ἁμαρτίας περὶ τινος, e. g. Lev. 5, 18, περὶ τινος ἀπὸ τῶν ἁμαρτιῶν Lev. 16, 34. (b.) ἐξιλάσκεισθαι περὶ τινος (specification of the person), e. g. Num. 17, 11. (c.) ἐξιλάσκεισθαί τινα (person or thing affected by the action mentioned) Prov. 16, 14; Lev. 16, 20; Ez. 43, 20; 45, 20. Cf. Num. 35, 33. (d.) ἐξιλάσκεισθαι τὰς ἁμαρτίας; only passive in 1 Sam. 3, 14; Dan. 9, 24. — The last two constructions are the most remarkable in comparison with Prof. Gk. Connected with these is e. g. Ps. 65, 4: τὰς ἀσεβείας ἡμῶν σὺ (sc. ὁ Θεός) ἰλάσῃ, instead of which we find afterwards the Dat. ἰλασκ. τῇ ἁμαρτίᾳ, as Ps. 78, 38; 79, 9; 25, 11; Dan. 9, 19. This syntactical peculiarity is due primarily to the circumstance that ἰλ. or ἔξιλ. take the place of the Heb. יָלַם and then above all to the fact that the biblical notion expressed by יָלַם differs decidedly from the prof. idea. Ἰλάσκ. can only have been chosen as the best equivalent, because it was the set expression for expiatory acts, though the idea lying at the foundation of heathen expiations is rejected by the Bible. The heathen believed the deity to be naturally alienated in feeling from man; and though the energetic manifestation thereof is specially excited by sin, man has *eo ipso* to suffer under it. Cf. ἰλεως. The design of the propitiatory sacrifices and prayers that were offered, was to effect a change in this feeling, whether presented after the committal of sin, or without any distinct consciousness of guilt, simply for the sake of securing favour. In the bible the relation is a different one. God is not of himself already alienated from man. *His sentiment therefore does not need to be changed. But in order that he may not be necessitated to comport Himself otherwise, that is for righteousness sake, an expiation is necessary*

(substitutionary suffering of the punishment, vid. *Θυσία*); and indeed an expiation, which He himself and His love institute and give; whereas man exposed as he is to God's wrath, could neither venture nor find an expiation. Through the institution of the expiation, God's love anticipates and meets His righteousness. Through the accomplishment of the expiation, man escapes the revelation of God's wrath and *remains in the covenant of grace*. Nothing happens to God, as is the case in the heathen view; therefore we never read in the Bible *ἰλάσκεσθαι τὸν Θεόν*. Rather something happens to man, who escapes the wrath to come (Cf. Matt. 3, 7: *φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς*. Rom. 5, 9; 1 Thess. 5, 9). Hence also e. g. the pass. Num. 35, 33: *ἐξιλάσθεται ἡ γῆ ἀπὸ τοῦ αἵματος*. At the same time too much must not be made of the circumstance that God is never spoken of as the object of *ἰλ.*, for the action in question is expressly represented as having a relation to God, e. g. in Heb. 2, 17: *ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν Θεόν, εἰς τὸ ἰλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ*. Cf. Num. 31, 50: *וְהָיָה לְכַפֵּר עַל-נַפְשֹׁתֵינוּ לְפָנֶיךָ יְיָ, וְעָלֵינוּ לְכַפֵּר עַל-הַדָּמָם הַזֶּה, וְעָלֵינוּ לְכַפֵּר עַל-הַדָּמָם הַזֶּה, וְעָלֵינוּ לְכַפֵּר עַל-הַדָּמָם הַזֶּה*, *ἐξιλάσασθαι περὶ ἡμῶν ἐναντι κυρίου*. Lev. 1, 3: *וְהָיָה לְכַפֵּר עַל-הַדָּמָם הַזֶּה, וְעָלֵינוּ לְכַפֵּר עַל-הַדָּמָם הַזֶּה, וְעָלֵינוּ לְכַפֵּר עַל-הַדָּמָם הַזֶּה*, *δεκτὸν αὐτῷ ἐξιλάσασθαι περὶ αὐτοῦ*, cf. under *δεκτός*. The purpose decidedly was, to turn away the wrath of God, cf. Num. 17, 11: *ἐξιλάσαι περὶ αὐτῶν*. *ἐξῆλθε γὰρ ὀργὴ ἀπὸ προσώπου κυρίου*. Nor is it right to define the contrast between the Bib. and prof. view as though in the former God were the object, in the latter the subject; for Jehovah is not always the subject of *כָּפַר*, as Bähr in his *Symbolik* 2, 203 supposes, but, even apart from the passages still to be quoted, the priest; and he cannot be viewed as God's representative but only as man's, for whom the sacrifice is offered; vid. *Isrēus*, *Θυσία*. The Heb. *כָּפַר* denotes strictly to cover anything, wrap up, so that it is withdrawn from sight; cf. Jer. 18, 23: *אֶל-הַכֹּהֵן עַל-עֲוֹנֵם וְחַטָּאתָם מְלִפְנֵי אֶל-הַמֶּלֶךְ*, and like all verbs of covering, is generally construed with *עַל*. With the exception of Gen. 32, 21, the word is only used for the covering of sins, and it is, I. the set expression for the covering of sins by a sacrifice as a compensation for that which man himself can neither perform nor suffer; so = *to expiate*, to cover the sin by means of a sacrifice, with a view to forgiveness, in order to be personally freed from the imputation of the same (hence *כָּפַר*

ransom money, indemnification; Is. 43, 3; Exod. 21, 30; 30, 12). Thence derived, II. to cover the sin by forgiveness; this with God as the subject. So only Jer. 18, 23; Neh. 3, 37; Ps. 85, 3; 32, 1; 79, 9; 65, 4; Deut. 21, 8; Ez. 16, 63.

The pass. ἔλ., (ἐξιλ. used of God signifies to be gracious) corresponds to this latter use; while the pass. ἐξιλ. in Num. 35, 33; 1 Sam. 3, 14; Dan. 9, 24 must be reduced back to the first meaning. This evidently double meaning of the pass. throws an important light on the usage.

The fact that the simple form is seldom met with, but in its stead the stronger compound, arises from the great gravity of the expiation, which itself is rooted herein that notwithstanding the love of God, a propitiation was necessary. We find the simple form (a.) ἔλ. τὰς ἁμ. Heb. 2, 17 — not to be confounded with the same expression Ps. 65, 4, where God's relation is referred to = to be gracious (𐤀𐤋𐤁, 2), while in Heb. the priestly relation of Christ is treated of, — = expiate (𐤀𐤋𐤁, 1); cf. 1 Sam. 3, 14; Dan. 9, 24; (b.) ἔλ. τινί 2 Kings 5, 18; Luke 18, 13; cf. Dan. 9, 19, pass., as ἔλ. τῇ, ταῖς ἁμαρτ., Ps. 25, 11; 78, 38; 79, 9. Cf. Exod. 32, 14: ἱλάσθη κύριος περὶ τῆς κακίας ἧς εἶπεν ποιῆσαι τὸν λαὸν αὐτοῦ, but Tisch. reads: ἔλ. κύρ. περιποιῆσαι τὸν λαὸν αὐτοῦ. Acc. to the Heb. (𐤀𐤋𐤁), it would seem that ἔλ. in this passage corresponded to the prof. use. The compound does not occur in the N. T.; the simple form in the ritualistic sense, only Heb. 2, 17: the thing itself wherever the Death, Blood, Sacrifice, Priesthood of Xt. are spoken of; vid. besides ἱλασμός, ἱλαστήριον. Synonyms, καταλλάσσειν, διαλλάσσειν, esp. in the pass. cf. Plut. Thes. 15: ἱλασαμένοις τὸν Μίνω καὶ διαλλαγεῖσι. In N. T., καταλλάσσειν denotes what is done on God's part, to effect a change in man's relation to Him; ἱλάσκ. what has been done by man (through Christ); so that καταλ. denotes the institution and gift of the expiation by God, and is the expression combining both the love of God and the expiation of sin.

ἱλασμός, ὁ, *Conciliation, expiation*, also, conformably to the structure of the word, actions which have expiation for their object, such as sacrifices and prayers. So the plur. e. g. Plut. Fab. Max. 18: πρὸς ἱλασμούς θεῶν. Sol. 12: ἱλαστοῖς τιαὶ καὶ καθαρμοῖς καὶ ἰδρύσει κατοργιάσας καὶ καθοσιώσας τὴν πόλιν. Camill. 7: θεῶν μῆνις ἱλασμοῦ καὶ χαριστηρίων

δεομένη. So Christ 1 John 2, 2; 4, 10 is called Ἰλασμός, as it is He by whom, as by a sacrifice sin is covered i. e. expiated. This is in accordance with the usage of the LXX, who translate כַּפָּרִי *Ἰλασμός* Lev. 25, 9; Num. 5, 8, or ἐξιλασμός Lev. 23, 27. 28 (καθαρισμός Exod. 29, 36; 30, 10). Cf. Ez. 44, 27 = כַּפָּרִי. Num. 29, 11: כַּפָּרִי אֶת הַזֶּה = τὸ περὶ τῆς ἁμαρτίας τῆς ἐξιλάσεως. כַּפָּרִי is *the covering of sin by means of sacrifice, expiation*. The rendering of כַּפָּרִי by Ἰλασμός Dan. 9, 9; Ps. 130, 4 is a peculiarity of idiom, to be referred to the corresponding employment of ἰλάσκεσθαι but which is to be here as little regarded as in Heb. 2, 17; since it is the communication not the obtainment of forgiveness that is in question. By the use of the abstract form it is indicated that in Christ, the person and the work (priest and sacrifice) are one; cf. the abstract expressions in John 14, 6; 1 Cor. 1, 30 etc.

Ἰλαστήριον, τὸ, must be viewed as a substantive, and not merely as a substantival neuter of ἰλαστήριος. For such an adjective formed from ἰλαστής (like σωτήριος, δραστήριος etc.), never occurs at all in prof. Gk. and in Eccles. Gk. only very late and seldom. Judging by the formation of the word, τὸ ἰλαστήριον like ἀκρατήριον, δικαστήριον, καθιστήριον, must be a nomen loci, = *place of conciliation, of expiation*; hence Hesych.: θυσιαστήριον. Cf. Curtius, griech. Schulgr. § 345. From prof. authors only two passages are quoted, Dio Chrys. 1, 355 (2nd cent. a. d.) and Menand Exc. hist. 352, 16 (7th cent. a. d.) in which it is analogous to χαριστήριον = expiatory gift, so that at all events the opinion that ἰλ. is in class. Gk. a current term for expiatory sacrifices, cannot be justified. The LXX, on the contrary, use it always as a nomen loci and indeed as = כַּפָּרִי Exod. 25, 18. 19. 20. 21. 22; 31, 7; 35, 12; 37, 7. 8. 9; Lev. 16, 2. 13. 14. 15; Num. 7, 89. (In the other passages, excepting 1 Chron. 2, 8. 11, the LXX have not translated the Hebrew word at all, much less by the word καταιπέτασμα there used, Exod. 26, 34; 30, 6; 39, 35; 40, 20) = מִזְבֵּחַ Ez. 43, 14. 17. 20 (the border of the altar which (v. 20) was to be sprinkled with the blood of the sacrifice, as in the Mos. rit., the Caporeth). It can only be regarded as an expansion of this expression when in two passages — Exod. 25, 17; 37, 6 — ἰλαστήριον is used adjectively, τὸ ἰλαστήριον ἐπίθεμα, where we are told what is the material of which the mercy seat (ca-

poreth) is made. (Perhaps we may say too that the forms, termed *nomina loci*, by Curtius, ought to be traced back to adjectives denoting belonging to and ministering to, and their neuters then acquired a place in usage especially as *nomina loci*.) 1 Chron. 28, 11 also shows that τὸ ἱλ. is used by the LXX, as a name of place; for בֵּית הַכֹּפֶרֶת is not translated by οἶκος τοῦ ἱλαστήριου, which might appear to be a strong tautology; but by οἶκος τοῦ ἐξιλασμοῦ. The Caporeth (explained also by Levy, Chald. dict., as place of expiation) is the expiatory covering not only of the ark containing the law, but Exod. 30, 6 of the law itself and serves to receive the atoning blood and to accomplish its object. Not till it is on the Caporeth is it what it is meant to be, propitiation, Lev. 17, 11; 16, 14. 15. — Accordingly ἱλαστήριον is = כֹּפֶרֶת not only in Heb. 9, 5, but also in Rom. 3, 25. As regards in particular this latter passage, ὃν (Χν) προέθετο ὁ θεὸς ἱλαστήριον, it must be noted that according to Exod. 25, 22 and Lev. 16, 2 the Caporeth is the central seat of the saving presence and gracious revelations of God, so that it need not surprise that Christ is designated ἱλαστήριον. The Caporeth was so far the principal part of the Holy of Holies that the latter is even termed "the House of the Caporeth" (1 Chron. 28, 11), cf. 1 Kings 6, 5, בֵּית הַכֹּפֶרֶת = דְּבִיר. Philo calls the Caporeth σύμβολον τῆς ἰλεω τοῦ θεοῦ δυνάμεως.

Ἰσθμι, I. trans. Pres., Impf., Fut., Aor. 1 = *to place*. II. intrans. Perf., Plusqu., Aor. 2 = *to stand*. Hence

Ἀνίστημι, I. trans., and indeed (a.) with reference to a position to be changed = *to set up, to raise from a seat, a bed etc.* Also = *to wake out of sleep* syn. with ἐγείρειν, which was usual in Att. Gk. Xen. Cyrop. 8, 8, 20. Also *to raise, to wake the dead*; e. g. Xen. Cyneg. 1, 6: Ἀσκληπίος — ἐτυχεν ἀνιστάναι μὲν τεθνεώτας, νοσοῦντας δὲ ἰάσθαι. Hom. II. 24, 551. 756 etc. N. T. John 6, 39. 40. 44. 54; Acts 2, 24. 32; 13, 33. 34; 17, 31; 9, 41. The equally common use of ἐγείρειν to denote *raise from the dead*, in the N. T. is unknown in Prof. Gk. — (b.) Without reference to change of place or posture = *set up, put in a place; to cause some one to come forward*, e. g. μάρτυρα

ἀναστήσασθαι to cause a witness to come forward; *τινὰ ἐπὶ τὴν κατηγορίαν τινὸς* to cause any one to appear as complainant, Plut. Marcell. 27. So corresp. with the Heb. קָם in Acts 3, 22; 7, 37: *προφήτην*. 3, 26: *ὑμῖν πρῶτον ἀναστήσας ὁ θεὸς τὸν παῖδα αὐτοῦ ἀπέστειλεν αὐτὸν κτλ.* The syn. *ἐγείρειν* is not used in Prof. Gk. with a personal object. Matt. 22, 34: *σπέρμα ἀνιστ.* = call forth, cf. Deut. 25, 5; Ezr. 2, 63; Neh. 7, 65. II. Intrans = stand up, and that too a. in reference to a change of position. Matt. 9, 9; Luke 4, 16 etc. From sleep, Mark 1, 35. Of convalescents Luke 4, 39; 6, 8. Cf. Plat. Lach. 195, C: *ἐκ τῆς νόσου ἀναστήναι*. Of the dead = rise again, return to life Hdt. 3, 62, 2: *εἰ οἱ τεθνεῶτες ἀνεστήασι*. II. 21, 56. So in the N. T., and indeed *ἐκ νεκρῶν* Matt. 17, 9; Mark 6, 14; 9, 9. 10; 12, 25; Luke 16, 31; 24, 46; John 20, 9; Acts 10, 41; 17, 3; Eph. 5, 14. Without such addition = to rise from death Mark 5, 42; 8, 31; 16, 9; Luke 8, 55: *ἐπέστρεψεν τὸ πνεῦμα αὐτῆς καὶ ἀνέστη παραχρῆμα*, cf. of the death of Xt. John 19, 30: *παρέδωκεν τὸ πνεῦμα* (1 Pet. 3, 18: *ζωοποιήθεις τῷ πνεύματι*). Luke 9, 8; 19, 22; 24, 7; Acts 9. 40; 1 Thess. 4, 14: *Ἰς ἀπέθανε καὶ ἀνέστη* — by which antithesis every sort of spiritualizing is shown to be inconsistent with the view of the Biblical writer. Matt. 20, 19; Mark 9, 31; 10, 34; Luke 18, 33; John 11, 23. 24. Cf. of the apparently dead Mark 9, 27; Acts 14, 20. With Eph. 5, 14, cf. 2, 1. With *οἱ νεκροὶ* as subj. 1 Cor. 15, 52; 1 Thess. 4, 14. — Without reference to change of position = to appear, come forward. Heb. 7, 11. 15: *ἀνίσταται ἱερεὺς ἕτερος*. Matt. 12, 41; Luke 11, 32; Acts 20, 30; 5, 34. 36. 37; Rom. 15, 12 etc. With Mark 3, 26: *εἰ ὁ σατανᾶς ἀνέστη ἐφ' ἑαυτὸν*, cf. Hdt. 5, 29: *χώρη ἀνεστη-κυῖα* a district in rebellion. II. 23, 635: *ὅς μοι ἀνέστη* he who rose up against me, Gen. 4, 8.

Ἀνάστασις, ἡ, in Bib. Gk. only used intrans. = *rising up*, e. g. after a fall, Luke 2, 34: *οὗτος κεῖται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν*, cf. Rom. 11, 11. Specially of the *resurrection* from the dead, of the return to life conditioned by the abolition of death; vid. *ἀνίστημι*, which return considered qualitatively, is the entrance on a life freed from the judicial sentence of death; of. the connection between resurrection and eternal life in John 6, 40. 54. 39 (11, 25), as also Luke 20, 35: *οἱ δὲ καταξιωθέντες τοῦ*

αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως κτλ. The Last Day as the closing day, on which the judicial sentence will be finally and completely executed, is also the time of resurrection, vid. John 6, 39. 40. 44. 54. We find also (a.) ἀν. νεκρῶν the opposite of θάνατος 1 Cor. 15, 21). Matt. 22, 31; Acts 17, 32; 23, 6; 24, 21; 26, 23; Rom. 1, 4; 1 Cor. 15, 12. 13. 42; Heb. 6, 2.— (b.) ἀν. ἐκ νεκρῶν, which refers to a single case, what is generally expressed in ἀνάστ. νεκρῶν. Vid. Luke, 20, 25: οἱ δὲ καταξιωθέντες — τυχεῖν — τῆς ἀν. τῆς ἐκ νεκρῶν, cf. v. 36: τῆς ἀναστάσεως υἱοὶ ὄντες. Besides only Acts 4, 2: καταγγέλλειν ἐν τῷ Ἰν τὴν ἀνάστασιν τὴν ἐκ νεκρῶν, cf. 1 Pet. 1, 3: δι' ἀναστάσεως Ἰν Χυ ἐκ νεκρῶν. Acts 26, 23: πρῶτος ἐξ ἀναστάσεως ν. In this expression is taken for granted what John 5, 29 exp. by ἀν. ζωῆς, κρίσεως (cf. Dan. 12, 2), cf. ἀν. δικαίων τε καὶ ἀδίκων Acts 24, 15; ἀν. δικαίων Luke 14, 14, what is particularly expressed in ἡ ἀν. ἡ πρώτη Apoc. 20, 5. 6 in distinction from ὁ δεύτερος θάνατος Apoc. 20, 6. 14, namely, that resurrection, as the final abolition of the judicial sentence, will not be the lot of all; that on the contrary, for many, the resurrection will be the transition to the final execution of the sentence; and that these latter, after having learnt the possibility of redemption by rising from the dead, must return to eternal death; vid. θάνατος, 3. Cf. 1 Cor. 15, 23; 1 Thess. 4, 16. — ἀνάστασις, resurrection from the dead, Matt. 22, 23. 28. 30; Mark 12, 18. 23; Luke 20, 27. 33. 36; John 11, 24; Acts 17, 18; 23, 8; 2 Tim. 2, 18. With John 11, 25, cf. Acts 4, 2; 17, 18. — Of the resurrection of Christ Acts 1, 22; 2, 31; 4, 33; Rom. 6, 5; Phil. 3, 10; 1 Pet. 3, 21, cf. 1, 3; Acts 26, 23. — We must remark further that in Heb. 11, 35 the Resurrection, which is a fact of redemption, is contrasted as the κρείσσων ἀνάστασις, with a resurrection like that of the son of the Shunamite 2 Kings 4, 36, or that of the son of the woman of Zarephath 1 Kings 17, 17: ἔλαβον γυναῖκες ἐξ ἀναστάσεως = in consequence of resurrection.

Ἐξανάστασις, ἡ, the rising up again. Ἐξανίστημι emphasizes the change of situation stronger than ἀνίστημι. The verb is used *transit.* in Mark 12, 19; Luke 20, 28, ἐξαν. σπέρμα; in Matt. ἀνισι.; *intransit.* in Acts 1, 55 = come forward. The subst. only in Phil. 3, 11 and that too *intransit.*, εἰ πως καταντήσω εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν, as in Hippocr. of the

recovery of the sick, whereas elsewhere in Prof. Gk. it is often used transit. = driving away, expulsion. With Phil. 3, 11 cf. *ἐξανιστόναι τοὺς θανόντας* Soph. El. 927 = awake the dead.

Ἀφίστημι, I. transit. *to put away, remove*. Acts 5, 37: *ἀπέστησε λαόν* = *to seduce, make disloyal*; so freq. in Hdt., Xenoph. etc. II. intransit. *to withdraw, remove oneself, to retire, to cease from something*; *ἀπὸ τινος* Luke 4, 13; 13, 27; Acts 5, 38; 12, 10; 15, 38; 19, 9; 22, 29; 2 Cor. 12, 8; 1 Tim. 6, 5 (Sir. 7, 2). Also with the mere Gen. Luke 2, 37 (Hdt. 3, 15). Of rebellious subjects, faithless friends, treacherous allies = *revolt* (Hdt. 1, 130; 2, 30; 9, 126 and frequently). Transferred to moral relations in 2 Tim. 2, 19: *ἀπὸ ἀδικίας*, and specially to the sphere of religion in Heb. 3, 12: *καρδία πονηρὰ ἀπιστίας ἐν τῷ ἀποστῆναι ἀπὸ Θεοῦ ζώντος*, cf. Wisd. 3, 10: *οἱ ἀμελήσαντες τοῦ δικαίου καὶ τοῦ κυρίου ἀποστάντες*. Ez. 20, 8: *ἀπέστησαν ἀπ' ἐμοῦ καὶ οὐκ ἠθέλησαν εἰσακοῦσαί μου*. 2 Chr. 26, 18; 28, 19. — 1 Tim. 4, 1: *ἀποστήσονται τινες τῆς πίστεως*, cf. Heb. 3, 12. It is then used alone to denote religious apostacy, in contrast to *πιστεύειν* Luke 8, 13: *οἱ πρὸς καιρὸν πιστεύουσιν καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται*, cf. Dan. 9, 9: *ὅτι ἀπέστημεν καὶ οὐκ εἰσηκούσαμεν τῆς φωνῆς κυρίου τοῦ Θεοῦ ἡμῶν πορεύεσθαι ἐν τοῖς νόμοις αὐτοῦ*. Thus = to dissolve the union formed with God by faith and obedience. Hebr. = *כָּרַח, עָשָׁה* etc. In Prof. Gk. we find neither *ἀποστῆναι* in this sense nor another single word corresponding to it; cf. Xen. Mem. 1, 1, 1: *ἀδικεῖ Σωκράτης, οὓς μὲν ἡ πόλις νομίζει Θεοὺς οὐ νομίζων*. One could also say *ἄθεον γίγνεσθαι*, cf. *ἄθεώτερον γίγνεσθαι* Lys. 6, 32. Cf. also Socr. hist. eccl. 3, 12, 222 (in Suicer. thes.), where Julian is called *ὁ ἄσεβής, ὁ ἀποστάτης καὶ ἄθεος*.

Ἀποστασία, ἡ, *Falling away*, e. g. of rebellious subjects, Plnt. Salb. 1. In the N. T. used like *ἀποστῆναι* in a religious sense, and indeed *ἀποστ. ἀπὸ Μωϋσέως* Acts 21, 21. Used absol. to denote the passage to unbelief, the dissolution of the union with God subsisting through faith in Christ, in 2 Thess. 2, 3: *ἐὰν μὴ ἔλθῃ ἡ ἀποστασία*, as *ἀποστῆναι* Luke 8, 13; Dan. 9, 9, cf. 1 Tim. 4, 1; Dan. 11, 32; Matt. 24, 10 ff. — For a corresponding use vid. 1 Macc. 2, 15; Jer. 2, 19 (29, 32 the

best Mss. read *ἐκκλίσας*), also cf. *ἀποστάτης*, Is. 30, 1: *τέκνα ἀποσίσταται*. 2 Macc. 5, 8 (James 2. 11 cod. A instead of *παράβότης*). 3 Macc. 7, 3. — *ἀποστατεῖν* Ps. 119, 118.

Ἐνίστημι, I. transit. *to place in, to place by* etc. Usually II. intransit. Mid. with Perf. and Aor. II. Act. (a.) In a local sense = *to tread* somewhither, *to enter on*, e. g. *εἰς τὴν ἀρχὴν ἐνίστασθαι* Hdt. 3, 67; *to present oneself, to come forward*, Hdt. 6, 59: *ἄλλος ἐνίσταται βασιλεύς*; resp. *to stand upon* something, *to be there*, e. g. Hdt. 2, 179: *πύλαι ἐνεστᾶσι ἑκατόν*. (b.) In a temporal sense = *to present oneself, to enter*, Perf. = *to be present*. Thus very freq. in Prof. Gk., e. g. Xen. Hell. 2, 1, 6: *περὶ τῶν ἐνεστηκότων πραγμάτων* relatively to the present state of affairs. Especially in Polyb., *τὰ ἐνεστηκότα, πόλεμος ἐνεστώς*, the present war. In the Grammarians *ἐνεστώς χρόνος* = Pres. sense. The meaning "impending" assigned to the word in this latter use is partly traceable to the pres. med. "present, oneself, enter, begin" and needs correcting, e. g. *ἐνισταμένου θέρους*, with the commencement of summer, and partly to the mistaken use of the word in the sense of hostile appearance = *to put oneself in a threatening attitude, to come forward, to threaten* and esp. *to stand opposed*, e. g. in Polyb. and Plut. with regard to the intercession of the tribunes of the people. Plat. Phaedr. 77, B: *ἔτι ἐνέστηκεν τὸ τῶν πολλῶν, ὅπως μὴ ἅμα ἀποθνήσκοντος τοῦ ἀνθρώπου διασκεδάννυνται ἡ ψυχὴ καὶ αὐτῇ τοῦ εἶναι τοῦτο τέλος ᾗ*. In reality this meaning does not belong to the word. The meaning adopted by Meyer on Gal. 1, 4, *to be in the act of entering*, is due to his not distinguishing the pres. mid. from the perf. and 2. aor. act. Hence 2 Tim. 3, 1: *ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ χαλεποί* = *will come*. The part. perf. *ἐνεστώς* = present, Rom. 8, 38 and 1 Cor. 3, 22 *ἐνεστώτα* opp. to *μέλλοντα*. 1 Cor. 7, 26: *δι' ἐνεστῶσαν ἀνάγκην*, cf. 2 Macc. 6, 9; 3 Macc. 1, 17; Gal. 1, 4: *ὅπως ἐξέλθῃται ἡμᾶς ἐκ τοῦ ἐνεστῶτος αἰῶνος πονηροῦ, ὃ ἐνεστῶς αἰὼν* is thus equiv. to *αἰὼν οὗτος*, only that the change in the form of expression is designed to make the matter more urgent, to give prominence to the personal interest. 2 Thess. 2, 2: *ἐνέστηκεν ἡ ἡμέρα τοῦ κυρίου* is easily expl. by Matt. 24, 23—36. Heb. 9, 9: *ὁ καιρὸς ὃ ἐνεστηκώς* is the present, which is also v. 10 characterized as *καίρὸς διορθώσεως*.

Ἐξίστημι, I. trans. *to change* from one condition to another, e. g. Aristot. Eth. 3, 12: ἡ μὲν λύπη ἐξίστησι καὶ φθαίρει τὴν τοῦ ἔχοντος φύσιν. Esp. ἐξιστάναι τινά, to drive any-one out of his mind, to confuse, often occurs, and more completely with τοῦ φρονεῖν, ἑαυτοῦ etc. Luke 24, 22; Acts 8, 9, 11 (cf. Buttm. § 107, 21 on ἔστακα I have placed). Stob. flor. 18, 20: νῦν δ' οἶνος ἐξέστησε μ'. Polyb. 11, 27, 7: ἐξέστησε ταῖς διανοαῖς πάντας, syn. with following κατεπλάγησαν. — II. intrans. esp. mid. also the perf. and 2. aor. act. *to step aside, go away, yield*. Esp. ἐξιστ. φρένων to be out of mind, confused, also without subord. clause, e. g. Arist. H. A. 6, 22: ἐξίσταται καὶ μαίνεται. Polyb. 32, 25, 8: θυμοῦ λυγρῶντος ἔργα καὶ ψυχῆς ἐξεστηκυίας τῶν λογισμῶν. Isocr. ad Phil. Phil. (Raphel on Mark 3, 21): μὴ διὰ τὸ γῆρας ἐξέστηκα τοῦ φρονεῖν. In the stronger sense of being out of one's mind, it is seldom found in Bibl. Gk. In N. T. only Mark 3, 21, with which cf. John 10, 20. On the contrary, the word is used in Bibl. Gk. in a weakened sense = to be confused, perplexed, syn. θαυμάζειν Acts 2, 7 etc., denoting the state of mind caused by miraculous, inexplicable occurrences, cf. Mark 6, 51. 52: ἐξίσταντο· οὐ γὰρ συνῆκαν κτλ. Acts 2, 12: ἐξίσταντο δὲ πάντες καὶ διεποροῦντο κτλ. So also Luke 2, 47; 8, 56; Matt. 12, 23; Mark 2, 12; 5, 42; Acts 8, 13; 9, 21; 10, 45; 12, 16. So freq. in the LXX of the emotions of fear, astonishment etc. Exod. 18, 9; 19, 18; Gen. 27, 33; 43, 34; Hos. 3, 5. The word denotes ecstatic conditions neither in prof. nor in Bibl. Gk. The passage 2 Cor. 5, 13: εἴτε γὰρ ἐξέστημεν, θεῷ· εἴτε σωφρονοῦμεν ἡμῖν (cf. v. 12 with 2, 14) speaks as little for the same, as Mark 3, 21; rather cf. 2 Cor. 11, 17. 18.

Ἐκστασις, ἡ, I. trans. *removal*; II. intrans. (a.) *remoteness* then (b.) the state of a man out of his senses, syn. μανία = lunacy Aret. de caus. diut. pass. 1, 6, 31: ἔκστασις γὰρ ἐστὶ μανία χρόνιος ἀνευθεν πυρετοῦ. In Bibl. Gk., not in this strong sense but, like the verb, weakened = confusion, bewilderment, cf. Zech. 12, 4 parall. παραφρόνησις. Ps. 30, 23. Often = **ῥῆμα** fear, fright, amazement, 1 Sam. 11, 7; 2 Chr. 14, 14; 17, 10. So in N. T. Mark 5, 42; 16, 8; Luke 5, 26; Acts 3, 10. — The state caused by the perception of unusual things, things alien from the ideas of daily life, so that a man does not know what to say.

Luke 5, 26: Ἑκστασις ἔλαβεν πάντας . . . καὶ ἐπλήσθησαν φόβον λέγοντες οὐκ εἶδομεν παράδοξα σήμερον. Cf. Stob. Floril. 104, 7 (Menand.): πάντα δὲ τὰ μηδὲ προσδοκώμεν' Ἑκστασιν φέρει. Lastly, c. the state of rapture (Verzückung). First used in this sense in Prof. Gk. by the Neo-Platonists. The term occurs in this sense; first in Philo, who explains it in connection with Gen. 2, 21; 15, 12. Where the LXX translate הַמַּשְׁתַּחֲוִי by Ἑκστασις. (Is. 29, 10 = πνεῦμα κατανύξεως). Without reference to these passages Philo explains ecstacy as ἡ ἡρεμία καὶ ἡσυχία τοῦ νοῦ, as ἐν θουσιούντος καὶ θεοφορήτον τὸ πάθος (quis rer. div. haer. 510 sqq. ed. Mang.). Ibid. 511: τῷ δὲ προφητικῷ γένει φιλεῖ τοῦτο συμβαίνειν, ἐξοικίζεται μὲν γὰρ ἐν ἡμῖν ὁ νοῦς κατὰ τὴν τοῦ θεοῦ πνεύματος ἄφιν, κατὰ δὲ τὴν μετανάστασιν αὐτοῦ πάλιν ἐξοικίζεται. Θέμις γὰρ οὐκ ἔστι θνητὸν ἀθανάτῳ συνοικῆσαι διὰ τοῦτο ἡ δύσις τοῦ λογισμοῦ καὶ τὸ περὶ αὐτὸν σκότος Ἑκστασιν καὶ θεοφόρητον μανίαν ἐγέννησε. For Philo then ecstatic states are those in which man receives supersensuous, divine revelations, in which, on the one hand, the limits of ordinary intelligence are broken down, whilst on the other hand, they are contracted ecstatic states; as e. g. Balaam, Num. 24. 3. 4; 22, 31; the servant of Elisha, 2 Kings 6, 17; Jer. 1, 11. 13. The bibl. expression is: opened eyes; to see visions. Cf. Luke 24, 16. Comparing herewith the N. T. passages Acts 10, 10; 11, 5; 22, 17, we find that ecstasy is that condition in which men who are naturally unfit for the apprehension of supersensuous things, receive supersensuous revelations, whether in the form of symbols, like the cloth containing animals in Peter's case, Acts 10, 10; 11, 5, the almond branch and the boiling pot with Jeremiah 1, 11, 13, or realities, as in the case of Balaam, the servant of Elisha, Paul, or Jacob wrestling at Jabbok etc. It is the state in which a man is either transported out of the sensible bounds which previously limited his perception, cf. Apoc. 1, 10; *εγενόμην ἐν πνεύματι* 2 Cor. 12, 1; or, in which these bounds momentarily disappear as in the case of Zacharias, Luke 1, 11. We might apply this term to all the states, of various degrees of strength in which men have received Divine communications, cf. Delitzsch, Bibl. psychol. 5, 5.

Καθίστημι, I. trans. a. *to set down*, to bring to, Acts 17, 15 (Tisch. καθιστάνοντες). b. *to place anywhere* in an office, in a condition etc., e. g. εἰς ἀρχήν, εἰς ἀπορίαν etc. So Matt. 24, 45. 47; Luke 12, 42. 44; Acts 6, 3; Matt. 25, 21. 23 (Heb. 2, 7 Rec.). c. With double acc. = *to make somebody something*, to put in a situation, or position. This primarily in reference to an office or business which is assigned, = *to appoint anybody* as something, e. g. βασιλέα, ἄρχοντα, ἐπίτροπον. So Luke, 12, 14; Acts 7, 10. 27. 35; Tit. 1, 5; Heb. 7, 28; 5, 1; 8, 3. Then of the most various conditions or situations, e. g. Plat. Phileb. 16, B: οὐ μὴν ἔστι καλλίων ὁδὸς οὐδ' ἂν γένοιτο, ἧς ἐγὼ ἐραστὴς εἰμὶ αἰεί, πολλάκις δέ με ἤδη διαφυγοῦσα ἔρημον καὶ ἄπορον κατέστησεν. Eurip. Androm. 636: κλαίοντά σε καταστήσει. So is Rom. 5, 19 to be understood: ὥσπερ γὰρ διὰ τῆς παρακοῆς τοῦ ἐνὸς ἀνθρώπου ἁμαρτωλοὶ καταστάθησαν οἱ πολλοί, οὕτως καὶ διὰ τῆς ὑπακοῆς τοῦ ἐνὸς δίκαιοι κατασταθήσονται οἱ πολλοί. The choice of the somewhat peculiar term instead of the more simple γίνεσθαι, is not to be explained on the supposition that the word in these connections means to present, to cause, to appear — a false supposition, since καθιστάναι, unlike συνιστάναι, denotes an actual appointment or setting down in a definite place, whereas the reference to others has to be indicated by the context, or by the peculiarity of the situation, e. g. Thuc. 2, 42: τὴν εὐλογίαν φανεράν σημείοις καθιστάναι. Soph. Ant. 653: ψευδῇ γ' ἐμαντὶν οὐ καταστήσω πόλει. Further such a supposition leaves unexplained phrases like Isocr. 211, C: ἐπίπονον τὸν βίον καθιστάναι = *to make one's life miserable*; as also the use of the passive as syn. of γίνεσθαι, e. g. Eurip. Androm. 385 sq.: καὶ λαχοῦσά τ' ἀθλία καὶ μὴ λαχοῦσα δυστυχῆς καθίσταμαι (which is not to be confounded with the pres. mid.). Compare too the corresponding use of the intr. senses, e. g. Soph. Oed. Col. 356: φύλαξ δέ μου πιστὴ κατέστης. The choice of the expression in Rom. 5, 19 rather arose, partly from its not being simply the moral quality that is referred to, but above all the thence resulting situation of those who are sinners (cf. v. 18, which serves as foundation for ver. 19), partly, from regard to the influence exercised from another quarter, especially to the idea of δικαίωσις, so far as it is a μετάθεσις. — 2 Pet. 1, 8: οὐκ ἀργοὺς οὐδὲ ἀκάρπους (ὑμᾶς) καθίστησιν. — II. intrans. to exist as something, cf. above cited

Oed, Col. 356. The pres. mid. = to take a character or position, to come forward, appear. So James 3, 6; 4, 4: ὃς ἄν οὖν βουλῇ φίλος εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ Θεοῦ καθίσταται. To understand this as pres. pass. = γίνεσθαι, increases the obscurity of the passage and is itself rendered awkward by the relation of this sentence (οὖν) to the previous one.

Ἀποκαθίστημι, Acts, 1, 6 — ἄνω, Mark 9, 12 — στάω; cf. Winer § 14, 1; = to set again in a place, to bring back, (a.) ἄ. τι to reinstate anything. e. g. τοὺς νόμους Dem. 18, 90 etc. So in N. T. Matt. 17, 11, cf. Mark 9, 12 of Elisha: Ἠλίας μὲν ἔρχεται καὶ ἀποκαταστήσει πάντα. It depends mainly on understanding rightly the object πάντα, which is rendered indistinct by its generality. The expression refers primarily back to Mal. 3, 22 (4, 4): ἀποκαταστήσει καρδίαν πατρὸς πρὸς υἱὸν καὶ κτλ. In what breadth of meaning the passage must be taken we learn from Luke, 1, 17, cf. v. 16. This consideration alone, however, does not render it intelligible. Equally impossible is it to explain the words, ἀποκαταστήσει πάντα in their Biblical connection by Sir. 48, 10: ἐπιστρέψαι καρδίαν πατρὸς πρὸς υἱὸν καὶ καταστήσαι φυλὰς Ἰακώβ, or by the notions of the Talmud; cf. Lightfoot, hor. hebr. Matt. 17, 11: "Purificabit nothos eosque restituet congregationi, Tr. Kiddusch. 71, 1. Israeli reddet urnam Mannae, phialam sacri olei, phialam aquae, et sunt qui dicunt virgam Aaronis, Tanchum in Exod. I." Rather do the words of Elijah in 1 Kings 19, 10. 14 suggest the correct interpretation — the interpretation too which answers to the character of the sacred history, — namely that the passage treats of the restoration of the covenant, that had been deserted by the people. Thus is explained also the expansion of the prophecy in question, as well as the connection with Moses, in which Elias appears on the mount of transfiguration, cf. Mal. 3, 24 (4, 6). The context in Matt. and Mark thus also receives its due emphasis. (b.) ἀποκαθ. τί τινι, to bring something back to somebody, to return. Heb. 13, 19: ἵνα τάχιον ἀποκατασταθῶ ὑμῖν; cf. Polyb. 3, 98: εἰὰν ἐξαγαγὼν τοὺς ὁμήρους ἀποκαταστήσῃ τοῖς γονεῦσι καὶ ταῖς πόλεσιν. With Acts 1, 6: εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραήλ, Raphael compares Polyb. 9, 30: καὶ τοὺς νόμους καὶ τὸ πάτριον ὑμῖν ἀποκατέστησε πολέτευμα. On the subject cf. besides the prof. passages Mi. 4, 7. 8; 5, 3; Am. 9, 11;

esp. Mark 11, 10: *εὐλογημένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν Δαυίδ*. Matt. 21, 43: *ἀρθθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ Θεοῦ κτλ.* — (c.) the pass. = to be recovered, of sick persons, diseased members. Matt. 12, 13; Mark 3, 5; 8, 25; Luke 6, 10.

Ἀποκατάστασις, ἡ, *Restitution of a thing to its former condition*, *rerum ex turbis in priorem ordinem restitutio* (Beng.). Polyb. 4, 23: *ἕως ἂν ἐκ τοῦ γεγονότος κινήματος εἰς τὴν ἀποκατάστασιν ἔλθῃ τὸ κατὰ τὴν πόλιν*. — Acts 3, 21: *ὃν δεῖ οὐρανὸν μὲν δεξασθαι ἄρχι χρόνων ἀποκαταστάσεως πάντων ὧν ἐλάλησεν ὁ Θεὸς διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος αὐτοῦ προφητῶν*. The relative ὧν cannot refer to πάντων, because in that case the assimilated relative clause would be a limitation instead of the addition of a new attribute (cf. Krüger § 51, 10). It must therefore be taken as an attribute of χρόνων ἀποκ.; on which as object of ἐλάλησεν, cf. Col. 4, 3; 1 Cor. 14, 2, 3; Heb. 2, 3. We then see that the contents and goal of the prophecy are the same in ἀποκ. πάντ., as in *παλιγγενεσία* (q. vid.) Matt. 19, 28, cf. Jos. ant. 11, 3, 8, 9, where *παλιγγ.* is used interchangeably with ἀποκ. Apoc. 21, 5; Rom. 8, 19 and fol. So long as the promise of salvation has existed (cf. ἀπ. αἰῶνός) it has related to the doing away with the condition brought about by sin and the restoration of the paradisiacal state willed by God. Cf. Is. 11, 3. 5 etc.

Ὑπόστασις, ἡ, I. trans. undershoring, laying the foundation, II. intr. (a.) *underlayer, prop, foundation, pediment*; Diod. Lic. 1, 66; 13, 82. Cf. Ez. 43, 11. — (b.) metaph. that which lies at the foundation of a matter, e. g. the subject on which one writes, speaks etc.; the matter treated of ("sujet"). Polyb. 4, 2, 1: *καληρίστην ὑπόστασιν ὑπολαμβάνοντες εἶναι ταύτην* (if this example of the usage, which is apparently the only one adduceable ought not to be referred to the other, design, project). We have an analogous use in 2 Cor. 9, 4: *μὴ πῶς — καταισχυνθῶμεν — ἐν τῇ ὑποστάσει ταύτῃ*, and 11, 17: *ἐν ταύτῃ τῆς ὑποστάσει τῆς καυχήσεως*, which is explained after the example of Theophyl.: *ὑπόστασιν τὴν ὑπόθεσιν, τὸ αὐτὸ πράγμα, ἥτοι τὴν οὐσίαν τῆς καυχήσεως νόει*. But it is not easy to see why

the Apostle, without apparent reason, chose so striking an expression, instead of the commoner *πραῖγμα* 2 Cor. 7, 11; 1 Thess. 4, 6, cf. also 2 Cor. 9, 3: *ἐν τῷ μέρει τούτῳ*; to which must be added that, if this meaning is accepted for 2 Cor. 9, 4, the word would seem to be redundant, cf. 2 Cor. 10, 8; on the other hand, as in 2 Cor. 11, 17, the simpler expression *ἐν τῷ καυχᾶσθαι με* cf. 12, 1, 6 or *ἐν τῇ καυχῇσει ταύτῃ*, 11, 10, must have readily suggested itself. When we attempt to substitute the correspondent *καύχημα* for *ὑπόστασις τῆς καυχήσεως* the unsuitableness of this explanation becomes plain at once. The expression in 2 Cor. 11, 10 clearly denotes something special, something characterizing the kind and manner of boasting, as also in 9, 4 (where *τῆς καυχήσεως* is a false reading) the word answers to *τὸ καύχημα ἡμῶν τὸ ὑπὲρ ἡμῶν ἐν τῷ μέρει τούτῳ*. See under d. (c.) The essence of a matter, in contrast to its appearance, to outward show, e. g. Diog. Laert. Pyrrhon. 9, 91: *ζητεῖται δὲ οὐκ εἰ φαίνεται τοιαῦτα, ἀλλ' εἰ καθ' ὑπόστασιν οὔτως ἔχει*. Artemidor. Oneirocr. 3, 14: *φαντασίαν μὲν ἔχειν πλούτου, ὑπόστασιν δὲ μῆ*. Plut. Mor. 894, B (de iride): *τῶν μειρακίων παθῶν τὰ μὲν καθ' ὑπόστασιν γίνεται, οἷον ὀμβρος, χάλαζα· τὰ δὲ κατ' ἐμφασιν, ἰδίαν οὐκ ἔχοντα ὑπόστασιν*. Aristot. de mund. 4. In Eccl. Gk. opp. to *σχῆμα*, *δόκησις* etc. vid. Suic. thes. s. v. So in Heb. 1, 3: *ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ*, where *δόξα* denotes the revealed glory, *ὑπόστασις* the divine essence underlying the revelation. — (d.) Answering to *ὑφίστασθαι* to undertake, take upon oneself, hold out, endure, offer resistance, e. g. opp. to *φεύγειν*, Xen. Cyrop. 4, 2, 31, *ὑπόστασις* denotes also *Courage, steadfastness*; e. g. Polyb. 4, 50, 10: *οἱ δὲ Ῥόδιοι, θεωροῦντες τὴν τῶν Βυζαντίων ὑπόστασιν*. 6, 55, 2: *οὐχ οὕτω τὴν δύναμιν, ὥς τὴν ὑπόστασιν αὐτοῦ καὶ τόλμαν καταπεπληγμένων ὑπεναντίων*. Diod. Sic., Jos. see Wetstein or 2 Cor. 9, 4. Cf. *ὑποστατικός*, — *ὥς* = steadfast Stob. Poril. 1, 64: *δεινῶν ὑποστατικὰ ἔξεις*. Diod. Sic. 20, 78 opp. to *δειλιάσας*. Similarly the LXX have translated מַלְחָמָה Ps. 39, 8, and מַלְחָמָה in Ruth 1, 12; Ez. 19, 5 by *ὑπόστασις*, as elsewhere by *ὑπομονή* (cf. Ps. 39, 8a); because the Greek word *ἐλπίς* lacked the psychological definiteness of the Heb. word; see *ἐλπίς*. It must therefore, as syn. of *ἐλπίς*, be translated by confidence

Heb. 3, 14: *εάνπερ τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους βεβαίαν κατὰσχωμεν*, cf. v. 6: *εάν τὴν παρηγορίαν καὶ τὸ καύχημα τῆς ἐλπίδος κατὰσχωμεν*. 11, 1: *ἔστι δὲ πίστις ἐλπίζομένων ὑπόστασις*, cf. under *ἐλεγχος*. This meaning also in 2 Cor. 9, 4; 11, 17.

Κ

Καθαρός, *ἀ, ὄν, clean*, without stain, without spot, syn. *ἀμίαντος*; free from mixture, syn. *ἄκρατος*, = pure, cf. Xen. Cyrop. 8, 7, 20: *ἄκρατος καὶ καθαρός ὁ νοῦς*. Jas. 1, 27: *Θρησκεία καθαρά καὶ ἀμίαντος*. a. in physical sense, of vessels, clothes etc. Matt. 23, 36; 27, 59; Apoc. 15, 6; 19, 8. 14; 21, 18. 21. b. Metaph. in morals, e. g. Pind. Pyth. 5, 2: *καθαρά ἀρετή*. Plat. Rep. 6, 496, D: *καθαρός ἀδικίας τε καὶ ἀνοσίων ἔργων*. Plat. Crat. 403, E: *ψυχὴ καθαρά πάντων τῶν περὶ τὸ σῶμα κακῶν καὶ ἐπιθυμιῶν*. In later Gk. *ἀπό τινος* instead of the simple Gen., e. g. Dio Cass. 37, 24: *καθαράν ἀπὸ πάντων αὐτῶν ἡμέραν ἀκριβῶς τηρῆσαι*. We meet more frequently the phrase *καθαραὶ χεῖρες* in Herod., Aesch., Plut. etc. Plut. Pericl. 8: *οὐ μόνον τὰς χεῖρας δεῖ καθαράς ἔχειν τὸν στρατηγόν, ἀλλὰ καὶ τὰς ὄψεις*. Cf. Job 9, 30; 22, 30. Xen. Cyrop. 8, 7: *ἔργα καθαρά καὶ ἔξω τῶν ἀδίκων*. Cf. *μίσμα* of a crime. Vid. under *καθαρίζω*. **Καθαρός** denotes both *moral purity and innocence*. The first Matt. 5, 8: *οἱ καθαροὶ τῇ καρδίᾳ*. 1 Tim. 1, 5: *ἀγάπη ἐκ καθαρᾶς καρδίας*; cf. 1 Pet. 1, 22: *ἐκ καρδίας ἀλλήλους ἀγαπήσατε* (where Rec. *ἐκ καρδ. καθαρᾶς*) *καὶ συνειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου*. 2 Tim. 2, 22: *ἐπικαλεῖσθαι τὸν κύριον ἐκ καθαρ. καρδ.* James 1, 27, see above. The phrase *καθαρός τῇ καρδίᾳ*, καθ. καρδία answers both to the Heb. *לֵבָב טָהוֹר* Ps. 24, 4 (Ps. 73, 1 = *εἰδὺς τῇ καρδίᾳ*, cf. Job 9, 30; 22, 30. Job. 33, 9: *καθαρός [יָשָׁר] εἰμι οὐχ' ἁμαρτῶν, ἄμωμτος εἰμι, οὐ γὰρ ἠνόμησα*. Job 8, 6: *εἰ καθαρός εἶ καὶ ἀληθινός*), and to *לֵב טָהוֹר* Prov. 22, 11 (*ὅσαι καρδαί*), *רָחֹק לֵב* Ps. 51, 12. In the N. T. passages and in most of the O. T., the meaning which lies on the surface is *pure, ἀπλότης*, cf. Gen. 8, 21. — Then = *innocent* Acts 20, 26: *καθαρός ἐγὼ ἀπὸ τοῦ αἵματος*, and with such an ad-

dition in Acts 18, 6. Also equivalent to *purified*, John 15, 3: καθαροί ἐστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν, cf. v. 2: καθαίρει τὸ κλήμα. 13, 10: ὁ λελουμένος ἐστὶν καθαρὸς ὅλος. Cf. the combination of καθαρίζειν with ἄφεσις Heb. 9, 22. The phrase καθαρὰ συνείδησις 1 Tim. 3, 9: ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθ. συνειδ. 2 Tim. 1, 3: τῷ θεῷ λατρεύω ἐν καθ. σ.; cf. 1 Tim. 1, 15: μεμύανται αὐτῶν ὁ νοῦς καὶ ἡ συνείδησις, opp. πάντα καθαρὰ τοῖς καθαροῖς denotes a conscience troubled with no guilt as well as a conscience freed from guilt. Cf. on 2 Tim. 1, 3; Heb. 9, 14: τὸ αἷμα τοῦ Χν καθαρῇ τὴν συνειδ. ἡμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεῖν θεῷ ζῶντι. It is finally to be remarked, that καθ. is applied to the so called levitical, ritual or theocratical cleanness (see καθαρίζειν), as opp. to κοινός or ἀκαθαρός. Cf. Heb. 9, 13: ἀγιάζει τοὺς κεκοινωμένους πρὸς τὴν τῆς σαρκὸς καθαρότητα. Acts 10, 15; 11, 19; Rom. 14, 20: πάντα μὲν καθαρὰ, cf. v. 14: οὐδὲν κοινὸν δι' αὐτοῦ εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν. Κοινόν is common in the sense of unclean, i. e. connected with sin, in as much as that in which the whole world shares, cannot be admitted into the sphere of the fellowship of God, until it is taken out of connection with the world (cf. ἀγιάζειν πρὸς καθαρότητα); in some way or other, by washing etc. or prayer (on Rom. 14, 14; Tit. 1, 15; cf. 1 Tim. 4, 4. 5), there is an actual or symbolical removal of that which evinces a connection with the world estranged from fellowship with God. Mark 7, 2: κοιναῖς χερσὶν τοῦτ' ἐστὶν ἀνίπτοις. Matt. 23, 26; Luke 11, 41. See under καθαρίζειν.

Καθαίρω, Fnt. — αρῶ. to *cleanse, purify*. John 15, 2: καθαίρει τὸ κλήμα ἵνα καρπὸν πλείονα φέρῃ = κλᾶν, later κλαδᾶν, κλαδεύειν. Cf. Phil. de somn. 2, 667 ed. Mang.: καθάπερ τοῖς δένδροισιν ἐπιφύονται βλάσται περισσαί, μεγάλα τῶν γνησίων λῶβαι, ἃς καθαίρουσι καὶ ἀποτέμνουσι προνοίᾳ τῶν ἀναγκαίων οἱ γεωργοῦντες· οὕτω τῷ ἀληθεῖ καὶ αἰνῶντι βίῳ παρανέβλαιψεν ὁ κατεψευσμένος καὶ τετυφωμένος, οἱ μέχρι ταύτης τῆς ἡμέρας οὐδεὶς εὔρηται γεωγρὸς, ὃς τὴν βλαβερὰν ἐπίφυσιν αὐταῖς ῥίζαῖς ἀπέκοψε. Plat. Eut. 3, A: ἡμᾶς ἐκαθαίρει τοὺς τῶν νέων τὰς βλάστας διαφθείροντας, On the use of the word in a religious sense = lustrare, expiare Heb. 10, 2: διὰ τὸ μηδεμίαν ἔχειν συνείδησιν

ἁμαρτιῶν τοὺς λατρεύοντας ἄπαξ κεκαθαρισμένους (DEK κεκαθαρισμένους, Lachm. κεκαθερισμ.); vid. καθαρίζω.

Καθαρίζω, καθαριῶ, ἐκαθάρισα, ἐκαθαρίσθην, = καθαίρω, only in Biblical and (though rarely) in Eccl. Gk. = to cleanse; to free from dirt, uncleanness. Matt. 23, 25; Luke 11, 39; Mark 7, 19. Used of Levitical or ritual cleansing in opposition to κοινοῦν, cf. Acts 10, 15; 11, 9: ἃ ὁ θεὸς ἐκαθάρισε, σὺ μὴ κοίνου. See under καθαρός. Used of the removal or healing of leprosy, which excluded the person affected from the community of the people of God, because he was ἀκάθαρτος; cf. the remarks of Bähr, Mos. Cult. 2, 460, who in view of Num. 12, 12; 2 Kings 5, 7 aptly designates leprosy, living death. So Matt. 8, 2. 3; 10, 8; 11, 5; Mark 1, 40. 41. 42; Luke 4, 27; 5, 12. 13; 7, 22; 17, 14 = ἡ Lev. 13, 13 etc. In opp. to the explanation formerly in vogue of Matt. 8, 2. 3 = to declare clean, it is aptly remarked by Kypke, observv. scr.: "sic Christo aliquid tribueretur, quod ipse tamen sec. v. 4 a sacerdotibus fieri debere jussit." In a moral sense 2 Cor. 7, 1: καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ κτλ. James 4, 8: καθαρίσατε χεῖρας, ἁμάρτωλοι, καὶ ἀγγίσατε καρδίας, cf. Prov. 20, 8.

Transferred to the religious sphere, it is used by the LXX and in the N. T. like καθαίρειν in Prof. Gk. = to purify by propitiating, expiare, lustrare. So in particular Herod., Xen., Thucyd. Hdt. 1, 43: ὁ καθαρθεὶς τὸν φόνον. 44: τὸν αὐτὸς φόνον ἐκάθηρε. 35: ἀπικνέεται ἐς τὰς Σάρδεις ἀνὴρ συμφορῇ ἐχόμενος καὶ οὐ καθαρὸς χεῖρας . . . παρελθὼν δὲ οὗτος ἐς τὰ Κροίσον οἰκία κατὰ νόμον τοὺς ἐπιχωρίους καθαρσίον ἐδέετο κρηῆσαι. Κροῖσος δὲ μιν ἐκάθηρε. ἔστι δὲ παραπλησίη ἢ κάθαρσις τοῖσι Λυδοῖσι καὶ τοῖσι Ἑλλήσι. Xen. An. 5, 7, 35: ἔδοξε καὶ καθᾶραι τὸ σιράτευμα, καὶ ἐγένετο καθαρμός. Thuc. 3, 104. Plat. Legg. 9, 868, A; the Med. opposed to τὸ βλάβος, τὴν βλάβην ἐκτίνειν. Phaedr. 113, D: καθαιρόμενοι τῶν τε ἀδικημάτων διδόντες δίκας. Cf. Legg. 872, E: τοῦ γὰρ κοινού μιν ἀνθρώπου αἵματος οὐκ εἶναι καθαρσιν ἄλλην, οἷδὲ ἐκπλυντον ἐθέλειν γίνεσθαι τὸ μιν ἀνθρῶπον, πρὶν φόνον φόνω ὁμοίῳ ὁμοιον ἢ δρᾶσασα ψυχὴ τίση καὶ πᾶσης τῆς ξυγγενείας τὸν θυμὸν ἀφιλασαμένη κοιμίσση. Cf. Nägelsbach, Nachhomerische Theologie, p. 536: "Ιλασμός requires κάθαρσις as its supplement, the washing away of the

μίασμα of guilt cleaving to the sinner." — This usage enables us to explain why the LXX render not only כָּפַר, but in Exod. 29, 37; 30, 10, כָּפַר also by καθαρίζειν, as כָּפַר־יִפְקֹד in Exod. 29, 36; 30, 10 = καθαρισμός. כָּפַר indeed is mostly applied to Levitical purifications; but it is also used of the purification from sin effected by means of propitiation. It occurs conjoined with כָּפַר in Lev. 16, 30: ἐξιλάσεται περὶ ὑμῶν, καθαρῶσαι ὑμᾶς ἀπὸ πασῶν τῶν ἁμαρτιῶν ὑμῶν ἔναντι κυρίου καὶ καθαρῶσθῆσθε; cf. v. 32—34. Further cf. 16, 19. 20: ῥανεῖ ἐπὶ τὸ θυσιαστήριον ἀπὸ τοῦ αἵματος . . . καὶ καθαρῶσιν αὐτὸ καὶ ἁγιάσει αὐτὸ ἀπὸ τῶν ἀκαθαρσιῶν τῶν υἱῶν Ἰσραὴλ, καὶ συντελέσαι ἐξιλασκόμενος τὸ ἅγιον κτλ. Further Num. 8, 21, in the account of the consecration of the Levites, where the purification was not merely ritual, cf. 8, 7. 12. 21, where v. 21 ἐξιλάσαιο περὶ αὐτῶν ἀφαιρῆσαι αὐτοὺς. Ps. 51, 4. 9; Jer. 33, 8. In general, we must abide by the position that the idea of a seriously meant purification from sin lies at the basis of כָּפַר, even where it is used of Levitical washings (cf. the sin-offerings in the laws relating to purification), even though the impurity were regarded less as the result of misconduct, than as an effect of corrupt nature in connection with such processes as generation, bath, death etc. The so-called Levitical, or better, theocratic impurity, whose true character is not properly understood, is the consequence rather of the suffering, than of the doing, of sin. For this reason the purification connected with propitiation does not materially differ from that which was prescribed for Levitical impurity. One might say, on the one hand, it is the personal appropriation of propitiation, on the other, where there was no personal guilt requiring propitiation, it was deliverance from the *endurance* of sin. Καθαρίζειν accordingly holds a middle position between ἐλάσσεσθαι and ἁγιάζειν; vid. the passages quoted, as also Exod. 29, 37: καθαρῶσιν τὸ θυσιαστήριον καὶ ἁγιάσεις αὐτὸ καὶ ἔσται τὸ θυσιαστήριον ἅγιον τοῦ ἁγίου. Lev. 8, 15: ἐκαθάρισεν τὸ θυσιαστήριον καὶ ἥγιάσεν αὐτὸ τοῦ ἐξιλάσασθαι ἐπ' αὐτοῦ, where καθ. = כָּפַר. So also in the N. T., especially in the Ep. to the Hebrews, which above all other N. T. books, is closely related to the O. T. and shows the influence of the Greek literary language. There the word καθαρίζειν holds the same position, as a term. techn., that is held by δικαιῶν in Paul's writings, with the difference, that whereas δικαιῶν (which also holds a midway

position between *ελάσσεσθαι* and *ἀγιάζειν*) expresses a judicial act, *καθαρίζειν* relates to an effect produced in the object itself: — *δικαιοῦν* on the contrary refers to an effect produced on the relation of the object to God. In the Ep. to the Hebrews *καθαρίζειν* has various objects: — 1. The person and the conscience, Heb. 9, 14: *τὸ αἷμα τοῦ Χυ καθαρῶς τὴν συνείδησιν ἡμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεύειν θεῷ ζῶντι*; cf. 10, 2: *διὰ τὸ μηδεμίαν ἔχειν συνείδησιν ἁμαρτιῶν τοὺς λατρεύον-τας ἅπαξ κεκαθαρισμένους*. Hence it appears that purification is the removal of our sense of guilt by the appropriation of the atoning sacrifice of Christ (vid. *αἷμα*). 2. With impersonal objects such as the sanctuary and its vessels; Heb. 9, 22: *ἐν αἵματι πάντα καθαρίζεται, καὶ χωρὶς αἵματεκχυσίας οὐ γίνεται ἄφεσις*. V. 23: *ἀνάγκη οὖν τὰ ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς τοῦτοις καθαρίζεσθαι, αὐτὰ δὲ τὰ ἐπουράνια κρείττοσιν θυσίαις παρὰ ταύτας*. Purification, accordingly, is a removal of our sins out of the consciousness of God (cf. 10, 17; Lev. 16, 16), as the condition of *ἄφεσις* and of the purification of the conscience. *Καθαρίζειν* therefore, in itself, is equivalent to *ἀφαιρεῖν ἁμαρτίας* Heb. 10, 4; *περιελεῖν ἁμαρτίας*, 10, 11; it implies, however, that our guilt is removed by virtue of the appropriation or acceptance of the atoning sacrifice, not only from the sight of God, but also from our own consciousness. The sanctuary needing purification, as the place of divine intercourse with men, is made impure by the intervention of sin, Lev. 16, 16. Hence the purification thereof may be explained as the removal of our sin from the sight of God, cf. Jer. 31, 34.

In the remaining passages of the N. T. *καθαρίζειν*, likewise synon. with *ἀφαιρεῖν ἁμαρτίας*, is conjoined with *ἀγιάζειν*, but without the dogmatic precision of the Ep. to the Hebrews. Eph. 5, 26: *ἵνα αὐτὴν ἀγιάσῃ καθαρῶς τῷ λότρῳ τοῦ ὕδατος κτλ.* Tit. 2, 14: *ἵνα λυτρώσῃται ἡμᾶς ἀπὸ πάσης ἀνομίας καὶ καθάρσῃ ἑαυτῇ λαὸν περιούσιον*. In closer approximation to the usage of the Ep. to the Hebr. is, 1 John 1, 7: *τὸ αἷμα τοῦ καθαρῶς ἡμᾶς ἀπὸ πάσης ἁμαρτίας* — the result of the atoning sacrifice. — Worthy of remark is further Acts 15, 9: *οὐδὲν διεκρίνεν μεταξὺ ἡμῶν τε καὶ αὐτῶν, τῇ πίστει καθαρῶς τὰς καρδίας αὐτῶν*, where the expression is defined by what is reported in Acts 10, 15, 34; 11, 2 ff.

Καθαρισμός, ὁ, purification, for which in Prof. Gk. is used *καθαρισμός* = purification, process of purification, sacrifice of purification. Plat., Plut. — LXX = מְדַבֵּר Lev. 14, 32; 15, 13; 1 Chron. 23, 23. כִּפּוּרִים Exod. 29, 36; 30, 10. Of the purification of women (Aristot. h. a. 7, 10) in Luke 2, 22. Of ritual purification in Mark 1, 44; Luke 5, 14; John 2, 6. The baptism both of John and Jesus, is designated *καθαρισμός* in John 3, 25; by which the connection between it and the ritual process of purification (cf. Ez. 36, 25) and propitiation (vid. *καθαρίζειν*), is made evident; hence βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν Luke 3, 3; Mark 1, 4; Acts 2, 38. — Heb. 1, 3: *καθαρισμόν ποιησάμενος τῶν ἁμαρτιῶν ἡμῶν* denotes the objective removal of our sins, cf. Heb. 9, 22. 23; Plat. Rep. 2, 364, E: *καθαρμοὶ ἀδικημάτων*. Job. 7, 21: יִצְחָק בִּירְיָה = *ποιεῖν καθαρισμόν τῆς ἁμαρτίας*. In 2 Pet. 1, 9: *λήθην λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτημάτων*, on the contrary, it denotes the purification accomplished in the subject, the propitiation appropriated to it, vid sub *καθαρίζω*.

Καθαρότης, ἡ, *Purity* — Freedom from the *μίασμα* of guilt. Heb. 9, 13: *τοὺς κεκοινωμένους ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα*. See under *κοινύω*, *σάξ*.

Κάθαρμα, τὸ, the filth swept away by purification. Employed in connection with the process of purification, it denotes the sacrificial victim laden with guilt and therefore impure. Figuratively — offscouring of mankind Luc. dial. mort. 2, 1: *ἐξονεὶ δίζει ἀνδράποδα καὶ καθάρματα ἡμᾶς ἀποκαλῶν*. In 1 Cor. 4, 13, according to cod. B: *ὥσπερ καθάρματα τοῦ κόσμου ἐγενήθημεν*, where ὡς *περικαθάρματα*, is generally read.

Περικάθαρμα, τὸ, offscourings, scum. Not used in Prof. Gk. LXX. Prov. 21, 18: *περικάθαρμα δικαίου ἄνομος*, Heb. כִּפּוּר. Anon. Cat. in psalm. 1, 600, 32 (Steph. thes.): *περικ. ἐαντοὺς ἀποκαλοῦντες καὶ πάντων ἐσχάτους*. 1 Cor. 4, 13. see *κάθαρμα*. Syn. *περίψημα*.

Ἀκάθαρτος, ον, I. Strictly, *unpurified*; — this is the meaning only where it is equivalent to *unatoned* (vid. *καθαίρω*, *καθαρίζω*), e. g. Plat. Legg. 9, 868, A: *ὅστις ἂν ἀκάθαρτος ᾖν τὰ*

ἄλλα ἱερὰ μιάνη, 854, B: ἐκ παλαιῶν καὶ ἀκαθάρτων ἰδι-
κημάτων. With this is connected the use of the word in 2 Cor.
6, 17: ἀκαθάρτου μὴ ἄπτεσθε (cf. 7, 1: καθαρίσωμεν ἐαν-
τοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος — ἐπι-
τελοῦντες ἁγιοσύνην) and 1 Cor. 7, 14: ἐπεὶ ἄρα τὰ τέκνα
ὁμῶν ἀκάθαρτά ἐστιν, νῦν δὲ ἅγια ἐστιν, cf. Levitical, or as
we ought certainly here to say, theocratic impurity, Acts 10, 4. 28;
11, 8; Apoc. 18, 2. On 2 Cor. 6, 17, cf. the fundamental passage
Is. 52, 11. Κοινός and with it ἀκάθαρτος, is that which does
not belong to the sphere of the fellowship of God; vid. sub καθα-
ρός; hence the antithesis ἅγιος. On the relation of impurity to
sin vid. καθαρίζω.

Then II. = *impure*, usually transferred to the moral sphere.
Plat. Legg, 4, 716, E: ἀκάθαρτος γὰρ τὴν ψυχὴν ὃ γε κακός,
καθαρός δὲ ὁ ἐνάντιος. Cf. Tim. 92: τὴν ψυχὴν ἐπὶ πλημ-
μελείας πάσης ἀκαθάρτως ἐχόντων. Dem., Luc., Plut. = libi-
dine impurus; Cic.: animus impurus = vicious. infamous, Sall.
Cat. 15. Suid.: ἀκάθαρτος· ἁμαρτητικός, inclined to sin. It
would appear that we must take it in this general sense in the
combination πνεῦμα ἀκάθαρτον, cf. Apoc. 16, 13. 14; Mark 3,
30. 22. So Matt. 10, 1; 12, 43; Mark 1, 23. 26. 27; 3, 11. 30;
5, 2. 8. 13; 6, 7; 7, 25; 9, 25; Luke 4, 36; 6, 18; 8, 29; 9, 42;
11, 24; Acts, 5, 16; 8, 7; Apoc. 18, 2. With δαιμόνιον, cf.
Mark 7, 25. 26; Apoc. 16, 13. 14 etc. Luke 4, 33: πνεῦμα δαι-
μόνιου ἀκαθάρτον. To adduce here Josephus's idea (vid. sub
δαίμων) for the explanation of this expression and of the thing, is
both unnecessary and absurd.

III. The word is used more specially in Eph. 5, 5: πᾶς
πόρνος ἢ ἀκάθαρτος ἢ πλεονέκτης; cf. ἀκαθαρσία Col. 3, 5;
Eph. 4, 19 etc. It is more comprehensive than πόρνος, licentious,
= libidinosus, lustful. Cf. Plut. Oth. 2: ἀνόσιοι καὶ ἄρρητοι
ἐν γυναιξὶ πόρναις καὶ ἐγκυλινθήσεις.

Ἀκαθαρσία, ἡ, *Impurity*. I. in the ritual sense, in Matt.
23, 27 of whitened sepulchres, ἔσωθεν γέμονσιν ὀστέων νεκρῶν
καὶ πάσης ἀκαθαρσίας, cf. Num. 19, 16. II. In an ethical
sense, (1) in general = impurity as opposed to ἁγιασμός. 1 Thess.
2, 3: ἡ παράκλησις ἡμῶν οὐκ ἐκ πλάνης οὐδὲ ἐξ ἀκαθα-
ρίας, οἷτε ἐν δόλῳ. Rom. 6, 19: παρестήσατε τὰ μέλη ὑμῶν
δοῦλα τῇ ἀκαθαρσίᾳ. The same contrast is in 1 Thess. 4, 7,

where it denotes more specially (2) *Lasciviousness, unchastity*. So also wherever it is conjoined with *πορνεία* (lewdness, whoredom); *ἀσέλγεια* (dissoluteness). Ἀκαθαρσία is the genus of which *πορνεία* is a species: Eph. 5, 3: *πορνεία δὲ καὶ ἀκαθαρσία πάσα*. 4, 19: *ἐαυτοὺς παρέδωκαν τῇ ἀσελείᾳ εἰς ἐργασίαν ἀκαθαρσίας πάσης*. 2 Cor. 12, 21; Gal. 5, 19; Col. 4, 5; Rom. 1, 24.

Ἀκαθάρτης, ἡ, *Impurity*, rare, perhaps only in Rec. Apoc. 17, 4: *ποτήριον — γέμον — ἀκαθάρτητος πορνείας αὐτῆς*. Tisch.: τὰ ἀκάθαρτα τῆς κτλ.

Καινός, ἡ, *όν, new*, and that too in opposition to what has already existed, is known, has been used, consumed (used up). **Καινός** therefore looks backwards, whereas its synonym **νέος** looks forwards = young, fresh; **καινός** = not yet having been; **νέος** = not having long been. The former answers to the Latin *novus*; the latter to the Latin *recens* Tittmann, synonym. N. T. 59: "Est enim *καινόν* quod succedit in locum rei, quae antea adfuit, quod nondum usu tritum est, *novum*; *νέος* autem est, quod non diu ortum est, *recens*." Cf. Döderlein, lat. Syn. 4, 95, acc. to whom Manutius on Cic. Fam. 11, 21, thus describes the distinction: „*Novum* est non quod nuper, sed quod nunc primum habemus; *recens* vero non quod nunc primum, sed quod nuper. Et *novum* ad rem, *recens* ad tempus refertur. Propterea ut simul utrumque significetur, conjunguntur, ut in Cic. Flac. 6: *Lege hac recenti ac nova*." For its relation to *νέος* cf. in the N. T. Matt. 9, 17: *οἶνον νέον εἰς ἀσχοὺς καινοὺς βάλλειν*. Luke 5, 38; Matt. 26, 29 on the contrary: *γέννημα τῆς ἀμπέλου πίνω μεθ' ὑμῶν καινόν* (cf. Apoc. 19, 9); Mark 14, 21. — Ps. 103, 5: *ἀνακαινισθήσεται ὡς αἶτοῦ ἡ νεότης σου*. For the force of **καίνος** cf. in Prof. Gk. Xen. Cyrop. 3, 1, 30: *καινῆς ἀρχομένης ἀρχῆς, ἡ τῆς εὐωδίας καταμενούσης*. Mem. 4, 4, 6: *πειρώμαι καινόν τι λέγειν αἰεί* opp. to *περὶ τῶν αὐτῶν τὰ αὐτὰ λέγειν* (— ἃ ἐγὼ πάλαι ποτὲ σου ἤκουσα). Plat. Rep. 3, 405, D: *καινὰ ταῦτα καὶ ἄτοπα νοσημάτων ὀνόματα*. Out of the N. T. cf. Mark 2, 21: *τὸ πλήρωμα τὸ καινόν* in contrast with *ἐμσίτιον παλαιόν*, answering to *ἐπίβλημα θάκους ἀγνάφου*. Luke 5, 26. Also cf. Matt. 27, 60: *καινὸν μνημεῖον* with John 19, 41: *ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη*. Heb. 8, 13: *ἐν τῷ λέγειν Καινήν πεπαλαίωκεν τὴν πρώτην*. The same

antithesis to *πρώτος* in Apoc. 21, 1. Is. 43, 18. 19. — 1 John 2, 7: οὐκ ἐντολὴν καινὴν γράφω ὑμῖν, ἀλλ' ἐντολὴν παλαιὴν, ἣν εἴχετε ἀπ' ἀρχῆς. V. 8; 2 John 5; John 13, 34. — Thus *καίνος* denotes what is *new*, so far as it has not previously existed, or so far as, in opposition to what has previously existed, it takes the place thereof; and that primarily, (1) with predominant reference to the temporal relation. It is so used in the passages quoted and in Matt. 13, 52: *καινὰ καὶ παλαιά*. (2) From the relation of the new to what preceded there results in particular a *qualitative* difference — the difference of the better from the worse, from that which is spoiled etc., which is *supplanted by the new*. The *καινὸν* corresponds also to the *ἑτερον*, to the qualitatively different, whereas *νέον* may stand side by side with the *ἄλλο*, the numerically different, because it does not express opposition to what already exists (it does not therefore denote the numerically new). Cf. Plat. Apol. 24, C: *ἑτερα δαιμόνια καινά*. Xen. Cyrop. 1, 6, 38: *οἱ μουσικοὶ οὐχ οἷς ἂν μάθωσι, τοῦτοις μόνον χρώνται, ἀλλὰ καὶ ἄλλα νέα πειρῶνται ποιεῖν*. — *ἐν τοῖς μουσικοῖς τὰ νέα καὶ ἀνθρα εὐδοκίμει*. From the N. T. cf. *καινὴ διδαχὴ* Mark 1, 27; Acts 17, 19 with *ἑτερον εὐαγγέλιον ὃ οὐκ ἔστιν ἄλλο*. Gal. 1, 6. 7. According to this one might have expected in Acts 17, 21: *ἢ λέγειν ἢ ἀκούειν τι καινότερον* rather than *νεώτερον*; just as Dem. in Phil. 1 says of the Athenians: *οὐδὲν ποιοῦντες ἐνθάδε καθήμεθα, μέλλοντες αἰεὶ, καὶ ψηφίζόμενοι καὶ πυνθανόμενοι κατὰ τὴν ἀγοράν, εἴ τι λέγεται νεώτερον*. This gives greater prominence to the love of mere change; whereas the other, and, in profane writers, far more common expression directs attention at the same time to what is attractive in such change, namely, the novelty. Cf. Thuc. 3, 38, 4: *μετὰ καινότητος μὲν λόγον ἀπατᾶσθαι ἄριστοι*. (It is that *blasé* state, in which men need ever fresh impressions and sensations, without being able to be permanently affected. Theophr. Char. Eth. 9 characterises by this term the *λογοποιία*, and Plut. Mor. 519, A, the *πολυπραγμοσύνη*, of the Athenians.)

Inasmuch now as *καίνος* distinguishes that which takes the place of what had previously existed (or is altogether new), as an *ἑτερον*, as something qualitatively different, it is specially fitted to characterize the blessings contained or expected in the revelation of redemption, e. g. *καινοὶ οὐρανοὶ καὶ γῆ καινὴ* Is. 65, 17. Apoc. 21, 1; 2 Pet. 3, 13: *ἐν οἷς δικαιοσύνη κατοικεῖ*. —

Καινή Ἱερουσαλήμ Apoc. 3, 12; 21, 2. *Ὄνομα καινόν* Apoc. 2, 17; Is. 26, 2. 4; 65, 15; Apoc. 3. 12; 19, 12. (*Ὡδὴ καινή* Apoc. 5, 9; 14, 3. "The word *new* is a thoroughly apocalyptic word: — new name, new song, new heavens, new earth, new Jerusalem, everything new;" Bengel on Apoc. 2, 17.) Apoc. 21, 5: *καινὰ ποιῶ πάντα*. This is true of the blessings of redemption which, as far as the N. T. dispensation is concerned, are still future. Through the presence of the redemption given in Christ, the economy of salvation is also a new one *καινή διαθήκη* Matt. 26, 28; Mark 14, 24; Luke 22, 20; 1 Cor. 11, 25; 2 Cor. 3, 6; Heb. 8, 8. 13; 9, 15, cf. Jer. 31, 31: *הַדָּבָר הַחֲדָשׁ*, in qualitative contrast to the old, cf. Heb. 8, 13; 2 Cor. 3, 6: *ἐκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης, οὐ γράμματος ἀλλὰ πνεύματος*; hence *κρείττων διαθήκη* Heb. 8, 6. 7; 7, 22; cf. 7, 19: *οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος*. V. 18 (Heb. 12, 24: *διαθ. νέα*). The effect of salvation is termed as *καινή κτίσις*, Gal. 6, 15; 2 Cor. 5, 17: *εἴ τις ἐν Χφ, καινή κτίσις· τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονεν καινὰ τὰ πάντα*. Also *καινός ἄνθρωπος* Eph. 2, 15; 4, 24, v. *ἄνθρωπος*. Cf. Col. 3, 10: *τὸν νέον ἄνθρωπον τὸν ἀνακαινούμενον*. In all these connections the design is to exclude that which was specially characteristic of the past — to wit, sin and its consequences, which rendered it unsatisfactory and unendurable. (Ign. ad Eph. 20: *ὁ καινὸς ἄνθρωπος* *Ις Χς*.)

Καινότης, Newness, often in Plut. with the subordinate idea of the unusual, cf. Ign. ad Eph. 19. In Bibl. Gk. only in Rom. 6, 4; 7, 6, where prominence is given to the qualitative difference between the blessings of the New Test. salvation and the previous state of things; vid. *καινός*. Rom. 6, 4: *ἐν καινότητι ζωῆς περιπατεῖν*. 7, 6: *δουλεύειν ἐν καινότητι πνεύματος καὶ οὐ παλαιότητι γράμματος*.

Καινίζω, to make or do something afresh or something new repeatedly in Soph. and Aeschyl. In the LXX 1 Macc. 10, 10: *τὴν πόλιν*. Is. 61, 4: *πόλεις ἐρήμους*. 2 Macc. 4, 11: *τὰς μὲν νομίμους καταλύων πολιτείας, παρὰ νόμους ἐθισμοὺς ἐκαίνιζεν*. Eur. Tro. 889. With subordinate moral idea, in Wisd. 7, 27: *ἡ σοφία — τὰ πάντα καινίζει*. Hence

Ἀνακαινίζω, to *renew*, to give a new beginning to what already exists, to *reestablish*, e. g. *ἐχθραν, πόλεμον, νόμους*; 1 Macc. 6, 9: *λίπην*. In the LXX = *𐤀𐤒𐤏* Pi. and Hithpa. Ps. 103, 5: *ἀνακαινισθήσεται ὡς ἀέτω ἡ νεότης σου*. 104, 30: *καὶ κτισθήσονται, καὶ ἀνακαινιεῖς τὸ πρόσωπον τῆς γῆς*. In a moral sense with personal object only in Heb. 6, 6; *τοὺς ἀπαξ φωτισθέντας κτλ.* — *πάλιν ἀνακαινίζειν εἰς μετάνοιαν*, where it must be viewed as a synon. of *ἐπιστρέφειν*; cf. Lam. 5, 21: *ἐπιστρέψον ἡμᾶς κύριε πρὸς σέ, καὶ ἐπιστραφησόμεθα καὶ ἀνακαίνισον ἡμέρας ἡμῶν καθὼς ἐμπροσθεν*. As Delitzsch remarks on the passage, it appears as the active of *ἀνακαινοῦσθαι*, 2 Cor. 4, 16; Col. 3, 10. It does not, however, therefore refer to the activity of the teacher and pastor, but to divine activity; cf. the foregoing participles and v. 7. 8.

Ἐγκαινίζω, besides in the LXX and N. T. only in Poll. onom. 1, 11: *ἄγαλμα ἐγκαινίσαι τῷ θεῷ* (about 180 a. d.). As used in the LXX it corresponds I. to *𐤀𐤒𐤏* *renew* 1 Sam. 11, 14: *τὴν βασιλείαν*. 2 Chron. 15, 8: *τὸ θυσιαστήριον*. Ps. 51, 12: *πνεῦμα εὐθὲς ἐγκαίνισον ἐν τοῖς ἐγκάτοις μου*. II. *ἔρπ* *consecrate* (properly, to make fast, complete) Dent. 20, 5: *οἰκοδομεῖν οἰκίαν καινὴν καὶ ἐγκαινίζειν αὐτήν*. 1 Kings 8, 64; 2 Chron. 7, 5. With this are connected the derivatives *ἐγκαίνισις* Num. 7, 88. *ἐγκαινισμός* 7, 10; 2 Chron. 7, 9. *τὰ ἐγκαινία* John 10, 22 (the festival of the consecration of the renovated temple 2 Macc. 1, 9. 18; 10, 1 sq.; 1 Macc. 4, 41 sq. In Prof. Gk. *καινώω* (Herod.) and later *καινίζω* are used for it. It is difficult to render the precise force of the preposition = to do something new with something new. Delitzsch on Heb. 9, 18 (*οὐδὲ ἡ πρώτη χωρὶς αἵματος ἐγκεκαίνισται*): "solemnly to set forth something new as such and to give it over to use, to cause it to enter into operation." Heb. 10, 20: *ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον κτλ.*

Καινόω, to make new, to form anew, to alter. Not used in the Bible.

Ἀνακαινώω, only in the Pass. and in Paul's writings. Not used either in Prof. or Eccl. Gr., as it would appear; the latter employs *ἀνακαινίζειν* instead, cf. Barnab. 6: *ἐπεὶ οὖν ἀνακαι-*

νίσας ἡμᾶς ἐν τῇ ἀφέσει τῶν ἁμαρτιῶν, ἐποίησεν ἡμᾶς ἄλλον τύπον, ὡς παιδίων ἔχειν τὴν ψυχὴν, ὡς ἂν δὲ ἀναπλασσομένους αὐτοὺς ἡμᾶς. The Apostle Paul in particular must have felt disposed to adopt a new form; for his style bears most traces of the struggles he went through to find right expressions for the new truths, — and in the present case, not only the conjunction of a personal object with the idea, but also the fact itself, was something completely new and strange. Col. 3, 10: ὁ ἄνθρωπος ἀνακαινούμενος κτλ. 2 Cor. 4, 16: ὁ ἔσωθεν ἄνθρωπος ἀνακαινοῦται ἡμέρα καὶ ἡμέρα. The preposition ἀνα points to a former state or activity (cf. Lam. 5, 21: καθὼς ἔμπροσθεν sub ἀνακαινίζειν); and indeed here to the creation, cf. Col. 3, 10: τὸν ἀνακαινούμενον — κατ' εἰκόνα τοῦ κτίσαντος αὐτόν. Ps. 104, 30 (under ἀνακαινίζω). The word denotes the redemptive activity of God, corresponding to the creation of man, which by putting an end to his existing corrupt state constitutes a new beginning (cf. Col. 3, 10: ἐνδυσάμενοι τὸν νέον τὸν ἀνακ.). Cf. Basil. M. (Suic. thes.): εἰς τὴν ἐξ ἀρχῆς ζωὴν τὰς ψυχὰς ἀνακαινίζειν.

Ἀνακαινώσις, ἡ, *renewal*, also used alone by Paul and that in Tit. 3, 5, corresponding exactly to the verb: ἔσωσεν ἡμᾶς διὰ λουτροῦ καλιγενεσίας καὶ ἀνακαινώσεως πνεύματος ἁγίου, while in Rom. 12, 2 the νοῦς is the object of a renewal to be accomplished on the part of the Christian, standing in connection with the saving influences on the ground of which we are admonished: μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοός. — (Gregor. Naz. or. X. (Suic. thes.): ἀναμένω τοῦ οὐρανοῦ μετασχηματισμόν, τῆς γῆς μεταποίησιν τὴν τῶν στοιχείων ἐλευθερίαν, τοῦ κόσμου παντὸς ἀνακαίνισιν.

Καιρός, ὁ, the right measure and relation, especially as regards time and place. Most frequently of time. Ammon. p. 80: ὁ μὲν καιρὸς δηλοῖ ποιότητα χρόνου . . . χρόνος δὲ ποσότης. LXX = 𐤒𐤍 Gen. 1, 14; Jer. 8, 7 and esp. = 𐤒𐤍, while χρόνος is variously rendered 𐤒𐤍, 𐤒𐤍, 𐤒𐤍. It denotes accordingly I. The *right time*, suitable convenient time or point of time. This is its force in the combinations ἐξαγοράζεσθαι τὸν

καιρὸν Eph. 5, 16; Col. 4, 5 (Dan. 2, 8); cf. *καιρὸν τηρεῖν* to take advantage of the right point of time Aristot. rhet. 2, 6, 4. *καιροῦ τυχεῖν καιρὸν λαβεῖν, ἀρπάζειν, καιρῷ χρῆσθαι* vid. Passow. Wörterb.; *καιρὸν μεταλαμβάνειν* Acts 24, 15. *καιρ. ἔχειν* to have a suitable, convenient time Gal. 6, 10; Heb. 11, 15, cf. Plut. Lucull. 16. The words *καιρῷ δουλεύειν* Rom. 12, 11 (where Rec., L. T. have *κυρίῳ*) taken in this sense are unobjectionable. — Specially frequent are the adverbial expressions *ἐν καιρῷ*, at the right time, Xen. An. 3, 1, 39 and often Matt. 24, 45; Luke 12, 42; 20, 10; 1 Pet. 5, 6, cf. Job 39, 18; Ps. 1, 3; also simply *καιρῷ* (as in Thucyd. 4, 59 and often) Matt. 12, 2 (Luke 20, 10 Tisch.). Cf. 2 Thess. 2, 6: *ἐν τῷ ἑαυτοῦ καιρῷ*. Also *πρὸς καιρὸν*, at the right, the convenient time, when it is convenient, as it suits; Luke 8, 13: *πρὸς καιρὸν πιστεύουσιν* (1 Cor. 7, 5?). Cf. Soph. Ai. 38: *πρὸς καιρὸν πονῶ*. Plat. Legg. 4, 708, E: *πρὸς κ. λέγειν*. Hdt. 1, 30: *ὥς οἱ κατὰ καιρὸν ἦν*. Plut. Lucull. 16: *κατὰ καιρὸν ἦκειν*. Job 39, 18; Rom. 5, 6: *ἔτι γὰρ Χς ὄντων ἡμῶν ἀσθενῶν κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανεν*; the conjunction of *κατὰ καιρὸν* with the foregoing gen. absol. would give rise to a tautology with *ἔτι*; for which reason it must be referred to what follows and will find its explanation in v. 9. — On the other hand, *παρὰ καιρὸν* means inopportunately, Plat. Polit. 277, a, cf. Heb. 11, 11: *π. κ. ἡλικίας*. — *ἄρχι καιροῦ* until the right time Acts 13, 11; Luke 4, 13, cf. 22, 53; John 14, 30. *πρὸ καιροῦ* before it is time, Matt. 8, 29; 1 Cor. 4, 5. — Also in John 7, 6: *ὁ καιρὸς ὃ ἐμὸς οὐπω πάρεστιν, ὃ δὲ καιρὸς ὑμέτερος πάντοτε ἔστιν ἐτοιμος*. In v. 8 it must be taken in the sense of right, suitable time.

II. More generally: a time in some way limited or defined *χειμῶνος καιρός* Plat. Legg. 4, 709, C. Moer. p. 424: *ὦρα ἔτους Ἀττικοί· καιρὸς ἔτους Ἑλληνες*. Cf. *ὦρα* in John. Rom. 14, 11: *εἰδότες τὸν καιρὸν ὅτι ὦρα κτλ.* 1 Thess. 2, 17: *πρὸς καιρὸν ὦρας*. So *κ. τοῦ θερισμοῦ, τῶν καρπῶν, συγκῶν, ἡλικίας* etc. Matt. 13, 30; 21, 34. 41; Mark 11, 13; Luke 1, 20; Heb. 9, 9. 10; Gal. 4, 10; 2 Tim. 4, 6; Heb. 11, 11; Luke 19, 44; 2 Tim. 4, 3: *ἔσται γὰρ καιρὸς ὅτε κτλ.* Cf. the passages where it is conjoined with *χρόνος* Acts 1, 7: *γινῶναι χρόνους ἢ καιρούς*. 1 Thess. 5, 1; Mark 13, 33: *πότε ὁ καιρὸς ἔστιν*; frequently *ἐν ἐκείνῳ τῷ κ.* Matt. 11, 25; 12, 1; 14, 1 etc. *ὁ νῦν καιρός* Rom. 3, 26; 8, 16; 11, 5; 2 Cor. 8, 13.

πρὸς καιρὸν for a time 1 Cor. 7, 5; 1 Thess. 2, 17. κατὰ καιρὸν at times (Plut.) John 5, 4. — Apoc. 12, 12: ὀλίγον κ. ἔχει. Hither belong expressions such as ὁ καιρός μου ἐγγύς ἐστιν Matt. 26, 18, cf. ὦρα John 7, 30; 8, 20 etc. With this expression cf. 2 Thess. 2, 6: εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ. For the time cf. Luke 22, 15: πρὸ τοῦ με παθεῖν. Further in Luke 21, 8: ὁ καιρός ἤγγικεν, of the time, toward which all yearning and hope were directed, which alone can come under consideration; so also Apoc. 1, 3; 22, 10: ὁ καιρός ἐγγύς ἐστιν — that is the time of the second coming of the Lord. Cf. 2 Chron. 21, 19, where καιρός is used to denote the close of a period of time. Then κ. δεκτός, εὐπρόσδεκτος 2 Cor. 6, 2 of the N. T. dispensation, vid. δεκτός. κ. ἔσχατος 1 Pet. 1, 5. ὁ κ. οὗτος opp. to αἰὼν ἐρχόμενος Mark 10, 30; Luke 18, 30. — Gal. 6, 9: καιρῷ γὰρ ἰδίῳ θερίσομεν, special time, distinguished from other times, as ἔθνος ἰδίον, καὶ οὐδαμῶς Σκυδικόν Hdt. 4, 18 (cf. 2 Thess. 2, 6).

Finally also the Plur. occurs not seldom, as indeed sometimes in Prof. Gk., e. g. Xen. Hell. 6, 5, 33: ἐν μεγίστοις καιροῖς παρίσταντο. Plut. Fab. comp. 1: ἐτ αἰσχιστοῖς καὶ δυσποτμοτάτοις καιροῖς = periods. The idea is not, however, predominantly that of bad times; cf. καιροὶ ἀναψύξεως Acts 3, 20. τὰ σημεῖα τῶν καιρῶν Matt. 16, 3. χαλεποὶ 2 Tim. 3, 1. καρποφόροι Acts 14, 17; Eph. 1, 10; 1 Tim. 4, 1; 2, 6; 6, 15; Acts 17, 26. — Apoc. 12, 14: ὅπου τρέφεται ἐκστὶ καιρὸν καὶ καιροὺς καὶ ἡμῖν καιροῦ, after Dan. 7, 25 = 𐤏𐤕𐤕 cf. Dan. 12, 7. 8. Καιρός here would seem to denote the space of a year, cf. Apoc. 13, 5 with Dan. 7, 25. On the Plur. instead of the Dual see Winer.

Κακός, ἡ, ὄν, forms the general antithesis to ἀγαθός; and as the latter denotes primarily good, useful of its kind; so κακός denotes that which is not such as, according to its nature destination and idea, it might be or ought to be: *incapable, useless, bad*. It expresses the lack of those qualities which constitute a person or thing what it may be or what it claims to be. So e. g. in Homer and also later, κακὸς ἡνίοχος, ἀλήτης, ἱατρός, ναύτης, of persons who do not or cannot perform that for which they are

engaged. Cf. Matt. 24, 48: κακὸς δοῦλος opp. πιστὸς καὶ φρόνιμος. Phil. 3, 2: κακοὶ ἐργόται. Especially is κακός used by Hom., Herod., Xenoph. and others in contrast to ἐσθλός of the incapacity of a warrior; as κακία syn. ἀνανδρία is opposed to ἀρετή. Hesych.: κακοὶ ἄνδρες, δειλοί. It differs from ἄδικος, on the one hand, as *state* differs from *conduct* (cf. ἄδικοι οἰκείται, qui suo munere non funguntur, Xen. Cyrop. 2, 2, 26 with Matt. 24, 48), on the other hand, as claims raised by oneself differ from the requirements of the law. Its principal synon. is πονηρός. Whilst κακός forms the antithesis to ἀγαθός and καλός, πονηρός is especially and primarily opposed to χρηστός (vid. πονηρός). Πονηρός is positive, = dangerous, destructive, bad, evil; κακός = useless, unsuitable, bad. The former word describes the quality according to its effects; the latter according to its nature. Pillon, syn. gr.: “κακός qui manque de tel ou tel avantage physique ou moral, d’où, généralement, il est opposé à ἀγαθός dans tous ses sens, au propre et au figuré; mauvais, méchant, dans le sens d’inutile, d’impropre, qui n’est pas bon. πονηρός, qui cause ou donne du mal, de la peine, dans le sens de nuisible, dangereux.” Cf. Apoc. 16, 2: ἔλκος κακὸν καὶ πονηρόν.

Starting from this fundamental meaning, κακός is usually employed in a double sense: I. Unfitted, unfavourable, illtimed (vid. ἀγαθός 2, a), Plat. Rep. 10, 608, E: τὸ μὲν ἀπολλύνον καὶ διαφθεῖρον πᾶν τὸ κακὸν εἶναι, τὸ δὲ σῶζον καὶ ὠφελοῦν τὸ ἀγαθόν. II. In a moral sense, *bad*; even in Homer. In Bibl. Gk. it does not occur relatively anything like as often as in Prof. Gk.; nor is it the usual word for its proper equivalent נָכַר, נָכָר; but one among many others. Further no definite rule can be discovered for the application of this most general expression in the LXX, unless it be that κακός is rarely employed at all, especially not in a moral sense, because the notion of evil is far more concrete in the O. T. than amongst the heathen. Far more frequently does πονηρός occur, even in general contrasts, as e. g. in Ps. 97, 10: οἱ ἀγαπῶντες τὸν κύριον μισεῖτε πονηρόν. Gen. 2, 9. 17: καλὸν καὶ πονηρόν (cf. 2 Cor. 13, 7; Heb. 5, 14: καλόν — κακόν). Ἄδικος, ἁμαρτωλός, παράνομος, ὀσεβής. Κακός never = נָכַר, vid. under ὀδίκος.

I. *Unfitted, useless, bad, illtimed.* Matt. 24, 48; Phil. 3, 2; Apoc. 16, 2. Τὸ κακόν, κακά, what is *unfavourable* or *bad* for any one, Rom. 13, 10: ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργά-

ῥεται, 1 Cor. 13, 5; Rom. 14, 20; Acts 16, 28; 28, 5; Rom. 12, 17, 21; 1 Thess. 5, 15; 1 Pet. 3, 9; Jas. 3, 8; Plural 2 Tim. 4, 14; Luke 16, 25; Acts 9, 13. There is frequently, however, connected therewith a reference to the moral damnability of the evil which is done to any one; cf. 1 Pet. 3, 9—12; Phil. 3, 2 etc.

II. In a moral sense = *bad, improper*; that which by its nature and destiny ought to be different. Plat. Legg. 4, 716, E: ἀκάθαρτος γὰρ τὴν ψυχὴν ὁ κακός. 1 Cor. 15, 33: ὁμιλῶ κακαί. Mark 7, 21: οἱ διαλογισμοὶ οἱ κακοί (Matt. 15, 19: πονηροί). Col. 3, 5: ἐπιθυμία κακή. Subst. ὁ κακός Matt. 25, 41: κακοὺς κακῶς ἀπολέσει, cf. Ar. Plat. 65: ἀπὸ σ' ὀλῶ κακὸν κακῶς. Soph. Phil. 1369: κακῶς ἀπόλλυσθαι κακούς. Apoc. 2, 2. Τὸ κακόν, *the bad, the ill*, Matt. 27, 23; Mark 15, 14; Luke 23, 22; John 18, 23; Acts 23, 9. Opposed to τὸ ἀγαθόν Rom. 2, 9; 7, 19; 9, 11; 13, 3; 16, 19; 1 Pet. 3, 11; 3 John 11; 2 Cor. 5, 10, καλόν Rom. 7, 21; 2 Cor. 13, 7; Heb. 5, 14. Cf. Gen. 24, 50. — Rom. 13, 4; 7, 21; 1 Pet. 3, 10; Plural Rom. 1, 30; 3, 8; 1 Cor. 10, 6; 1 Tim. 6, 10; James 1, 13; 1 Pet. 3, 12: ποιοῦντες κακὰ opposed to δίκαιοι.

The adv. κακῶς Matt. 4, 24; 8, 16; 9, 12; 14, 35; 15, 22; 17, 15; 21, 41; Mark 1, 32. 34; 2, 17; 6, 55; Luke 5, 31; 7, 2 of evil in a physical sense. In a moral sense John 18, 23; Acts 23, 5; James 4, 3.

Ἄκακος, *ον, not evil, guileless, innocent*. Acc. to the explanation of an old Lexicographer ἄκ. is ὁ κακοῦ μὴ πεπειραμένος, οὐχ ὁ χρηστοθήτης· οὕτω Σαπφώ; acc. to others ἄκακοι are οἱ μὴ προεγνωσύντες τὰ κακὰ. With this cf. e. g. Plut. mulier. virt. 256, D where it is applied to a woman, who transgressed a command of Mithridates, driven by love and not from opposition: νέας παντάπασι καὶ ἀκάκον τῆς παιδείας φανείσης. de util. ex host. cap. 90, B: ἡ δὲ οὖσα σώφρων καὶ ἄκακος = without guile. Dem. c. Everg. 1153: προσποιούμενος ἄκακος εἶναι, ἐξηπάτησε τοὺς δικαστάς. Id. 1164: ἀκάκους — καὶ ἀπράγμονας. Polyb. 3, 98, 5: πρὸς τοῦτον ἄκακον ὄντα τὸν ἄνδρα καὶ πρῶτον τῇ φύσει. Acc. to this ἄκακος in Heb. 7, 26: ἀρχιερεὺς ὁσίος, ἄκακος, ἀμίαντος κτλ. would be = ἀπειραστος κακῶν James 1, 13, ὁ μὴ γνούς ἁμαρτίαν 2 Cor. 5, 21, more than ἀπεχόμενος ἀπὸ παντὸς κακοῦ, cf. Job 2, 3: ἄνθρωπος ἄκακος, ἀληθινός, ἄμεμπτος, θεοσεβής, ἀπεχόμενος

κτλ., usually perhaps = one who can mean no evil. In Heb. 7, 26 it is perhaps a concise term for what is otherwise expressed in 4, 15 πεπειραμένος δὲ κατὰ πάντα καὶ ὁμοιότητα χωρὶς ἁμαρτίας. In this sense it corresponds, as used by the LXX, to the Heb. $\square\eta$, opp. to ἀσεβής in Job. 8, 20; Prov. 13, 6, syn. εὐθύς Ps. 25, 21, cf. Ps. 37, 37; ἀκακία = $\square\eta$ Ps. 7, 9; 26, 1. 11; 41, 13; 78, 72. $\eta\eta$ Job 2, 3; 27, 5; 31, 6, cf. Ps. 84, 12.

Then however, ἄκακος is used in the less definite sense of *unsuspecting*, cf. Plut. de aud. 41, A: οἱ μὲν καταφρονητικοὶ καὶ θράσεις ἦττον ὠφελοῦνται ὑπὸ τῶν λεγόντων, οἱ δὲ θανμαστικοὶ καὶ ἄκακοι μᾶλλον βλάπτονται, Plat. Alcib. 2, 140, C: ἀκάκους καὶ ἀπείρους καὶ ἐνεούς euphemistic designation of those whom others call ἡλιθίους τε καὶ ἔμβροντήτους. Cf. in particular the prof. use of the subst. ἀκακία Plut. Demetr. 1: τὴν ἀπειρίαν τῶν κακῶν καλλωπιζομένην ἀκακίαν οὐκ ἐπαινοῦσιν, ἀλλ' ἀβελτερίαν ἡγοῦνται καὶ ἄγνοιαν ὣν μάλιστα γινώσκειν προσήκει τοὺς ὀρθῶς βιωσμένους. Dem. c. Nezer. 1372: καὶ διὰ τὴν ἀπειρίαν τῶν πραγμάτων καὶ τὴν ἀκακίαν τὴν ἐαυτοῦ τοῦτον πάρεδρον ποιήσαιο. Thus Philo sometimes (vid. Lönsner on Rom. 12, 8) conjoins ἀπλότης καὶ ἀκακία. Cf. Diod. Sic. 13, 76: ἄκακος καὶ τὴν ψυχὴν ἄπλους. It is = *innocent*, but in a looser sense than above; as Philo terms childhood ἄκακος ἡλικία. In this sense it corresponds in the LXX to the Hebr. $\eta\eta$, as opposed to πανοῦργος Prov. 8, 5; 1, 4; 14, 15; 21, 11. Cf. also Jer. 11, 19: ὡς ἀρνίον ἄκακον ἀγόμενον τοῦ θύεσθαι (falsely translated). So in Rom. 16, 18: διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξαπατῶσιν τὰς καρδίας τῶν ἀκάκων. Theodoret: ἀπλούστεροι.

Κακία, ἡ, *Inefficiency, Badness*, in opposition to ἀρετή in the sensuous and moral sense, cf. Plat. Conv. 181, E: τὸ γὰρ τῶν παίδων τέλος ἀδελον οἷ τελευτᾷ κακίας καὶ ἀρετῆς ψυχῆς τε πέρι καὶ σώματος. Rep. 1, 348, C; 9, 580, B. Crat. 386, D. Aristot. Eth. Nicom. 7, 1: ὥσπερ οὐδὲ θηρίον ἐστὶ κακία οὐδ' ἀρετή, οὕτως οὐδὲ θεοῦ. Wisd. 5, 13. 14. Synon. ἀνανδρία = cowardice. Whilst ἀρετή indicates the ample possession of the qualities which are characteristic of the subject in question; κακία denotes the lack thereof — a lack which turns to the opposite of the qualities referred to, cf. above Aristotle. Hence = I. *Defecti-*

veness, perversity, cf. Cic. Tusc. 4, 15: Hujus igitur virtutis contraria est vitiositas; sic enim malo quam Malitiam appellare eam, quam Graeci κακίαν appellant; nam malitia certi cujusdam vitii nomen est, vitiositas omnium. Xen. Mem. 1, 2, 28: εἰ μὲν αὐτὸς ἐποίει τι φαῦλον, εἰκότως ἂν ἐδόκει πονηρὸς εἶναι, εἰ δὲ αὐτὸς σωφρονῶν διετέλει, πῶς ἂν δικαίως τῆς οὐκ ἐνοῦσης αὐτῷ κακίας αἰτίαν ἔχοι; In this general sense also it is not exactly rare in the LXX, cf. 1 Kings 13, 33 = יְרֵךְ יִרְרָךְ Jerem. 2, 19 = מִשְׁכָּה. 1 Chron. 21, 8; Jer. 16, 18 = יָרָא. Ps. 36, 5; 52, 3 = עָרָא, cf. Gen. 6, 5: ἐπληθύνθησαν αἱ κακίαι τῶν ἀνθρώπων. So in Acts 8, 22: μετανόησον ἀπὸ τῆς κακίας σου ταύτης. 1 Cor. 14, 20: μὴ παιδία γίνεσθε ταῖς φρεσίν, ἀλλὰ τῇ κακίᾳ νηπιάζετε, 5, 8; 1 Pet. 2, 16: μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν, ἀλλ' ὡς θεοῦ δοῦλοι. Jas. 1, 21.

II. The combination in Tit. 3, 3: ἐν κακίᾳ καὶ φθόνῳ διάγειν. Col. 3, 8: ὀργή, θυμός, κακία. Eph. 4, 31: πᾶσα πικρία καὶ θυμός καὶ ὀργή καὶ κραυγὴ καὶ βλασφημία ἀρθῇτω ἀφ' ὑμῶν σὺν πάσῃ κακίᾳ suggests the meaning, *malevolence*, which would also be suitable in Rom. 1, 29 and 1 Pet. 2, 1; but there is no example whatever of the usage in profane Greek. Cf. Ps. 52, 3. It is perversity as social sin or faultiness. Wisd. 2, 21; Sir. 25, 19. Cf. κακός = ill disposed, in κακῶς Acts 14, 2.

III. *Evil, misfortune, Plague* Am. 3, 6; Sir. 19, 6; 1 Macc. 7, 23; 10, 46; 2 Macc. 4, 47; 6, 3; 7, 31. In Prof. Gk. only in later writers, = κακότης in Homer, who is unacquainted with κακία. In the N. T. Matt. 6, 34.

Κακόω, *to do harm, evil* to anyone, to treat ill, plague, injure. Acts 7, 6, 19; 12, 1; 18, 10; 1 Pet. 3, 13. In the sense to put one into a bad humour against any one, *to irritate*, as in Acts 14, 10: ἐκάκωσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν κτλ. it cannot be shown to occur in Prof. Gk. Cf. however Jos. ant. 16, 1, 2: κακοῦν καὶ τῆς ἐνόλας ἧς εἶχεν εἰς τοὺς παῖδας ἀφαιρεῖν. The passive Ps. 106, 32: ἐκακώθη Μωυσῆς δι' αὐτούς, ὅτι παρεπίκραναν τὸ πνεῦμα αὐτοῦ (וַיִּרְעַל לְמֹשֶׁה) cannot be compared, for it means here, as also frequently in Prof. Greek, to be plagued, to be in a bad position. — Κάκωσις = distress, Acts 7, 34.

Κακοῦργος, ὁ, *Evil-doer*; Luke 23, 32. 33. 39; 2 Tim. 2, 9; properly an adjunct. = *deceitful*, treacherous. "In the style of the Attic courts the name embraces the *λωποδύται*, *ἀνδραποδισταί*, *κλεπταί*, in general robbers and murderers against whom the *ἀπαγωγή* was applied", Passow. Döderlein (Lat. Syn. 2, 141) calls attention to the circumstance that the accentuation suggests the derivation *καχός ὄργην*, and not *καχός ἔργα*, in which latter case *καχοργός* ought to be accentuated like *ἀγαθοργός*, *εὐεργός*, *λιθοργός*. Herewith would harmonize the strong meaning of the word — malicious, cunning, treacherous. Compare, however, *πανοῦργος*. — Sir. 11, 31; 30, 35; Prov. 21, 15.

Κακοήθεια, ἡ, *bad character*; "accord. to Aristot. rhet. 2, 13: *τῇ ἐπὶ τὸ χεῖρον ὑπολαμβάνειν πάντα*; accord. to Ammon. *κακία κεκρυμμένη*", Passow. As the adjunct. *κακοήθης* = malicious, cunning, crafty, so *κακοήθεια* = *malice*, *craftiness*, along with *δόλος* Rom. 1, 29; 2 Macc. 3, 22: *τῇ συμφύτῳ κακοηθείᾳ τὸ καλὸν ἀπωσάμενοι, διηνεκῶς δὲ εἰς τὸ φαῦλον ἐκνεύοντες*. 7, 3: *τῶν φίλων τινὲς κακοηθείᾳ πυνότοτερον ἡμῖν παρακείμενοι συνέπεισαν ἡμᾶς κτλ.* Cf. Plut. de Herodoti malignitate.

Κακοποιέω, *to do evil* and that too in the moral sense, 3 John 11; cf. with 1 John 3, 6, *ἀμαρτάνων*. 1 Pet. 3, 17. Equivalent to do mischief, do evil, with a reference, at to same time, to the moral objectionableness of that which for another is of evil, Mark 3, 4; Luke 6, 9. Vid. *ἀγαθοποιεῖν*. That the moral character of the mode of action is here primarily to be considered, is clear from the absence of the object injured, which must be specified if the reference were solely to the harm done. The word occurs in both senses in Prof. Gk. In the LXX only in the latter = *עָוָה*, *עָוָה*.

Κακοποιός, *destructive, injurious*; in the moral sense of evil doing, acting ill, it does not appear to have been used in Prof. Gk., cf. Arist. Eth. 4, 3 (?): *οὐ κακοὶ μὲν οὐδ' ὁδοῦσιν εἶναι οὐδὲ οὐτοί· οὐ γὰρ κακοποιοὶ εἰσιν*. On the contrary in the single passages of the LXX Prov. 12, 4: *γυνὴ κακοποιός*, opp. *ἀνδρεία*. 24, 19: *μὴ χαῖρε ἐπὶ κακοποιοῖς, μηδὲ ζήλου ἀμαρτωλούς*, as also in the N. T. John 18, 30; 1 Pet. 2, 12. 14;

3, 16 in a moral sense, corresponding to *κακοποιεῖν*. Only in 1 Pet. 4, 15: *μη γάρ τις ὑμῶν πασχέτω ὡς φονεὺς ἢ κλέπτῃς ἢ κακοποιὸς ἢ ὡς ἀλλοτριοεπίσκοπος*, does it appear to denote one who is injurious to the community (as in John 18, 30? Aristot. *passim*? Tisch. reads in John 18, 30 *κακὸν ποιῶν*, cod. Sin. *κακὸν ποιήσας*).

¹*Εγκακέω*, is read by Lchm. and Tisch. in all the passages instead of the Rec. *ἐγκακεῖν* Luke 18, 1; 2 Cor. 4, 1. 16; Gal. 6, 9; 2 Thess. 3, 13; Eph. 3, 13. In Prof. Gk. very rare (Polyb. 4, 19, 10: *τὸ πέμπειν τὰς βοηθείας ἐνεκακήσαν*, they were too bad or too cowardly to etc., here also others read *ἐξεκάκησαν*) it occurs in the translation of Theod. Prov. 3, 11: *μηδὲ ἐγκακήσης*. LXX: *μηδὲ ἐκλύου*; of Symmach. Gen. 27, 46, LXX: *προσώχθικα τῇ ζωῇ μου*. Num. 21, 5, LXX: *ἡ ψυχὴ ἡμῶν προσώχθισεν ἐν τῷ ἄρτῳ*. Is. 7, 16: *ἂν σὺ ἐγκακήῃς*, LXX: *ἦν σὺ φοβῇ*. In the passage from Polyb. it denotes moral behaviour; in the other passages quoted it is = *to be tired* of a thing, not to be able to endure it (*κακός* useless, without courage, cast down), which may be either a physical, a psychical or a moral weakness.

²*Εκκακέω*, Rec. instead of *ἐγκακεῖν* q. vid. Only in the N. T. and in Eccl. Gk. According to Hesych. = *ὑπερκακεῖν*, which also cannot be proved. According to Suidas = *περικακεῖν* which Polyb. used in the sense of — to be in the midst of misfortune, *to be unfortunate*. to be desperate. Oecum. on 2 Cor. 4, 1: *οὐκ ἐκκακοῦμεν τουτέστιν οὐκ ἀπαγορεύομεν πρὸς τὰς θλίψεις καὶ τοὺς πειρασμούς καὶ τοὺς κινδύνους*. LXX *ἀποκακεῖν* = *ΠΕ* Jer. 15, 9: *ἀπεκάκησεν ἡ ψυχὴ αὐτῆς*, on which Hesych.: *ἐπικράνθη*.

Καλέω, *call* = *קָרָא*; I. with *personal* object: to call anyone. Matt. 20, 8; 25, 14; Mark 3, 31; Luke 19, 13; Acts 4, 18. Pass.: Acts 24, 2; Heb. 5, 4. The design of the call indicated by *εἰς*: *εἰς τοὺς γάμους* Matt. 22, 3. 9; Luke 14, 8; *εἰς δεῖπνον* Apoc. 19, 9; = *invite*, as it occurs without addition in Matt. 22, 4. 8; Luke 7, 39; 14, 7. 8. 10. 12. 13. 16. 17. 24; 1 Cor.

10, 27 we find εἰς δεῖπνον in D E F G and in the oldest Versions; οἱ κεκλημένοι Matt. 22, 4 *the invited* = 𐤌𐤕𐤍𐤁𐤏𐤃 1 Sam. 9, 13. LXX: ξένοι, on the contrary v. 22: κεκλημένοι cf. 1 Kings 1, 9. — The use of the word in the parables in Matt. 22 and Luke 14 (cf. Apoc. 19, 9: οἱ εἰς τὸ δεῖπνον τοῦ γάμου ἀρνίου κεκλημένοι) led on to the specifically christian application: *invite to participate in the kingdom of God, to summon, to call*, cf. οἱ κεκλημένοι Luke 14, 17 and Heb. 9, 15 (κλητοὶ Matt. 22, 14 and Rom. 1, 6. 7, in general in Paul). The germs thereof in Luke 5, 32: καλέσαι ἁμαρτωλοὺς εἰς μετάνοιαν, for which Matt. 9, 13; Mark 2, 17 have merely καλέσαι ἁμαρτωλοὺς. — (a.) The goal added with εἰς Luke 5, 32: εἰς μετάνοιαν. 1 Cor. 1, 9: εἰς κοινωνίαν τοῦ νιοῦ ἀπτοῦ κτλ. 1 Thess. 2, 12: εἰς τὴν ἐκείνου βασιλείαν καὶ δόξαν. 2 Thess. 2, 14: εἰς ὃ (sc. σωτηρίαν ἐν ἁγιασμῷ πνεύματος καὶ πίστει ἀληθείας) ἐκάλεσεν ὑμᾶς . . . εἰς περιποίησιν δόξης . . . *Iu Xv.* 1 Tim. 6, 12: εἰς ζωὴν αἰώνιον. 1 Pet. 2, 9: τοῦ ἐκ σκοτῶν ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς. V. 21: εἰς τοῦτο, nameiy to exercise patience by welldoing and suffering 3, 9: εἰς τοῦτο ἐκλήθητε, ἵνα εὐλογίαν κληρονομήσητε. 5, 10; ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χω *Iu.* The combination with ἐπὶ is syn. only that thus both *condition and aim* are indicated at the same time Gal. 5, 13: ἐπ' ἐλευθερίᾳ ἐκλήθητε. 1 Thess. 4, 7: οὐ γὰρ ἐκάλεσεν ὑμᾶς ὁ θεὸς ἐπὶ ἀκαθαρσίᾳ, cf. Krüger 68, 41, 7. Bernhardt 250. In 1 Thess. 4, 7: ἀλλ' ἐν ἁγιασμῷ, is opposed to ἐπ' ἀκαθ., in that ἀγ. is conceived as the actual or required result of the calling. Accordingly we find in 1 Cor. 7, 15: ἐν εἰρήνῃ κέκληκεν ὑμᾶς ὁ θεός. Eph. 4, 4: ἐκλήθητε ἐν μίᾳ ἐλπίδι τῆς κλήσεως ὑμῶν. In Eph. 1, 11 Lachm. only reads after A D E F G ἐκλήθημεν instead of ἐκληρώθημεν). This appears most clearly in Col. 3, 15: εἰς εἰρήνην ἐκλήθητε ἐν ἐνὶ σῶματι, cf. 1 Cor. 7, 22: ὁ ἐν κυρίῳ κληθεὶς δοῦλος. (With εἰς εἰρήνην Col. 3, 15, cf. Deut. 20, 10: וְלִפְנֵי יְהוָה אֱלֹהֵי יִשְׂרָאֵל, LXX: ἐκκαλέσαι αὐτοὺς μετ' εἰρήνης). Nowhere do we find the conjunction with εἰς or ἐν which would give *καλεῖν* the meaning of *effectual* calling, or which would involve the call having been already accepted. In fact this is foreign to the word, which always points exclusively to the origin of one's status as a Christian. (b.) Without definition of the goal Rom. 8, 30; 9, 11. 24; 1 Cor.

7, 17. 18. 20. 21. 14; Gal. 5, 8; Eph. 4, 1; 1 Thess. 5, 24; 1 Pet. 1, 15, cf. Heb. 11, 8; 9, 15. (In Col. 1, 12 Lachm. adds after B $\tau\tilde{\omega}$ [καλέσαντι καὶ] $\epsilon\kappa$). With specification of the means $\epsilon\tilde{\nu}$ χάριτι Xv Gal. 1. 6, $\delta\iota\alpha$ τῆς χάριτος αὐτοῦ 1, 15, $\delta\iota\alpha$ τοῦ εὐαγγ. ἡμῶν 2 Thess. 2, 14, $\delta\iota\alpha$ δόξης καὶ ἀρετῆς 2 Pet. 1, 3, where Tisch. $\iota\delta\iota\alpha$ δόξῃ καὶ ἀρετῇ, 2 Tim. 1, 9: κλήσει ἀγία. Twice we find κλήσιν καλεῖν 1 Cor. 7, 20; Eph. 4. 1. The subject is everywhere God who is also termed δ καλῶν, Rom. 9, 11; Gal. 5, 8, δ καλέσας 1 Pet. 1, 15, cf. 5, 10. — To this corresponds קָרָא in Is. 51, 2, cf. Heb. 11, 8. — To the divine καλεῖν corresponds on the part of the called ὑπακούειν, Heb. 11, 8.

II. With impersonal object: Rom. 4. 17: καλοῦντος τὰ μὴ ὄντα ὡς ὄντα. Further: $\tau\tilde{o}$ ὄνομά τινος καλεῖν, to call the name, to name: Matt. 1, 21. 23. 25; Luke 1, 13. 31. Pass. καλεῖται τὸ ὄν. Apoc. 19, 13, ἐκλήθη τὸ ὄν. Luke 2, 21. As ὄνομα is omitted, the person is again put in the Accus., e. g. Luke 1, 49: ἐκάλουν αὐτὸ Ζαχαρίαν, for which elsewhere τὸ ὄνομα αὐτοῦ. Hence the meaning *to name*. Matt. 10, 25; 22, 43. 45; Luke 20, 44; Matt. 23, 9; Luke 6, 46; Acts 14, 12; Rom. 9, 25; Heb. 2, 11; 1 Pet. 3, 6. Pass.: *to be called* Matt. 23, 7; 27, 8; Luke 1, 61; 2, 21; 22, 25; Acts 1, 19; Jas. 2, 23; to be called = to bear the name Matt. 2, 23; 5, 9. 19; 23, 8. 10; Mark 11, 17; Luke, 1, 32. 35. 60. 62. 76; 2, 4. 23; 15, 19. 21; Acts 28, 1; John 1, 43; Rom. 9, 26; 1 Cor. 15, 9; Heb. 3, 13; 1 John 3, 1; Apoc. 11, 8. The addition of the Part. praes. pass. to names is a peculiarity of the writings of Luke and of the Apoc.; and arises from the special design of these books. It is used 1. to introduce an unknown name Luke 7, 11; 9, 10; 10, 39; 19, 2; 23, 33; Acts 7, 58; 27, 8. 14. 16; Apoc. 1, 9. 11. 16. 2. For the addition of a distinctive or characteristic surname Luke 1, 36; 6, 15; 8, 2; 19, 29; 21, 37; 22, 3; Acts 1, 12. 23; 3, 11; 8, 10; 9, 11; 10, 1; 13, 1; 15, 22. 37; 12, 9; 19, 11. — The significance of the name as a designation of the inner being must be emphasized in passages like Matt. 1, 21. 23; 5, 9. 19; 10, 25; 21, 13; Rom. 9, 25. 26; Jas. 2, 23 etc., cf. Is. 49, 6: μέγα σοι ἐστὶ τοῦ κληθῆναι σε παῖδά μου for $\text{גָּדַל מְהִימָתִי לִי עַבְדִּי}$.

Note. Rom. 9, 7 and Heb. 11, 18: $\epsilon\tilde{\nu}$. Ἰσαὰκ κληθήσεται σοι σπέρμα, should be classed under I. and not under II. I would explain "it will be called", in view, not so much of Rom. 4, 17 as of Rom. 9, 11, which along with 9, 7, may be said to decide the

matter. For the connection between vocation and designation see Rom. 9, 25. 26.

Κλησεις, ἡ, *call*, summons, invitation, *vocation*; in the LXX Jer. 31 (38), 6: *ἐστὶν ἡμέρα κλήσεως ἀπολογουμένων* for שׁוֹמְרֵי הַבְּרִית קָרְאָה נְצִיחָה. Whereas it denotes in Classical Gk. specially a summons before the court, or an invitation to a banquet, or, as seems to be implied in Phil. 3, 14, an incitement to strive for a prize; in the N. T. it is applied exclusively to that act of God, by which He invites men to His kingdom and offers it to them as a gift and possession (cf. Rom 11, 29). The *κλησεις* is the first act towards the realization of the divine election (cf. 1 Cor. 1, 26, 27; 2 Pet. 1, 10 and *ἐκλέγειν, ἐκλογή*), and needs making sure by those who are called 2 Pet. 1, 10: *σπουδάσατε βεβαίαν ὑμῶν τὴν κλήσιν καὶ ἐκλογὴν ποιεῖσθαι*. Partly on account of the subject — *ἡ κλησεις τοῦ Θεοῦ* Rom. 11, 29 — and partly on account of end and aim — *ἐλπίς τῆς κλήσεως* Eph. 1, 18; 4, 4 (vid. *ἐλπίς*) — it is termed in Phil. 3, 14 *ἡ ἄνω κλησεις*, the vocation which bears the character of the upper world, of the supramundane and heavenly; cf. Heb. 3, 1: *κλήσεως ἐπουρανίου μέτοχοι*; “the calling whose origin, nature and goal are heavenly,” (Delitzsch on Heb. 3, 1). In 2 Tim. 1, 9 it is termed *ἀγία*, because it proceeds from God and is opposed to the sinful habitus of man; hence there is required of those who are called an *ἀξίως περιπατεῖν τῆς κλήσεως* Eph. 4, 1; cf. 2 Thess. 1, 11. — For 1 Cor. 7, 29 *ἐκαστος ἐν τῇ κλήσει ᾗ ἐκλήθη, ἐν ταύτῃ μενέτω*, the meaning “calling” (occupation) *externa conditio* has been unnecessarily proposed; — it is not supported by Dion. Hal. 4, 18 *κλήσεις* = classes, that is, Roman civic regulations. He who on earth is a servant, is called in Christ to liberty, and vice versâ. This too is the only explanation of the attraction *ᾗ ἐκλήθη*, cf. *ἀπελεύθερος*.

Κλητός, ὁν, verbal adj. = *called, invited, welcomed, vocated* LXX = קָרְאָה 2 Sam. 15, 11; 1 Kings 1, 41. 49 = as guests invited. For קָרְאָה Is. 48, 12, which would correspond to *κλητός* Rom. 8, 28; 1 Cor. 1, 24: *ὁν ἐγὼ καλῶ*. I. One who is called to an office, Rom. 1, 1. — 1 Cor. 1, 1: *κλητός ἀπόστολος*. This call proceeded from Christ *κλ. ἀπ.* *Iu Xu* 1 Cor. 1, 1 (cf. Matt. 4, 21). Cf. קָרְאָה Is. 42, 6; 49, 1. II. *κλητοί* of those, who

have received the divine *κλήσις* (q. vid.) in agreement with the divine decree — *τοῖς κατὰ πρόθεσιν κλ. οὖσιν* Rom. 8, 28 — Rom. 1, 6, 7; 1 Cor. 1, 2, 24, without its implying immediate obedience to the call Matt. 20, 16; 22, 14, cf. Apoc. 17, 14 and s. v. *ἐκλεκτός*. The fact of the acceptance of the call lies in Rom. 1, 7; 1 Cor. 1, 2, in *ἁγίοις*; in Jud. 1 in *τετηρημένοις*; and both in 1 Cor. 1, 24 and Rom. 8, 28, the calling is referred to solely as the final, determining element in the assurance and realization of salvation. *Κλ. Ιν Χν* in Rom. 1, 6 are such as are called *unto*, not *by* Christ. Philippi (Comment. on Romans),— “Those called by God, who belong to Christ.”

Ἐκκλησία, ἡ, I. The common term for a meeting of the *ἐκκλητοὶ* assembled to discuss the affairs of a Free State; the body of citizens summoned together by a herald (*κῆρυξ*). Cf. *οἱ ἐκκλητοὶ* = *ἐκκλησία* Eurip. Or. 949. Xen. Hell. 2, 4, 28 and often. Hence = popular assembly Acts 19, 39; *ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται*. The additional word *ἐννομος* (as in Luc. Deor. conc. 14), elsewhere *κυρία*, denotes the ordinary, in opposition to an extraordinary assembly (*σύγκλητος*) Acts 19, 32, 41, cf. with v. 29, 35. Cf. Wetstein on Acts 19, 39; Dem. pro cor. *συγκλήτου ἐκκλησίας ὑπὸ τῶν στρατηγῶν γενομένης*. Schol.: *τρεῖς ἐκκλησίαι τοῦ μενὸς ἐγίνοντο ὠρισμέναι ἡ δὲ σύγκλητος οὐχ ὠρισμένη. σύγκλητος δὲ ἐκλήθη, ἐπειδὴ ἐν μὲν τοῖς νομίμοις καὶ συνηθέσιν ἀφ' ἑαυτοῦ ὁ δῆμος συνετέρεχεν, διὰ δὲ ἐξ ἀνάγκης τινὸς σύλλογος γένηται, συνεκάλουν τινὲς περιόντες*. Cf. Neh. 5, 7 = *לְהַקְרִיב* Matt. 18, 17.

II. The LXX transfers the designation to the assembly of the people of Israel, whether summoned or met for a definite purpose (e. g. 1 Kings 8, 65 etc.); or considered as the representative of the entire nation; Heb. *לְהַקְרִיב*: whereas the expression *קָהָל* *קָהָל*, which considered in its derivation better corresponds to the word in question, always = *κλητὴ ἀγία, ἐπίκλητος ἀγία*. It answers to the Heb. *לְהַקְרִיב* constantly in Josh., Judges, Samuel, Kings, Chron., Ezra and Nehemiah; in Deut. also, though there *συναγωγή* is once used in its stead. On the contrary, in Gen., Exod., Levit., Numb., *לְהַקְרִיב* is always rendered *συναγωγή* (elsewhere *לְהַקְרִיב*); cf. Num. 20, 10: *ἐξεκκλησίασε τὴν συναγωγὴν*: moreover in these books *לְהַקְרִיב* denotes, not an assembly called for a definite purpose, but the people in their collective capacity, as

e. g. in Gen. 28, 3; 35, 11; 48, 4 of other peoples (with the exception of 49, 6 where we have *σύντασις*, the only passages in Genesis). The reason of this may be that in the books in question — Exod., Lev., Numb., — קָהָל is chiefly used to denote the people collectively, לָקָהָל more rarely. The former word occurs also in Josh., and Judges far oftener than the לָקָהָל ; whereas in the following historical books קָהָל almost disappears (being used only in 1 Kings 8, 5; 12, 20; 2 Chron. 5, 6; see also Ps. 22, 17; 68, 31; 7, 8; 86, 14; 1, 5; 82, 1; 74, 2; 106, 18; Prov. 5, 14; Job 15, 34; Jer. 6, 18; 30, 20; Hos. 7, 12). Nowhere in the Psalms, except in 40, 11, does לָקָהָל = *συναγωγή*; on the contrary 22, 23. 26; 35, 18; 40, 10; 89, 6; 107, 32; 149, 1; Job 30, 28; Lam. 1, 10; Prov. 5, 14; Joel 2, 16 = *ἐκκλ.*; Ps. 26, 5; Prov. 26, 26 = *συνέδριον*. In the few passages of Jeremiah (44, 15; 50, 9), on the contrary, where it is translated, it = *συναγωγή*; in Ezek. too, wherever it relates to a particular people, as Israel or Assyria, it is rendered *συναγωγή*, elsewhere = *ὄχλος*. Exod. 12, 6 $\text{לְכָל־בְּנֵי־יִשְׂרָאֵל לְקָהָל}$ τὸ πλῆθος *συναγωγῆς* υἱῶν Ἰσρ., cf. Lev. 16, 27. — In the place of *συναγωγή κυρίου* Num. 20, 5; 27, 17; 31, 16; Ps. 74, 2 we find the designation *ἐκκλησία κυρίου* Deut. 23, 2. 3. 4. 9; 1 Chron. 28, 8; Nehem. 13, 1; Mich. 2, 5. Cf. Ezra 10, 8: *ἐκκλησία τῆς ἀποικίας* = $\text{קְהָל־בְּנֵי־יִשְׂרָאֵל}$: In the O. T. apocrypha *ἐκκλησία* = *assembly of the community, popular assembly, meeting*, e. g. Jud. 6, 16; 14, 6; Sir. 15, 5 and often; more rarely = *totality of the nation*, 1 Macc. 4, 59. Except in Sir. 24, 22 *συναγωγή* is not employed as term. tech.

In the N. T. we find *ἐκκλησία* applied to the community of the people of Israel, Acts 7, 38. On the other hand, of the two terms used in the O. T. *συναγωγή* seems to have been adopted for the designation of Israel, in contrast to other nations. At all events, this supposition seems to be favoured by its application to the assemblies (Acts 13, 43; cf. Jas 2, 2) and to the meeting-places of the Jews (Matt. 4, 23; 6, 2 and often), cf. Apoc. 2, 9; 3, 9, as also the designation of the Christian community by *ἐπισυναγωγή* in the Ep. to the Heb. 10, 25 (cf. 2 Chron. 5, 6 LXX: *πᾶσα συναγωγή Ἰσραὴλ καὶ οἱ φοβούμενοι καὶ οἱ ἐπισυνηγμένοι αὐτῶν*). Further cf. the notice of Epiphanius relatively to the Ebionites haeres. 30, 18: *συναγωγὴν δὲ οὗτοι καλοῦσιν τὴν ἐαυτῶν ἐκκλησίαν, καὶ οὐχὶ ἐκκλησίαν*. — In this case the words of the Lord in Matt. 16, 18: *οἰκοδομήσω μὲν τὴν*

ἐκκλησίαν, would acquire special emphasis, on the one hand from their connection with the O. T. expression; on the other hand, from their opposition to the Synagogue. We can understand also how the Christian community could be simply designated *ἐκκλησία*, in the midst of Israel, without being confounded with the Jewish community, the *συναγωγή* (Acts 2, 47 etc.).

We may add further in the way of explanation, that both the Hebrew terms plainly expressed something more than the mere natural connection of the people; — they implied that the Israelitish community was based on a special idea, like an *ἐκκλησία*, that it was established in a special way and for a special end. Cf. what is said by Gousset, lexic. ling. hebr. 1743: “*קָהָל* spectat compositionem coetus ex materia sua, quae consistit in hominibus prius distributive conceptis et nunc collectis; *קָהָל* spectat formam conventus hominum tempore indicto ad locum indictum ex officio et ex voluntate ad rem aliquam agendam coeuntium, ac comitia legitima habentium.” The use of these words, therefore, was determined by something else, than the mere thought of *national* unity; and it is self evident that this is the function of the people in the plan of salvation — an assertion which is confirmed, especially in the case of *קָהָל*, by its application to festive and Sabbath assemblies. The same holds good of the word as used by Christ, so far as it was suggested by the O. T. It is, however, a beautiful and noteworthy feature, that the activity by which this *ἐκκλησία* is constituted is described as *καλεῖν* and *κηρύσσειν*, — terms employed ordinarily to express the summoning of a particular assembly, here in the N. T. inspired with a new force. When Christ says: *οἰκοδομήσω μου τὴν ἐκκλησίαν*, we are scarcely reminded that *ἐκκλ.* denoted in Prof. Gk. the place of assembly; but rather that the O. T. community was the *House* of Israel; cf. *οἰκοδομεῖν*.

Accordingly *ἐκκλησία* denotes the N. T. redeemed community in its twofold aspect: — 1. The *entire community* of all who are called by and to Christ, who are in possession of His salvation — the *Church universal*. That the application of the word to the Church universal is primary, that to an individual Church secondary, is clear from the language of Christ in Matt. 16, 18. So Acts 2, 47: *ὁ δε κύριος προσετίθει τοὺς σωζομένους — τῇ ἐκκλησίᾳ* (cf. v. 44: *πάντες δὲ οἱ πιστεύοντες κτλ.*), 5, 11; Acts 9, 31; *ἡ μὲν οὖν ἐκκλ. καθ' ὅλης τῆς Ἰουδαίας καὶ*

Γαλιλαίας καὶ Σαμαρείας εἶχεν εἰρήνην (EGH, Rec., read: αὐτὸν οὖν ἐκκλησίαι). 1 Cor. 6, 4; 14, 4. 5. 12; Acts 12, 1: ἐπέβαλεν Ἡρώδης ὁ βασιλεὺς τὰς χεῖρας κακῶσαι τινὰς τῶν ἀπὸ τῆς ἐκκλ. V. 5; Rom. 16, 23; 1 Cor. 10, 32: ἀπρόσκοποι καὶ Ἰουδαίοις γίνεσθε καὶ Ἑλλήσιν καὶ τῇ ἐκκλησίᾳ τοῦ Θεοῦ. 11, 22; 12, 28; 15, 9; Gal. 1, 13; Phil. 3, 6; Col. 1, 18. 24. It is designated ἐκκλ. τοῦ Θεοῦ in 1 Cor. 10, 32; 11, 22; 15, 9; Gal. 1, 13; 1 Tim. 3, 5. 15, cf. Acts 20, 28; ποιμαίνειν τὴν ἐκκλ. τοῦ κυρίου ἣν περιποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου (cf. Exod. 15, 16); σῶμα Χου Col. 1, 18. 24; Eph. 1, 22. 23; cf. 3, 21: ἡ ε. ἐν Χφ Ιν. 5, 23. 24; In the Ep. to the Ephes. ἐκκλ. denotes exclusively the entire Church. Eph. 1, 22; 3, 10. 21; 5, 23. 24. 25. 27. 29. 32. — Heb. 12, 23: ἐκκλ. πρωτοτύκων ἀπογεγραμμένων ἐν οὐρανοῖς.

2. The N. T. Churches as confined to particular places, cf. ἡ κατ' οἶκόν τινος ἐκκλησία Rom. 16, 5; 1 Cor. 16, 19; Col. 4, 15; Philem. 2, ἡ ἐκκλ. ἡ οὖσα ἐν κτλ. 1 Cor. 1, 2; 2 Cor. 1, 1; 1 Thess. 2, 14; cf. Acts 13, 1: ἦσαν ἐν Ἀντιοχείᾳ κατὰ τὴν οὖσαν ἐκκλησίαν, as it then was, e. g. in the assemblies 1 Cor. 11, 18: συνερχομένων ἡμῶν ἐν ἐκκλησίᾳ. 14, 19. 28. 35; Acts 14, 27; Apoc. 2, 1. 8. 12. 18; 3, 1. 7. 14, thus of a single Church: Acts 8, 1: ἡ ἐκκλ. ἡ ἐν κτλ. Acts 8, 1; 11, 22; Rom. 16, 1; ἡ ἐκκλ. Θεσσαλονικέων 1 Thess. 1, 1; 2 Thess. 1, 1, cf. Col. 4, 16; Phil. 4, 15: οὐδεμία ἐκκλησία. 1 Cor. 4, 17: πανταχοῦ ἐν πάσῃ ἐκκλ., every church in which the character of the Church as a whole is repeated, cf. τοῦ Θεοῦ 1 Cor. 1, 2; 11, 16; 2 Cor. 1, 1; 2 Thess. 1, 4; 2 Thess. 1, 1. So even in the Sing. Acts 8, 3; 11, 26; 13, 1; 14, 23; 15, 3. 4. 22; 18, 22; 20, 17; 1 Cor. 14, 23; 16, 19; 1 Tim. 5, 16; James 5, 14; 3 John 6, 9. 10. The Plural in Acts 15, 41; 16, 5; Rom. 16, 16; 1 Cor. 7, 17; 11, 16; 14, 33, 34; 16, 1. 19; 2 Cor. 8, 1. 18. 19. 23. 24; 11, 8. 28; 12, 13; Gal. 1, 2. 22; 1 Thess. 2, 14; 2 Thess. 1, 4; Apoc. 1, 4. 11. 20; 2, 7. 11. 17. 23. 29; 3, 6. 13. 22; 22, 16. With reference to the elements constituting them, they are termed ἐκκλησίαι τῶν ἐθνῶν Rom 16, 4. τῶν ἁγίων 1 Cor. 14, 33.

The word does not occur in Mark, Luke, John, 1 and 2 John, 2 Tim., Tit., Jude.

Ἐπικαλέω, to call to, to call on (not to call towards or hither; for ἐπὶ relates to the object and not the subject). I. To

call on any one (by turning towards, and crying to him). In Prof. Gk. we find usually, along with the Acts, the Mid. of interest or advantage: — *μάρτυρά τινα*, appeal to any one as witness; *Θεοῦς ἐπικαλεῖσθαι* etc. This is the only form used in the N. T. and appears as a Mid. of interest or advantage most distinctly in Acts 25, 11. 12; 26, 32; 28, 19: *καίσαρα ἐπικαλεῖσθαι* to invoke Caesar for oneself, to appeal to him Acts 25, 25. Without this object = *appeal* Acts 25, 21: *τοῦ ρὲ Πάυλου ἐπικαλεσαμένου κτλ.* — 2 Cor. 1, 23: *μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν*, I call God to witness. — Specially *τὸ ὄν. τοῦ Θεοῦ* etc. = *יהוה שם כבודו* of the invocation of God or Christ; *τὸ ὄν. τοῦ Θεοῦ* Acts 9, 14. 21; 22, 16 (Symmach. Ps. 65, 17: *יְהוָה ὄνόμ.*). *τοῦ κυρίου* Rom. 10, 13; 1 Cor. 1, 2: 2 Tim. 2, 22: *ἐπικ. τὸν κύριον ἐκ καθαρᾶς καρδίας*. Rom. 10, 12. Without mention of object Rom. 10, 14: *πῶς οὖν ἐπικαλέσονται, εἰς ὃν οὐκ ἐπίστευσαν*. Acts 7, 59: *ἐμποβόλουν τὸν Στέφανον ἐπικαλούμενον καὶ λέγοντα· κύριε κτλ.*

II. To call out something to some one, i. e. a name = *to name, to designate* (Phavorin.: *ἐπονομάζομαι*). This meaning combined with the foregoing 1 Pet. 1, 17: *εἰ πατέρα ἐπικαλεῖσθε τὸν ἀπροσώπολημπτος κρίνοντα*. — The Active in Matt. 10, 25: *τὸν οἰκοδεσπότην Βεελζ. ἐπεκάλεσαν* (Rec., Lütnem. *τῷ οἴκ.*). The passive Heb. 11, 16: *οὐ ἐπαισχύνεται αὐτοὺς ὁ Θεὸς ἐπικαλεῖσθαι αὐτῶν*. Of the surnames of single persons Acts 1, 23; 4, 36; 10, 5; 10, 32; 11, 13; 12, 12. 25; 15, 22 (Matt. 10, 22 fails in Tisch. in Luk 22, 3 he reads *καλούμενον*). — Acts 15, 17 *ἐφ' οὗς ἐπικέκληται τὸ ὄνομα μου* (from Am. 9, 12: *יהוה שם יקראו*, cf. 2 Chron. 7, 14; especially 2 Sam. 6, 2 of the ark of God: *ἐφ' ἣν ἐπεκλήθη τὸ ὄνομα τοῦ κυρίου*); to be understood as in Deut. 28, 9. 10; Jer. 14, 9; 7, 10. 11; Is. 63, 19; 48, 1; Gen. 48, 16.

Παρακαλέω, to call hither, towards, to speak to, to cheer up: "every kind of *speaking to*, which is meant to produce a particular effect" (v. Hofmann's *Schriftbeweis* 2, 2, 17). I. To to call some one hither, that he may do something, = *to beg*: 1. With specification of the subject of the petition by means of an appended *λέγων* Matt. 8, 5. 31 etc.; or by means of a conjunction, *ὡς* Matt. 14, 36; Mark 5, 10 etc. *ὅπως* Matt. 8, 34; Acts 25, 2; by means of the Infin. Mark 5, 17; Luke 8, 41 etc.; by the Acc. c.

inf. Acts 13, 42; 24, 4. — Philem. 10: παρακαλῶ σε περὶ τοῦ ἐμοῦ τέκνον. Without specification of the subject Matt. 18, 32; 26, 53; Philem. 9; Acts 16, 39; Luke 15, 28.

II. To call on any one, to call him hither in order to say something to him, to use persuasion, and indeed 1. *to admonish*, followed by the Imperative Acts 2, 40; 1 Cor. 4, 16; 1 Thess. 5, 14; Heb. 13, 22; 1 Pet. 2, 11; 5, 1; Jude 3; with following Inf. Acts 11, 23; 14, 22; Rom. 12, 1; 15, 30; 16, 17; 2 Cor. 2, 8; 6, 1; Eph. 4, 1; Phil. 4, 2; 1 Thess. 4, 10; 1 Tim. 2, 1; Tit. 2, 6; Heb. 13, 19; 1 Pet. 5, 12, cf. 1 Thess. 3, 2; 1 Thess. 2, 11: εἰς τὸ περιπατεῖν ὑμᾶς. With following ἵνα 1 Cor. 1, 10; 16, 15; 1 Thess. 4, 1; 2 Thess. 3, 12. Without specification of subject π. τινὰ Acts 15, 32; 16, 40; 20, 2; 2 Cor. 10, 1; 1 Thess. 5, 11; 1 Tim. 5, 1; Col. 4, 8; Eph. 6, 22; 2 Thess. 2, 17; Heb. 3, 13. π. τινὰ ἐν τινὶ 1 Thess. 4, 18; Tit. 1, 9; τὶ Luke 3, 18. The passive 1 Cor. 14, 31; Col. 2, 2. Without Object in Rom. 12, 8; 2 Cor. 5, 20; 1 Tim. 6, 2; 2 Tim. 4, 2; Tit. 1, 9; 2, 15; Heb. 10, 25. 2.=encourage, cheer up, *comfort* 1 Thess. 3, 2; 2 Thess. 2, 17; 2 Cor. 1, 4. 7; 7, 6; Matt. 2, 18; 5, 4; Luke 16, 25; Acts 20, 12; 2 Cor. 1, 4. 6; 7, 7. 13; 1 Thess. 3, 7. With 1 Cor. 4, 13; βλασφημούμενοι παρακαλοῦμεν, 2 Macc. 13, 23: τοὺς Ἰουδαίους παρεκάλεσεν may be compared, = use good words, i. e. persuade. This, however, scarcely exhausts the force of the expression; for the Apostle seems to oppose to the unchristian βλασφημεῖν the Christian παρακαλεῖν of his office and calling. Παρακαλεῖν, namely, in most of the passages quoted, is the technical term for a specific kind of Christian teaching, namely, that in which beseeching (cf. 2 Cor. 5, 20), admonition and comfort predominate: — perhaps the connection with καλεῖν ought not to be overlooked. 1 Thess. 2, 11: παρακαλοῦντες — καὶ παραμυθούμενοι καὶ μαρτυρούμενοι. 2 Thess. 3, 12: παραγγέλλομεν καὶ παρακαλοῦμεν. Acts 2, 40: διεμαρτύρατο καὶ παρεκάλει. 1 Pet. 5, 12: παρακαλῶν καὶ ἐπιμαρτυρῶν. Luke 3, 18: παρακαλῶν εὐηγγελίζετο. According to 1 Cor. 14, 31; Acts 15, 32, it belongs like διδάσκειν and στηρίζειν to the domain of prophecy and is also a special charisma (Rom. 12, 8), though it does not appear to have manifested itself separately as such. The first design of παρακαλεῖν was to gain the hearer; the next to confirm him, 1 Thess. 3, 2; 2 Thess. 2, 17 (conjoined with στηρίζειν). LXX Deut. 3, 28; Is. 35 = ~~728~~.

Job 4, 3 = עֲרֹף. Encouragement, Cheering up 2 Cor. 7, 6: ἡ παρακαλῶν τοὺς ταπεινούς. Heb. 10, 25; 2 Thess. 2, 17. Cf. the combination with χαρά 2 Cor. 7, 13; 13, 11; 1 Thess. 3, 7. 9. Hence = cheer up, console Is. 35, 3. Whilst διδάσκειν appeals to the head, παρακαλεῖν appeals to the Will; according to Tit. 1, 9 to be distinguished from ἐλέγχειν. As a characteristic element of the promise and proclamation of salvation, it aims at winning, not breaking the will. Cf. Is. 40, 1 = עֲרֹף. 41, 27: עֲרֹף יִרְיָהוּ = 'Ιερουσαλήμ παρακαλέσω ὁδὸν. Cf. the παρακαλεῖν of Wisdom Prov. 8, 4, Heb. אֲרָץ. The word does not occur in John's writings Gal. Jas. 2 Pet. — συμπαράκαλεῖν, at the same time to comfort, encourage, Rom. 1, 11: συμπαράκληθῆναι ἐμὲ, parall. εἰς τὸ στηριχθῆναι ὑμᾶς.

Παράκλητος, ὁ, properly a verbal adj.; *he who has been, or may be called to help* (Helper); in Dem. 343, 10 of a Legal adviser: αἱ δὲ τῶν παρακλήτων αὐταὶ δεήσεις: *a pleader, an advocate*; one who comes forward in favour of and as the representative of another. Diog. L. 4, 50: ἐὰν παρακλήτους πέμψης καὶ αὐτὸς μὴ ἔλθῃς. Thus Christ also in 1 John 2, 1 is termed our substitute, intercessor, advocate: παράκλητον ἔχομεν πρὸς τὸν πατέρα, *In Xn δίκαιον* (cf. John 1, 1: πρὸς τὸν Θεόν), cf. v. 3: αὐτὸς ἑλεσμός ἐστιν περὶ τῶν ἁμαρτιῶν ἡμῶν. Thus Philo says, de vit. Mos. 673, C, that the atoning and interceding priest in performing his official duties stood in need of the Logos as advocate or Paraclete: ἀναγκαῖον γὰρ ἦν τὸν ἱερωμένον τῷ τοῦ κόσμου πατρὶ παρακλήτῳ χρῆσθαι τελειοτάτῃ τὴν ἀρετὴν ὑπὲρ πρὸς τε ἀμνησίαν ἁμαρτημάτων καὶ χρηρίαν ἀφθονωτάτων ἀγαθῶν. So too in many other passages in Philo; cf. Lösner on 1 John 2, 1 (observatt. Philon.). In the same sense of advocate, who pleads Christ's cause, Christ appears to designate the Holy Spirit Paraclete; John 14, 26: ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν. 15, 26: μαρτυρήσει περὶ ἐμοῦ. 16, 7. 14: ἐμὲ δοξάσει κτλ. Nor is it inconsistent therewith that He terms Him in 14, 16 ἄλλος παράκλητος, who discharges Christ's functions as a παράκλητος; for though not a logical consequence, it is grounded in the nature of the case, that the Spirit as the representative of the office of Christ is above all the representative of His person and cause. It is true, indeed, that παράκλητος in this passage is applied to Christ in a different

sense from 1 John 2, 1 where it = our mediator and advocate; whereas here it = he who pleads God's cause with us; cf. John 14, 7—9. In favour of this view we may mention that the duty of a $\text{גִּלְבִּי מְלָאֵךְ}$ Job 33, 33 (cf. 2 Chron. 32, 31; rabb. $\text{מִלְכֵּי מַלְאָכִים}$; Test. XII patr. $\alpha\gamma\gamma\epsilon\lambda\omicron\varsigma \pi\alpha\rho\alpha\iota\tau\omicron\upsilon\mu\epsilon\nu\omicron\varsigma$) was not merely to represent man with God (cf. Matt. 18, 10?) but at the same time to represent God with men, $\text{יְרֵשׁ יְהוָה לְדָוִד}$ Job 33, 23. To maintain with regard to this passage, that *παράκλητος* is related to *παρακαλεῖν*, as *διδάσκαλος* to *διδάσκειν*, apart from the impossibility of deriving *παράκλητος* from *παρακαλεῖν* instead of from *παρακέκλησθαι*, is also rendered difficult by the circumstance that *παρακαλεῖν* and *παράκλησις* do not occur at all in the writings of John, much less in the specific N. T. sense. The connection of the meaning of *παράκλητος* with *παρακαλεῖν*, and not with *παρακέκλησθαι*, is defended by an appeal to the *usus loq.*, but actual examples of this can alone influence the lexicographer. Now the only writings adducible are the Versions of Aquila and Theodotion, which render מְלָאֵךְ (Comporter) in Job 16, 2 by *παράκλητος*, where the LXX has *παρακλήτωρ* and Symmachus *παρηγορῶν*; and their peculiar application of the word may have been due quite as much to the age at which they wrote (the first half of the 2nd century); or to their Christian surroundings, where *παράκλητος* had begun to be employed actively as equal to *ὁ παρακαλῶν* (vid. Suicer). This latter usage was due to the fact that on the one hand, precisely the doctrine of the Holy Spirit was then least understood; on the other hand, that it was natural to regard the Advocate of the helpless, needy and troubled *ἐκέτης*, as a consolation or comforter. The example adduced from Philo in favour of deriving *παράκλητος* from the act. *παρακαλεῖν* proves nothing; for *παράκλητος* there means simply Intercessor, Phil. de mund. creat. p. 4 (5): *οὐδενὶ δὲ παρακλήτω . . . μόνῳ δὲ ἑαυτῷ χρησάμενος ὁ θεὸς ἔγνω δεῖν εὐεργετεῖν κτλ.*

Παράκλησις, ἡ, I. *Calling towards, hither, to help, Begging.* II. *Incitation, Encouragement*, e. g. *πρὸς ἀρετήν*. In Isocr. 2, A opposed to *παραίνεσις*, warning. Herewith is connected the N. T. sense of the word, which corresponds to the use of *παρακαλεῖν*. Accordingly the word of Scripture is a *παράκλησις*, an admonitory, encouraging and consolatory exhortation

for strengthening and establishing our assurance of redemption. Rom. 15, 4: ὅσα προεγράφη, εἰς τὴν ἡμετέραν διδασκαλίαν ἐγράφη, ἵνα διὰ τῆς ὑπομονῆς καὶ τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν; cf. Phil. 2, 1; Heb. 12, 5, and the Epistle to the Hebr. is termed λόγος τῆς παρακλήσεως 13, 22, because its design was to strengthen faith. Paul terms his preaching of the Gospel also π. 1 Thess. 2, 3, cf. 2 Cor. 8, 4. 17, and admonishes Timothy: πρόσχε τῇ ἀναγνώσει. τῇ παρακλήσει, τῇ διδασκαλίᾳ, cf. Acts 13, 15. The contents of the letter, addressed to the Church at Antioch by the Apostolic Council, are designated παρ. in Acts 15, 31. It even denotes comforting words, consolation in Acts 9, 31; 2 Thess. 2, 16: ὁ ἀγαπήσας ὑμᾶς καὶ δούς παρακλήσιν αἰωνίαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι. Philem. 7. Opp. to θλίψις and παθήματα 2 Cor. 7, 4, conjoined with χαρά 7, 7. 13. Cf. 2 Cor. 1, 3. 4. 5. 6. 7; Luke 6, 24, On Luke 2, 25, where Messiah is described as παράκλησις τοῦ Ἰσρ., Cf. Nah. 3, 7 = 𐤒𐤏𐤍𐤁. — *Paraclesis*, as a distinct feature of the proclamation of salvation, belongs to the domain of prophecy 1 Cor. 14, 3, and appears as a special charisma in Rom. 12, 8. It is therefore not an innacuracy when in Acts 4, 34 the name Barnabas 𐤁𐤓𐤏𐤁𐤁𐤁𐤁 is interpreted υἱὸς παρακλήσεως (cf. Acts 13, 1), in order to indicate that his prophetic gift expressed itself specially in the exercise of *paraclesis*. — Following out the hints of Acts 13, 15 and 1 Tim. 4, 13 *paraclesis* was regarded as based on the reading of a portion of Scripture (Luke 4, 20. 21, expository application of the prophetic word); although this was by no means the whole. Just. Mart. apol. I, 67: εἴτα πανσαμένον τοῦ ἀναγινώσκοντος ὁ προσεστὼς διὰ λόγον τὴν νοουθεσίαν καὶ πρόκλησιν τῆς τῶν καλῶν τούτων μιμήσεως ποιεῖται.

Προσκαλέω, to call *hither*. In the N. T. as in the LXX only the Mid. *call to oneself* Matt. 10, 1; 15, 10. 32; 18, 2; 20, 25; Mark 3, 13. 23; 6, 7; 7, 14; 8, 1. 34; 10, 42; 12, 43; 15, 44; Luke 7, 18; 15, 26; 16, 5; 18, 16; Acts 6, 2; 13, 7; 20, 1; 23, 17. 18. 23; Jas. 5, 14. We find an approximation to the Attic use = to cause to be summoned before court, to accuse, in Matt. 18, 32; Acts 5, 40 = to summon before oneself (cf. πρόσκλησις summons, 1 Tim. 5, 21 Lachm.). A use suggested by the peculiur meaning of καλεῖν (cf. Mark 3, 13) is found in Acts 2, 39: ὅσους ἂν προσκαλέσῃται κύριος ὁ Θεὸς ἡμῶν, after

Joel 3, 5 where the same are designated *εὐαγγελιζόμενοι* (pass.). The prep. has here local significance, in that Israel in the Diaspora is primarily meant. Metaph. = to call any one to a work Acts 13, 2: *εἰς ὃ προσέκλημαι αὐτοὺς*. 16, 10: *προσέκληται ἡμᾶς ὁ κύριος εὐαγγελίσασθαι αὐτούς*. (On the Perf. cf. Winer, § 234.)

Καλός, ἡ, ὄν, *beautiful*, related probably to the German *heil*; Goth. *hails*; Sanscr., *kaljas*, healthy, agreeable, *kaljanas*, beautiful, excellent; vid. Curtius, Grundzüge der griech. Etymologie, 130. It is an adjective of Objects whose appearance has a certain harmonious perfection; cf. the connection between the German *schön*, *scheinen* and *schonen*; Middle High German, *schoon* = pure. *Καλός* is related to its syn. *ἀγαθός* as the phenomenal to the essence. Vid. sub II. — *Καλός* answers chiefly to the two Hebr. words קָלוֹן and קָלוֹם; — the former being usually translated by *καλός* and only occasionally by *ώραῖος* and compounds of *εὖ*, as *εὐπρόσωπος*, *εὐρίζος*; the latter as frequently by *ἀγαθός*. The former (קָלוֹן) corresponds to the meaning sub I, 1.; the latter to I, 2 and II; which see for further details.

I. 1. *Beautiful, pleasing*, of objects perceived by the senses, Hebr. קָלוֹן Gen. 12, 14; Deut. 21, 11 and often. In the N. T. only in Luke 21, 5: *καλοὶ λίθοι*. — 2. *Acceptable, agreeable, serviceable, wellfitted* — קָלוֹם, which, however, in this sense is quite as frequently, if not more frequently rendered *ἀγαθός*. Gen. 2, 9: *καλὸν εἰς βρωσιν*. Xen. Mem. 3, 8, 7: *πάντα γὰρ ἀγαθὰ μὲν καὶ καλὰ ἐστὶ πρὸς ἃ ἂν εὖ ἐχῃ, κακὰ δὲ καὶ αἰσχρὰ πρὸς ἃ ἂν κακῶς*. Synon. *χρήσιμος* ibid. 4—10. Plat. Hipp. maj. 295, C: *σῶμα καλὸν πρὸς δρόμον*. So in Matt. 13, 8, 23; Mark 4, 8, 20; Luke 8, 15: *ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν καὶ ἐδίδον καρπὸν*). Metaph. *καρδία καλὴ καὶ ἀγαθή* (not in a directly ethical sense; and therefore not conformable to the classical *καλὸς καὶ ἀγαθός*) in loc. Cf. Ez. 17, 8: *πεδῖον καλὸν . . . τοῦ ποιῆσαι βλαστὸν καὶ ἐνέγκαι καρπὸν*. — Mark 9, 50: *καλὸν τὸ ἄλας*. Luke 14, 34; Luke 6, 38: *μέτρον καλόν*. Heb. 6, 5: *καλὸν γενναίᾳ θεοῦ ῥῆμα*. Cf. *καλὸν καὶ ἀπόδεκτον* 1 Tim. 2, 3; under II, 1. Especially do we find in the N. T. the Neut. *καλὸν* so. *ἐστίν* = *it agrees*

with, it is good, beneficial; not to be confounded with καλὸν ἔστι in the moral sense = *πρέπει*). Cf. Gen. 2, 18; 8, 9; 26, 24; Mark 9, 5. 42. 43. 45. 47; 14, 21; Luke 9, 33; Rom. 14, 21 (cf. v. 19); 1 Cor. 7, 1. 8. 26; cf. καλῶς — *κρεῖσσον* 7, 38. — 9, 15.

II. Of a perfect inward nature manifesting and demonstrating itself in an outward shape = *distinguished, excellent, valuable costly, important, beautiful*, in the physical and moral sphere. In the LXX = כָּלִי, and indeed in Genesis constantly; in the other books alternately with ἀγαθός, which is preferred when physical excellence is referred to; — whereas for moral excellence one word is as often applied as the other; vid. II. 1. 1. Of *Physical* characteristics = *spotless, exquisite, genuine*, 1 Tim. 4, 4: πᾶν κτίσμα Θεοῦ καλόν, cf. Gen. 1, 4. 10. 31 and often = spotless, perfect in form and nature. Hence Matt. 13, 45: καλοὶ μαργαρίζαι, genuine Pearls (cf. v. 16: εὐρὼν δὲ ἵνα πολὺτιμον μαργαρίτην). Cf. Xen. Mem. 3, 1, 9: διαγιγνώσκειν τό τε καλὸν ἀργύριον καὶ τὸ κίβδηλον. — Καρπός, opp. σαπρός Matt. 3, 10; 7, 17. 18. 19; 12, 33; Luke 3, 9; 6, 43. δένδρον Matt. 12, 33; Luke 6, 43. σπέρμα Matt. 13, 24. 27. 37. 38; cf. 13, 48. οἶνος John 2, 10 = costly, valuable; 1 Tim. 3, 1: εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ. 3, 13: βαθυὸς καλός. 6, 19: θεμέλιον καλόν. 2 Tim. 1, 14: καλὴ παραθήκη. James 2, 7: καλὸν ὄνομα. Heb. 13, 9: καλὸν βεβαιοῦσθαι τὴν καρδίαν. Matt. 26, 10: ἔργον καλόν. Mark 14, 6.

2. In the *moral* sphere; *excellent, noble, worthy of recognition spotless, becoming, wellsuited, beautiful, good*. An aesthetic designation of the morally good, very frequently used by profane writers, especially by Plato; cf. τὸ καλὸν of virtue, opposed to αἰσχρόν disgraceful τὸ αἰσχρόν disgrace, synon. ὄνειδος. Cf. εἰς κάλλος ζῆν, ὃ εἰς κάλλος βίος Xen. Cyrop. 8, 1, 33. Ages. 9, 1, of the display of εὐφροσύνη and δικαιοσύνη. Vid. Nägelsbach, "Nachhom. Theol." 5, 2, 60. Whilst δίκαιος expresses a simply legal judgment, καλός reflects the satisfactory, agreeable impression, made by the good as it manifests itself. Cf. Hom. Od. 20, 24: οὐ γὰρ καλὸν ἀτέμβειν, οὐδὲ δίκαιον, ξείνους Τηλεμάχον. The frequent use of this word amongst the Greeks evinced great refinement and delicacy; though it involved the danger of introducing a too outward estimate of the moral. Our remark is especially true of the Attic designation of a man of honour —

καλός καὶ ἀγαθός, "a man, as he ought to be; apt and competent in outward matters; upright and reliable in sentiment — a man of honour. The καλοὶ καὶ ἀγαθοὶ especially in Athens were the optimates, the men of good family, education and manners — the cultivated in opposition to the rough masses of the people," Pape: — those "who were expected to be outwardly and inwardly the same," Passow. As respects the Biblical view of life, it is worthy of note that the words καλὸς καὶ ἀγαθός (opp. ἄδικος καὶ πονηρός Plat. Gorg. 470, E) occur neither in the translation of the LXX nor in the N. T., but solely in the Apocrypha Tob. 7, 7; 2 Macc. 15, 12. Καλός in the moral sense, applied to persons, does not occur, so far as the usus loq. can be taken into view, in the LXX: we find, however, ἀγαθός = כַּלִּים Prov. 13, 2. 22; 14, 14. 22; 15, 3; 1 Kings 2, 32; 1 Sam. 2, 26; Eccl. 9, 2. It is true καλός is applied in the N. T. to persons; but only with respect to particular calling or office, in which they show efficiency. So in John ὁ ποιμὴν ὁ καλός John 10, 11. 14 and in the Pastoral Epistles 1 Tim. 4, 6; καλὸς διάκονος *Iu Xu*. 2 Tim. 2, 3: καλὸς στρατιώτης *Xu Iu*, as also in 1 Pet. 4, 10: ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος Θεοῦ. On the other hand, it is more frequently used in the LXX and the N. T., both as an adj. and alone, τὸ καλόν, καλά. Apart from Genesis, in which, as remarked, כַּלִּים regularly = καλός, it is used as frequently as ἀγαθός, ἀγαθόν in a moral sense = כַּלִּים; and indeed the latter in Deut. 1, 39; 30, 15; 2 Sam. 19, 35; 1 Kings 3, 9; 8, 36; 2 Chron. 6, 27; Neh. 5, 9; Prov. 2, 9. 20; 24, 23; Eccl. 9, 2; 12, 14; Is. 7, 15. Καλός on the contrary, even in the same combinations, Lev. 27, 12; Num. 24, 13; Deut. 6, 18; Job 34, 4; Prov. 17, 26; 18, 5; 20, 23; Is. 5, 20; Am. 5, 14. 15; Mich. 3, 2; 6, 8 (Gen. 2, 17; 3, 5. 21). The antithesis to καλός is πονηρός Lev. 27, 12; Num. 24, 13; Am. 5, 14 etc.; to ἀγαθός on the contrary κακός Deut. 1, 39; 30, 15 etc. In the N. T., however, we find κακόν as the antithesis of καλόν Rom. 7, 21; 12, 17; 2 Cor. 13, 7; Heb. 5, 14, cf. John 18, 23; Mark 16, 18 καλῶς — κακῶς. — Καλός is conjoined with νόμος in Rom. 7, 16 (1 Tim. 1, 8: καὶ ὁ νόμος εἰς τὸν αὐτὸν νομῶς καλεῖται) probably, however, better explained in agreement with II. 1). James 3, 13: καὶ ἀναστρέφῃ, as in 1 Pet. 2, 12: ἀναστρέφῃν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλήν. Heb. 13, 18: καλῇ

συνειδήσεις, synon. καθαρά, vid. συνείδ. Further σφαιρεία 1 Tim. 1, 18, cf. 2 Tim. 2, 3, ἀγών τῆς πίστεως 1 Tim. 6, 12; 2 Tim. 4, 7, ὁμολογία 1 Tim. 6, 12. 13, διδασκαλία 1 Tim. 4, 6, μαρτυρία 1 Tim. 3, 7, ἔργα 1 Tim. 5, 10. 25; 6, 18; Tit. 2, 7. 14; 3, 8. 14; Heb. 10, 24; 1 Pet. 2, 12; Matt. 5, 16; John 10, 32. 33. ("It is interesting to note that in the Pastoral Epp., whose design was, to call the attention of Christians, on the eve of their great struggle with the world, to the beauty and nobility of perseverance in holiness, the reward thereof and the goal of glorification, the word *καλός* is very frequently employed." von Zezschwitz p. 61. It would perhaps be more correct to say that the necessity of paying heed to the outward character and consistency of Christian conduct, became the more imperative, the further the Church advanced from its mere beginning and the nearer it approached to a position of importance in the world. Cf. 1 Pet. 2, 12; Matt. 5, 16. To this state of things the Pastoral Epp. owe their peculiar character. The neuter τὸ καλόν Rom. 7, 18. 21; 2 Cor. 13, 7; Gal. 4, 18; 6, 9; 1 Thess. 5, 21; Heb. 5, 14; James 4, 17, καλὰ Rom. 12, 17: *προνοούμενοι καλὰ ἐνώπιον πάντων ἀνθρ.*, as in 2 Cor. 8, 21; Tit. 3, 8. *Κ.* is not merely what is morally good and right, but also what *commends itself* by its outward appearance; cf. 1 Cor. 5, 6: *οὐ καλὸν τὸ καύχημα ὑμῶν.* — The Adv. *καλῶς*, *beautifully, well*, corresponding to *καλός* I. 1; Matt. 5, 44: *καλῶς ποιεῖν*, to act well, usefully, to do good, Matt. 12, 12; Luke 6, 27; 1 Cor. 7, 37. 38; 3 John 6 (= *כִּי יִשְׁרָאֵל* Zech. 8, 15: *καλῶς ποιῆσαι τὴν Ἱερουσαλήμ*, opposed to *κακῶσαι ὑμᾶς* v. 14). Cf. *καλῶς ἔχειν* Mark 16, 18. In Prof. Gk. *καλ.*, in the combination *καλ. ποιεῖν*, generally expresses, agreeably to II. 1; approval and recognition; or agreeably to II. 2, a moral judgment. The former in the N. T. Matt. 15, 7; Mark 7, 6. 37; 12, 28. 32; Luke 6, 26; 20, 39; John 4, 17; 8, 48; 13, 13; Acts 10, 33 (25, 10: *κἄλλιον ἐπιγινώσκειν*); 28, 25; 1 Cor. 14, 17; Phil. 4, 14; James 2, 3. In a moral sense Gal. 4, 17; 5, 7; 1 Tim. 3, 4. 12. 13; 5, 17; Heb. 13, 18; James 2, 8. 19; 2 Pet. 1, 19. — An ironical approval or recognition in Mark 7, 9; 2 Cor. 11, 4. Cf. Soph. Ant. 738: *καλῶς ἐρτήμης γ' ἂν σὺ γῆς ἀρχοις μόνος.*

Καλύπτω, *to wrap round, cover up*, syn. **κρύπτειν**. Matt. 10, 26; Luke 8, 16; 23, 30; Matt. 8, 24. Figurat. **ἀγάπη καλύπτει πλήθος ἁμαρτιῶν** 1 Pet. 4, 8; James 5, 20, cf. Prov. 10, 12; corr. to **כִּסֶּה** Ps. 32, 1, LXX **ἐπικαλύπτει**. Ps. 85, 2. — 2 Cor. 4, 3: **τὸ εὐ. ἔστιν κεκαλυμμένον**, it is not recognized as that which it is; cf. v. 2, 4; 3, 13. Cf. Luke 9, 45: **ἡγνόουν τὸ ῥῆμα τοῦτο καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν, ἵνα ἢ αἰσθωνται αὐτό**.

Ἀποκαλίπτω, *uncover, discover, make visible, reveal*, opp. to **καλύπτειν** Matt. 10, 26. **συγκαλύπτειν** Luke 12, 2. **κρύπτειν** Matt. 11, 25. **ἀποκρύπτειν** Luke 10, 21; both for the purpose of sensuous (Matt. 10, 26; Luke 12, 2; 1 Cor. 3, 13; 1 Thess. 2, 3. 6. 8), and spiritual perception, cf. Matt. 11, 27: **ἐπιγινώσκειν**. Luke 10, 22: **γινώσκειν** as result. It answers to **גָּלַל** 1 Sam. 3, 21; Dan. 2, 19. 28. The word serves specially in the N. T. to denote the act of divine revelation, whether it relate to redeeming facts, the objects of faith and hope; or to objects of Christian knowledge and intelligence; — and that both to believers and unbelievers. As objects we find the Father and the Son in Matt. 11, 27; Luke 10, 22; Gal. 1, 16. **ὁ βραχίον κυρίου** John 12, 38 (Is. 53, 1). **ὁ υἱὸς τοῦ ἀνθρ.** Luke 17, 30. **δικαιοσύνη Θεοῦ** Rom. 1, 17. **ὁργὴ Θεοῦ** Rom. 1, 18. **μέλλουσα δόξα τῶν υἱῶν τ. θ.** Rom. 8, 18; 1 Pet. 5, 1. **σωτηρία** 1 Pet. 1, 12. **πίστις** Gal. 3, 23. **μυστήριον τοῦ Χυ** Eph. 3, 5; cf. **διὰ τοῦ πνεύματος** 1 Cor. 2, 10. — Cf. besides, 1 Cor. 3, 13: **ἐκάστου τὸ ἔργον**. Phil. 3, 15; Matt. 11, 25; 16, 17; Luke 10, 21. Without object 1 Cor. 14, 30: **ἄλλφ ἀπεκαλύφθη**, a divine revelation, disclosure, communication, has been made. — Applied to the appearance of Antichrist in 1 Thess. 2, 3. 6. 8.

Ἀποκάλυψις, ἡ, *Uncovering, unveiling, Disclosure. Revelation*; rare in Prof. Gk., c. g. Plut. Cat. maj. 20 syn. **γύμνωσις**. 1 Sam. 20, 30 = **גִּלְגָּל**, Denudatio. In the N. T. it is applied exclusively to disclosures and communications proceeding from God or Christ, of objects of Christian faith, knowledge and hope that are in and by themselves hidden, unknown and unrecognized Rom. 16, 25: **ἀπ. μυστηρίου**. Cf. Eph. 3, 3; 1 Cor. 2, 10. I. with subj. Genit. **ἀ. κυρίου** 2 Cor. 12, 1. **Ἰν Χυ** Apoc. 1, 1. II. with Obj. Genit. Rom. 8, 19: **τῶν υἱῶν τοῦ**

Θεοῦ, cf. Col. 3, 2: ἡ ζωὴ ὑμῶν κέκρυπται συν Χρ ἐν τῷ Θεῷ. α τοῦ κυρίου 1 Cor. 1, 7; 2 Thess. 1, 7. *Ἰν Χν* 1 Pet. 1, 7. 13. τῆς δόξης αὐτοῦ 4, 13, namely, at his second coming, cf. Luke 17, 30. — Gal. 1, 12. 15. 16; Rom. 2, 5: α. δικαιοκρισίας τοῦ Θεοῦ. 2. Absol. in Eph. 3, 3: κατὰ ἀποκ. ἐγνωρίσθη μοι τὸ μύστηριον, cf. 1 Cor. 2, 10; 2 Cor. 12, 7: ὑπερβολὴ τῶν ἀποκαλύψεων. 1 Cor. 14, 6: λαλεῖν ἐν ἀποκαλύψει, ἐν γνώσει, ἐν προφητείᾳ, ἐν διδαχῇ, where ἀπ. denotes the isolated communication of new facts; γνώσις the knowledge of existing revelations; προφητεία the application of existing and new revelations. In Luke 2, 32, φῶς εἰς ἀποκ. ἐθνῶν might denote the dispersion of the darkness in which, according to Is. 42, 6. 7; 46, 9; 25, 7 καθήμενοι ἐν σκότει, the nations sit. Ἐθνῶν, however, as the Genitive of possession may correspond to the Dat. (cf. Krüger § 47, 7, 5), so that the passage would have to be explained analogously to Eph. 1, 17: ἵνα ὁ Θεὸς — δῶῃ ὑμῖν πνεῦμα ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ. The word is peculiarly Pauline; as is indeed also the verb in this special sense.

Καρδία, ἡ (in Hom. mostly *καρδίη*), the *Heart*, both as a corporeal organ, and at the same time, especially in Hom. and the Tragg., the seat of the emotions and impulses, particularly of those which are not specifically moral, but are associated with a physical affection; as e. g. fear, courage, anger, joy, sadness. Where love too is ascribed to the heart, it is considered more an emotion, than an act of the heart; cf. e. g. Ar. Nubb. 86: ἐκ τῆς καρδίας με φιλεῖς with Eurip. Hipp. 26: καρδίαν κατέσχετο ἔρωτι δεινῇ. So also when it is represented as the seat of the inclinations and desires. When Homer further ascribes to it meditation and thought (Il. 21, 441: ὡς ἄνοον καρδίην ἔχεις, cf. Pind. Ol. 13, 16: ἐν καρδίαις σοφίαν ἐμβάλλειν, cf. Prov. 10, 8; Exod. 28, 3; 31, 6; 35, 10. 25. 35; 36, 1. 2. 8), it is the result of an immediate, non-reflective mode of conception, which did not distinguish between thought and feeling.

How closely allied hereto, is the Bibl. usus loq. we shall see below. In some passages *καρδία* is used to translate the Hebr. קֶרֶב (Ps. 5, 10; 62, 5; 39, 4); but a better equivalent, considering the fundamental meaning of קֶרֶב (elsewhere = *κοιλία*, *ἐγκοι-*

λια, γαστήρ, τὰ ἔγκατα, strictly the internal part of the body, the entrails), where it has a psychological and not a purely physiological force, would be the Homeric *φρένες* (except in Dan. 4, 31. 33, where it = *עֲרֵב*, not employed by the LXX), which denotes the "corporeal principle of the spiritual life", in which the functions the mind, feeling, thought and volition all have their seat. The word is then put for the spiritual (mental) activity itself, whilst the incorporeal principle is designated *θυμός* (the Bibl. term is *πνεῦμα*; cf. the remarks made below on the relation of the heart to the mind). Cf. the Lexica and Nägelsbach, *homer. Theol.* 7, 17 ff.; Ps. 51, 11: *καρδίαν (לב) καθαράν κτίσον ἐν ἐμοί, καὶ πνεῦμα εὐθὲς ἐγκαίνισον ἐκ τοῖς ἐνκάτοις μου*. Hos. 5, 4: *πνεῦμα πορνείας ἐν αὐτοῖς, עֲרֵב עֲרֵב*; cf. *קרב* — *αὐτός, ἑαυτός* etc. Gen. 18, 12; Jer. 9, 8; Ps. 55, 5; 1 Kings 3, 28. — *διάνοια* Jer. 31, 33.

Καρδία is the proper equivalent of the Hebr. *לֵב, לִב*; though it must be observed also that in several passages *ψυχή* is employed; and, indeed, as far as the Greek *usus loq.* is concerned, justly. The following are the passages; 1 Kings 18, 37; 1 Chron. 13, 38; 15, 29; 17, 2; 2 Chron. 7, 11; 15, 15; 31, 21; Job 7, 11; Ps. 69, 21; Prov. 6, 21; Is. 7, 2. 4; 10, 7; 13, 7; 24, 7; 33, 18; 44, 19; Ez. 35, 4; cf. Is. 35, 4: *ὀλιγόψυχος τῇ διανοίᾳ* = *לֵב יָחַד*; *ὀλιγοψυχεῖν* = *שָׁפַח נַפְשׁוֹ* Num. 21, 4. In the language of ordinary life and prose *ψυχή* was used, instead of the Hom. and poetic *καρδία*, to denote the seat, not merely of the desires passions and emotions, but also of the will; cf. the details in Passow, *Lex.* under *ψυχή*. Plat. *Conv.* 218, A: *ἐγὼ οὖν δεδηγμένος τε ὑπὸ ἀλγεινοτέρου καὶ τὸ ἀλγεινότατον ὦν ἂν τις δηχθεῖη τὴν καρδίαν γὰρ ἡ ψυχὴν ὃ τι δεῖ αὐτὸ ὀνομάσαι πληγεῖς τε καὶ δηχθεῖς ὑπὸ τῶν ἐν φιλοσοφίᾳ λόγων, οἱ ἔχονται ἐχιδνῆς ἀγρωώτερον*. On the other hand, the Hebr. *שֵׁפַח* is never translated *καρδία*; Gen. 34, 3 and Lam. 3, 21 are only mistakenly cited in proof. Now although the Hebr. *לֵב, καρδία*, in its full meaning — as we shall show further on — corresponds more to the profane *ψυχή*, still there was sufficient ground for employing *καρδία* to express that which was meant by *לֵב*. For the Hebr. *שֵׁפַח* to which in Greek *ψυχή* alone corresponds, differs so widely from the ideas connected with *ψυχή*, that utter confusion would have been the consequence of employing

ψυχή as a rendering of *נֶפֶשׁ*. Not only does *נֶפֶשׁ*, *καρδιά* in the Bible never denote the personal subject itself — indeed it could not do so, — like *נֶפֶשׁ*, *ψυχή*, but precisely that which in Prof. Gk. is ascribed to the soul, — *ψ. ἀγαθή, ὁρθή, δίκαια, εὖνους, εὖ φρονοῦσα; ἀγαθός, πονηρός τὴν ψυχὴν*, — is ascribed in the Bible to the heart alone, and cannot be otherwise, cf. Ps. 51, 12; 64, 7; 101, 4; 1 Kings 3, 6; 9, 4; Neh. 9, 8; Job. 11, 13; Ps. 24, 4; 73, 1; Prov. 22, 11; Rom. 2, 5; 1 Tim. 1, 5; Heb. 3, 12; 10, 22; Matt. 5, 8; Luke 8, 15; 2 Pet. 2, 14: *κ. γεγυμνασμένη πλεονεξίας*, cf. Isocr. 2, 11: *τὴν ψυχὴν γυμνάζεσθαι*. Only the usage of the Apocr. Book of Wisdom is that of Prof. Gk.; 8, 19: *ψυχῆς δὲ ἔλαχον ἀγαθῆς*; cf. 2, 22: *ψυχὰς ὄσαι* (the *ψ. δίκαια* in 2 Pet. 2, 8 is not to be confounded therewith). In the Bible the soul is not spoken of as possessing worth, for moral qualities are an accident of and not essential to its substance; they belong rather to the heart, the seat and direct organ of the soul; see below. Cf. Prov. 21, 10 *ψυχὴ ἀσεβοῦς*, not *ἀσεβής*. (At the same time, it is clear here how very important the idea of the heart is in connection with Biblical views of life.)

We find finally that *נֶפֶשׁ* — apart from the passages in which by abstract expansion the reflective Personal Pronouns are used as it were for *נֶפֶשׁ*, *נֶפֶשׁ*, *נֶפֶשׁ* — is rendered by *διανοία* in Lev. 19, 17; Num. 15, 39; Deut. 7, 17; Gen. 17, 17; 24, 45; 27, 41; 34, 3; 45, 26; Exod. 9, 21; 35, 34; Deut. 28, 28; 29, 18; Jos. 5, 1; Job. 1, 5; Is. 14, 13; cf. Gen. 6, 6; 8, 21 = *διανοεῖν*; Exod. 7, 23 = *νοῦς*; but no rule can be deduced therefrom for the cases in which a reflective activity is ascribed to the heart. For there are just as many, if not more, passages in which *καρδιά* is used in the same connection. Cf. e. g. Gen. 34, 3 with Is. 40, 2; Deut. 8, 5. 17; 1 Sam. 27, 1 etc. (in Exod. 35, 10 *σοφὸς τῇ διανοίᾳ* is a doubtful reading instead of *σοφ. τ. καρδίᾳ* used elsewhere). But it will be with this translation as it was with that through *ψυχή*; — it was more natural on the whole for a Greek in thinking and speaking to separate the reflective power, from the heart. It may appear strange, however, that the LXX translators were never led astray to render *נֶפֶשׁ* by *νοῦς, διάνοια*.

In all this we see the energy of the spirit of the Bible, compelling the Seventy to retain *καρδιά*, a word which was relatively obsolete, and to give it a new force. That mention is on the whole much

more rarely made of the heart in the New Test. than in the O.T. is due mainly to the circumstance that Reflective Personal Pronouns are much more frequently employed where in Hebr. we should find לב ; e. g. in 2 Cor. 2, 1; Matt. 9, 3; 16, 7. 8; 21, 25. 38 etc.; cf. Exod. 4, 14; Num. 16, 28; 24, 13; Esth. 6, 6; Ps. 36, 2.

Καρδία denotes then I. The Heart: 1. Simply as the organ of the body; vid. 2 Sam. 8, 14; 2 Kings 9, 24. 2. As the seat of life, which chiefly and finally participates in all its movements. In Judges 19, 5: *στήρισον τὴν καρδίαν σου ψωμῷ ἄρτου*, cf. v. 8; Exod. 9, 14: *ἐξαποστέλλω πάντα τὸ συναντήματά μου ἐπὶ τὴν καρδίαν σου*, — the point in question is that the plagues to come, in distinction from those that were past, would directly affect the life of Pharaoh and his people; cf. Job 2, 4—6. Cf. also the LXX Ps. 28, 7: $\text{לבִּי לִעֲלֹי} = \text{ἀνέθαλεν ἡ σὰρξ μου}$. This mode of speech however involves also a decided reference to the fact that the heart as the seat of life is the scene of the collective life of the person, and as such is influenced by all the affections of life. Cf. 1 Kings 21, 7: $\text{הָיָה לִבִּי וְיִשְׁבֵּב הָיָה לִבִּי} = \text{φάγε ἄρτον καὶ σπαντοῦ γενοῦ}$. Acts 14, 17: *ἐμπιπλὼν τροφῆς καὶ εὐφροσύνης τὰς καρδίας ὑμῶν*. Cf. Gen. 18, 5; Ps. 38, 11; 102, 5; 22, 27; 73, 26, where *σὰρξ*, *καρδία* corresp. pretty nearly to Body and Life. In particular cf. Luke 21, 34: *μὴ ποτε βαρυνθῶσιν ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς*. The heart is more than the centre of the animated material organism; were this not the case לב like שֶׁבֶט and חַיִּי , would be predicated of animals, which it never is except in Job 41, 15, where the heart is referred to solely as a part of the body, and in Dan. 4, 13: *ἡ καρδία αὐτοῦ ἀπὸ τῶν ἀνθρώπων ἀλλοιωθήσεται, καὶ καρδία θηρίου δοθήσεται αὐτῷ*, — a passage, from which we first clearly learn that the heart, as the seat and main organ of the life is in particular —

II. *The seat and centre of man's personal life*, in which the distinctive character of the human שֶׁבֶט and חַיִּי manifests itself; which, on the one hand, *concentrates* in itself the personal life of man in all its relations, — the unconscious and the conscious, the voluntary and the involuntary, the physical and spiritual impulses, emotions and states; and, on the other hand, is the *immediate organ* by which man lives his personal life. Cf. for

both the principal passage, Prov. 4, 23: *τήρει σὴν καρδίαν· ἐκ γὰρ τούτων ἔξοδοι ζωῆς*. Ps. 69, 33: *ἐκζητήσατε τὸν θεὸν καὶ ζήσεσθε*, Hebr. *לְבַבְךָ יִי*. Accordingly it is not surprising that in some passages and expressions, *καρδιά* is used as parallel both to *ψυχή* and to *πνεῦμα*; — to the latter even more prominently than to the former. The *ψυχή*, the subject of life, whose principle is the *πνεῦμα*, has in *καρδιά* its *immediate* organ — the organ in which are concentrated and which is the medium of all its states and activities, and therefore occupies a position between the two: — *πνεῦμα* — *ψυχή* — *καρδιά*. As such the heart is the seat of the action of the *πνεῦμα*, with the activities and states of which, it is the principle. Accordingly, *on the one hand*, the emotions of joy, sorrow etc. are ascribed both to the *heart* and the *soul*; cf. Prov. 12, 25: *καρδίαν ταράσσει*. Ps. 119, 21; Job 37, 1; Ps. 143, 4; John 14, 1. 27: *μὴ ταρασσέσθω ἑμῶν ἡ καρδιά* with John 12, 27: *ἡ ψυχή μου τετάρακται*. Acts 15, 24; Gen. 41, 8: *ἐταράχθη ἡ ψυχή αὐτοῦ*. Ps. 6, 4; Ps. 86, 4: *εὐφραϊνον τὴν ψυχὴν τοῦ δούλου σου*. Ps. 104, 16: *εὐφραίνει καρδίαν*. Acts 14, 17; Ps. 22, 27: *ζήσονται αἱ καρδίαι αὐτῶν*. Prov. 3, 22: *ἵνα ζήσῃ ἡ ψυχή σου*. Further cf. the parallelism Ps. 94, 19: *κατὰ τὸ πλῆθος τῶν ὀδυνῶν μου ἐν τῇ καρδίᾳ μου αἱ παρακλήσεις σου ηὐφραναν τὴν ψυχὴν μου*. Prov. 27, 9: *μυρίοις καὶ οἶνοις καὶ θυμίαμασιν τέρεπται καρδιά, καταργήγνυνται δὲ ὑπὸ συμπτωμάτων ἡ ψυχή*. Prov. 2, 10: *ἐὰν γὰρ ἔλθῃ ἡ σοφία εἰς τὴν σὴν διάνοιαν (לב), ἡ δὲ ἀσθησις τῇ σῇ ψυχῇ καλὴ εἶναι δόξῃ κτλ.* With respect to the impulses — we find that the immediate desires, which make their appearance in the form of a natural instinct, are ascribed to the soul, (*נַפְשִׁי*), ἐπιθυμία, of the heart only in Ps. 21, 3, LXX: *ψυχή*, cf. Rom. 1, 24; elsewhere only of the soul Is. 26, 8; Ps. 10, 3, cf. Deut. 12, 15. 20. 21; 18, 6; 1 Sam. 23, 30; Jer. 2, 24. — Prov. 21, 10; Job 23, 13; Mic. 7, 1; 1 Sam. 2, 16; 2 Sam. 3, 21 etc.), cf. Ps. 84, 3; 42, 3, whereas desires cherished with consciousness and expressed with will, reflective volitions and determinations, thought, are ascribed to the heart. Cf. *לִבִּי מְחַשָּׁב* Esth. 7, 5; Eccl. 8, 11; 9, 3. Cf. further Ps. 37, 4; 28, 3; 66, 18; Jer. 3, 17 etc. (Ps. 13, 3: *ὥς τίνος θήσομαι βουλὰς ἐν ψυχῇ μου, ὁδύνας ἐν καρδίᾳ μου ἡμέρας* is not to be confounded with the expression in 1 Cor. 4, 5: *αἱ βουλαὶ τῶν καρδιῶν*; in Ps. 13

they are the manifold^c involuntary thoughts, plans, etc. which arise within man, and which then afterwards claim reflexion. Vid. Oehler in Herzog's Real-Encycl. 6, 15 etc. under "Herz". — The relation of the heart to the soul is clearly expressed in Jer. 4, 19: τὰ αἰσθητήρια τῆς καρδίας μου μαιμάσσει (τοντέστιν θορυβεῖται) ἡ ψυχὴ μου (= יִבְיָהוּ לִי הַלֵּב וְהַיִּחַיִּים). σπαράσσεται ἡ καρδιά μου· οὐ σιωπήσομαι, ὅτι φωνὴν σάλπιγγος ἤκουσιν ἡ ψυχὴ μου. Ps. 24, 4: καθαρὸς τῇ καρδίᾳ, ὃς οὐκ ἔλαβεν ἐπὶ ματαίῳ τὴν ψυχὴν αὐτοῦ. Jas. 4, 8: ἀγνίσατε καρδίας δίψυχοι. cf. Jer. 6, 16: ἀγνισμὸς τῇ ψυχῇ. Luke 2, 35. When heart and soul are spoken of in the Bible as conjoining, especially in a religious respect, it is not a combination of two synonymous expressions for the purpose of gaining force; but, as for example, in the passage ἀγαπᾷν τὸν Θεὸν ἐξ ὅλης τῆς καρδίας [διαν.] καὶ ἐξ ὅλης τῆς ψυχῆς, the words ἐκ καρδ. denote the love of conscious resolve, which must at once become a natural inclination or second nature. Cf. 1 Sam. 18. 1. We always find καρδιά first; ψυχὴ second. The design is distinctly to teach that the entire, undivided person, must share in that which it has to perform with the heart. Deut. 4, 9: φύλαξον τὴν ψυχὴν σου σφόδρα . . . μὴ ἀποστήτωσαν (οἱ λόγοι) ἀπὸ τῆς καρδίας σου. 1 Chron. 28, 9: δοίλενε τῷ Θεῷ ἐν καρδίᾳ τελείᾳ καὶ ψυχῇ θελοῦσῃ (וְכָל הַלֵּב וְכָל הַנֶּפֶשׁ יִשְׁלַח בְּכָל הַיּוֹם, cf. Is. 42, 1); Deut. 11, 18. Cf. also 1 Sam. 2, 35, where God says: πάντα τὰ ἐν τῇ καρδίᾳ μου — all that I intend, καὶ τὰ ἐν τῇ ψυχῇ μου — all that I must demand, to which I am impelled by myself — ποιήσει. Further cf. Deut. 6, 5; Jos. 22, 5, where לב = διάνοια gives prominence to the element of reflection, intention and consciousness in the conduct. (The passages in question are Deut. 4, 9. 29; 10, 12; 11, 13; 13, 4; 26, 16; 30, 2. 6. 10; Jos. 23, 14; 1 Sam. 2, 35; 1 Kings 2, 4; 8, 48; 2 Kings 23, 3. 25; 1 Chron. 22, 19; 28, 9; 2 Chron. 34, 31; 6, 38; 15, 12; 28, 9; Jer. 32, 41.)

On the other hand, we find Heart and Spirit used as parallels, or in the closest connection with each other. For as the personal life (of the soul) is conditioned by the Spirit and mediated by the Heart, the activity of the Spirit must be specially sought in the heart; accordingly it is possible to attribute to the heart what properly and in the last instance belongs to the Spirit. As the Spirit is *specially* the divine principle of life and is therefore

naturally particularly employed where manifestations, utterances, states of the religions, God-related life come under consideration, we can understand why religious life and conduct pertain mainly to the heart. — Spirit and heart are parallelized e.g. in Ps. 34, 19: *συντετριμμένοι τὴν καρδίαν — ταπεινοὶ τῷ πν.* Ps. 51, 19: *Θυσία τῷ Θεῷ πνεῦμα συντετριμμένον, καρδίαν συντετριμμένην καὶ ταταπεινωμένην ὁ Θεὸς οὐκ ἐξουδενώσει.* Ps. 78, 9: *γενεὰ ἣτις οὐ κατείθυνεν ἐν τῇ καρδίᾳ αὐτῆς, καὶ οὐκ ἐπιστάθη μετὰ τοῦ Θεοῦ τὸ πν. αὐτῆς* (Ex. 13, 3 *לִּי* = *καρδία*, cf. Jer. 23, 16. 26 etc. Further, in one case, we find ascribed to the spirit, what in another case, is ascribed to the heart, cf. Acts 19, 21: *ἔθετο ἐν τῷ πνεύματι* with Acts 23, 11: *ἡ πρόθεσις τῆς καρδίας.* 2 Cor. 9, 7. — 1 Thess. 2, 17: *ἀπορφανισθέντες ἀφ' ὑμῶν — προσώπων οὐ καρδίᾳ.* Col. 2, 5: *τῇ σαρκὶ ἀπειμι — τῷ πνεύματι σὺν ὑμῖν εἰμὶ.* It is of chief importance to recognize the heart as the seat of the activity of the Spirit, of the divine principle of life; vid. 1 Pet. 3, 4: *ὁ κρυπτός τῆς καρδίας ἄνθρωπος, ἐν τῷ ἀφθάρτῳ τοῦ πραέος καὶ ἡσυχίου πνεύματος.* Rom. 2, 29; which is also at once the seat of the Holy Ghost (vid. *πνεῦμα*). Ps. 51, 11; Eph. 3, 16. 17; Rom. 5, 5: *ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ πνεύματος τοῦ δοθέντος ἡμῖν.* Gal. 4, 6: *ἐξαπέστειλεν ὁ Θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ὑμῶν*, cf. Rom. 8, 15. 16; 2 Cor. 1, 22: *καὶ δοὺς τὸν ἀρραβῶνα τεῷ πν. ἐν ταῖς καρδίαις ἡμῶν.* This is the explanation of the connection existing between the heart and conscience. If the latter is the selfconsciousness as determined by the Spirit i. e. by the divine principle of life (vid. *συνειδήσις*) it would perhaps be psychologically correct to describe it as the *result of the action of the spirit in the heart.* Heb. 10, 22: *ξεραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς.* Rom. 2, 15: *οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συμμαρτυροῦσας αὐτῶν τῆς συνειδήσεως κτλ.* We can thus understand why in the O. T. and partly also in the N. T. the activity of conscience is ascribed to the heart; so that R. Hofmann (*Lehre vom Gewissen* p. 25) is wrong when he asserts, "To speak of the heart, which is the seat of our spiritual activities, as the groundwork of conscience, is so *indefinite*, that it is nothing more than saying that the phenomena of conscience root in the innermost personal life." The "indefiniteness" is

due to a misapprehension of the ideas connected with לֵב and לֵב. Cf. from the O. T. 1 Kings 2, 44; 1 Sam. 24, 6; 2 Sam. 24, 10; Job 27, 6; Eccl. 7, 23; Jer. 17, 1 (cf. with 2 Cor. 3, 2. 3); 1 Sam. 25, 31; Prov. 14, 10. In the N. T. 2 Cor. 3, 2. 3; Heb. 10, 22; 1 John 3, 19—21. Very instructive is the comparison of the latter passage with Rom. 8, 15; Gal. 4, 6. Cf. also the remarkable passage Job 9, 21: *εἴτε γὰρ ἠσέβησα οὐκ οἶδα τῇ ψυχῇ*, וְשֵׁן עֵינַי אֵל. 2 Sam. 18, 13. (We may be allowed here to remark that it is only very partially correct to make the conscience and not the heart the seat of religion.) — In view of the contents and aim of the Scriptures, it need not surprise, that the heart is referred to solely in its spiritual nature.

If then the heart is the seat and immediate organ of man's personal life, the שֵׁן both in its material and II. and in its spiritual aspect; it presents itself in this quality primarily, and mainly 1. as the seat of the *entire personal life*, in respect both of its states and its utterances. Is. 1, 5; Eph. 4, 18: *ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ Θεοῦ — διὰ τὴν πρῶτον τῆς καρδίας αὐτῶν*. Cf. 1 Pet. 3, 4; Eph. 3, 17: *κατοικῆσαι τὸν Χν διὰ τῆς πίστεως ἐν ταῖς καρδαίαις ὑμῶν*, cf. with v. 16 and Gal. 2, 20: *ζῶ δὲ οὐκέτι ἐγώ, ζῇ δὲ ἐν ἐμοὶ Χς*. Hence Acts 4, 32: *ἦν ἡ καρδιά καὶ ἡ ψυχὴ μία* (vid. above p. 347). Phil. 4, 7: *ἡ εἰρήνη τοῦ Θεοῦ — φρουρήσει τὰς καρδαίας ὑμῶν — ἐν Χφ Ἰν*. Further *στηρίζειν τὰς κ.* 1 Thess. 3, 13; Jas 5, 8, cf. 4, 8; Heb. 13, 9: *καλὸν χάριτι βεβαιοῦσθαι τὴν κ.* The heart accordingly represents the proper character of the personality, or hides it; Matt. 5, 8: *καθαροὶ τῇ κ.* cf. Ps. 73, 1; 24, 4; Prov. 22, 11; Matt. 11, 29: *τάπεινος τῇ κ.* Luke 4, 18: *συντετριμμένοι τῇ κ.* 8, 15: *καρδιά καλὴ καὶ ἀγαθή*. Acts 7, 51: *ἀπερίνμητοι τῇ κ.* 8, 21: *ἡ κ. σου οὐκ ἔστιν εὐθεῖα ἐναντι τοῦ Θεοῦ*. Rom. 8, 27; Apoc. 2, 23: *ἐρευνῶν νεφροὺς καὶ καρδίας*. Rom. 1, 21: *ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν κ.* 2, 5: *κατὰ δὲ τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν*. 1 Cor. 14, 25: *τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερὰ γίνεται*. 1 Thess. 2, 4: *Θεὸς ὁ δοκιμάζων τὰς καρδίας ἡμῶν*. Jas 3, 14: *ζῆλον πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ κ. ὑμῶν*. 4, 8: *ἀγνίσατε καρδίας δόψυχοι*. 2 Pet. 2, 14. On this is based the possibility of an antagonism between the inner character and the outward appearance; Matt. 15, 8: *ὁ λαὸς οὗτος ταῖς χεῖλεσίν με τιμᾷ, ἡ δὲ καρδιά αὐτῶν πόρρω ἀπέχει ἀπ'*

ἐμοῦ. Cf. 1 Sam. 16, 7: ἄνθρωπος ὕψεται εἰς πρόσωπον, ὃ δὲ θεὸς ὄψεται εἰς κ. Luke 16, 15: ὑμεῖς ἐστὲ οἱ δικαιοῦντες ἑαυτοὺς ἐπὶ ὡπιον τῶν ἀνθρώπων ὃ δὲ θεὸς γινώσκει τὰς κ. ὑμῶν. Lam. 3, 41; Joel 2, 13; Rom. 2, 29; 2 Cor. 5, 12: πρὸς τοὺς ἐν προσώπῳ καυχωμένους καὶ οὐ καρδία. 1 Thess. 2, 17; 1 Pet. 3, 4. This is further the reason why thoughts which may eventually not find expression, are traced to the heart as the place where they exist, though remaining hidden. So λογίζεσθαι, διαλογίζεσθαι ἐν καρδίᾳ equiv. to ἐν ἑαυτῷ cf. Mark 2, 6. 8; Matt. 9, 4; Luke 2, 35; 3, 15; 5, 22; 9, 47. εἰπεῖν ἐν κ. Matt. 24, 48; Luke 12, 45; Rom. 10, 6. 8; Apoc. 18, 7, cf. Luke 1, 66; 2, 19. 51; Matt. 5, 28: ἥδη ἐμολίχευσεν αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ (cf. Mark 7, 21), Matt. 9, 4; Mark 11, 23; 1 Cor. 4, 5. Cf. 1 Cor. 7, 37; Eph. 5, 19; Col. 3, 16. Altogether, indeed, the heart as the point in which the entire personal life is concentrated, is specially (as the passages quoted show), the *point of concentration for the religious life*. This is its function, because it is the seat or organ of that which is the distinctive peculiarity of man's personality, to wit, his πνεῦμα; and πνεῦμα being ultimately and mainly the principle of the divine life must also be the principle of the God-related life. — With this view is connected 2. the significance of the heart as the *starting-point* whence the particular developments and manifestations of personal life take their departure. Luke 6, 45: ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς κ. αὐτοῦ προφέρει τὸ ἀγαθόν . . . ἐκ γὰρ περισσεύματος καρδίας λαλεῖ τὸ στόμα. Matt. 12, 34. 35; 15, 18. 19; Mark 7, 21: ἔσωθεν γὰρ ἐκ τῆς κ. τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, μοιχεῖται κτλ. So also ἀγαπᾶν ἐκ καρδίας Matt. 22, 37; Mark 12, 30. 33; Luke 10, 27; 1 Tim. 1, 5; 1 Pet. 1, 22. — 2 Tim. 2, 22: ἐπικαλεῖσθαι τὸν κύριον ἐκ καθαρᾶς κ. — Both as the point of concentration and outgo of man's personal life the heart is, 3. the Organ through which all the states and expressions of the personal life, especially of the religious life, pass. It is the heart, by means of which man lives: Matt. 6, 21: ὅπου γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἐστὶ καὶ ἡ κ. ὑμῶν. Luke 12, 34; Acts 2, 46: μετελάμβανον τροφῆς ἐν ἀγαλλιάσει καὶ ἀφελότητι καρδίας αἰνοῦντες τὸν θεόν. Rom. 16, 18: ἐξαματῶσι τὰς κ. τῶν ἀκάκων. James 1, 26. In it are concentrated the emotions, which as such lay

claim to the whole man. John 14, 1. 27; 16, 6: ἡ λύπη πεπλήρωκεν ὑμῶν τὴν *x*. 16, 22: χαρήσεται ὑμῶν ἡ *x*. Acts 2, 26; 14, 17; 21, 13; Rom. 9, 2; 2 Cor. 2, 4; Jas 5, 5. It is the organ for the reception of all that goes to mould the personal life, especially of the word of God and operations of grace etc., Matt. 13, 19: τὸ ἐσπαρμένον ἐν τῇ *x*. Mark 4, 15, cf. Mark 7, 9; Luke 8, 12. 15; 24, 32: τῇ *x*. ἡμῶν καιομένη ἦν ἐν ἡμῖν, ὡς ἐλάλει κτλ. Acts 2, 37: κατενύγησαν τῇ *x*. (τὴν *x*). Acts 7, 54: ἀκούοντες δὲ ταῦτα διεπρόνοντο ταῖς *x*. 16, 14; Rom. 2, 15; 5, 5; 1 Cor. 2, 9; 2 Cor. 3, 15: ἡνίκα ἀναγινώσκεται Μωυσῆς κάλυμμα ἐπὶ τὴν *x*. αὐτῶν κείται. 4, 6: ἔλαμψεν ἐν ταῖς *x*. ἡμῶν. 2 Pet. 1, 19: ἕως οὗ — φωσφόρος ἀνατείλει ἐν ταῖς *x*. ὑμῶν. Luke 21, 14: Θέτε οὖν εἰς τὰς *x*. ὑμῶν, μὴ προμελετᾶν ἀπολογηθῆναι. Heb. 8, 10: ἐπὶ καρδίας αὐτῶν ἐπιγράψω κτλ. 10, 16. παρακαλεῖν τὴν καρδιαν Eph. 6, 22; Col. 2, 2; 4, 8; 2 Thess. 2, 17. In agreement herewith we must explain John 13, 2: τοῦ διαβόλου ἔθῃ βεβληκότος εἰς τὴν *x*. ἵνα κτλ. Acts 5, 3: ἐπλήρωσεν ὁ σατανᾶς τὴν *x*. σου. Hence νοεῖν τῇ *x*. John 12, 40, cf. Heb. 4, 12: ἔννοιαι καρδιῶν. Luke 1, 51: διάνοια *x*. Acts. 8, 22: ἐπίνοια *x*. Further συνιέναι τῇ *x*. Matt. 13, 15; Acts 28, 27. cf. Rom. 1, 21. Hereto correspond also the expressions ἐπαχύνθῃ ἡ *x*. Acts 28, 27; Matt. 13, 15. παροῦν τὴν *x*. Mark 6, 52; 8, 17; John 12, 40, cf. Mark 3, 5; Eph. 4, 18. σκληρύνειν τὴν *x*. Heb. 3, 8. 15; 4, 7. *To bear any one in one's heart, ἔχειν τινὰ ἐν x.* is = to be so united with him as that what affects the one, affects also the other, 2 Cor. 7, 3; Phil. 1, 7. The heart is the proper seat and immediate organ of the resolves etc. Acts 5, 4; 7, 23; 11, 23; 1 Cor. 4, 5; 2 Cor. 9, 7; 8, 16; 1 Cor. 7, 37; Rom. 10, 1; 1, 24; Apoc. 17, 17, cf. Luke 24, 38; 1 Cor. 2, 9; Acts 7, 39. But it is above all the *seat and organ of belief and unbelief*, Rom. 10, 10: καρδίᾳ γὰρ πιστεύεται, cf. Mark 11, 23: καὶ μὴ διακριθῇ ἐν τῇ *x*. αὐτοῦ, ἀλλὰ πιστεύσῃ. Rom. 10, 9; Eph. 3, 17; Luke 24, 25: ὡς ἀνέητοι καὶ βραδεῖς τῇ *x*. τοῦ πιστεύειν. Acts 8, 37 Rec.; indeed generally of *faith, of the religious life* Rom. 6, 17: ὑπηκούσατε ἐκ *x*. εἰς ὃν παρεδόθητε τύπον διδασχῆς. 1 Pet. 3, 4: Eph. 6, 5; Col. 3, 22; Matt. 18, 35; 2 Thess. 3, 5: ὁ δὲ κύριος κατευθύνει ὑμῶν τὰς *x*. εἰς τὴν ἀγάπην τοῦ Θεοῦ καὶ εἰς

τὴν ὑπομονὴν τοῦ Χν. Heb. 10, 22: προσερχώμεθα μετὰ ἀληθινῆς καρδίας. 1 Pet. 3, 15; Acts 7, 39.

III. metaphorically; e. g. καρδία τῆς γῆς Matt. 12, 40, cf. Exod. 15, 8; Deut. 4, 11 = *the hidden inmost part of anything*.

Καρδιογνώστης, ὁ, *Heart-Knower, Heart-Searcher*, so far as the heart represents or conceals the proper character of the person, vid. καρδία II. 1. The word is, so to speak, as a matter of course foreign to Prof. Gk.; it does not occur even in LXX. We find it only in Acts 1, 24; 15, 8 and in Eccl. Gk. as a designation of God, cf. 1 Sam. 16, 7; Jer. 17, 9. 10; 1 Thess. 2, 4; Rom. 8, 27; Apoc. 2, 23.

Σκληροκαρδία, ἡ, only in Bibl. and Eccl. Gk. Deut. 10, 16; Jerem. 4, 4: כִּבְיָן לִבִּי, cf. περιτομή καρδίας Rom. 2, 28. Wisd. 16, 10; Matt. 19, 8; Mark 10, 5; 16, 14: ὠνειδισε τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν, ὅτι — οὐκ ἐπίστευσαν. It denotes man's *pride and stubbornness* towards God and the plan of salvation, to which he ought cheerfully to give a place in his heart. Cf. σκληρὸν ἦθος, *an unbending character*, Plat. Conv. 195, E. Rom. 2, 5: κατὰ τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν. Matt. 25, 24. — In the LXX further σκληροκαρδίας Ez. 3, 7; Prov. 17, 21. Schleusner aptly compares Hesiod. ε. κ. ἡ. 146, where it is said of the human race: ἀδάμαντος ἔχον κρατερόφρονα θυμόν, on wick Tzetz. τουτέστι σκληρὰν ψυχὴν (bibl. καρδίαν) εἶχον, καὶ ἀκαμπεῖς ἦσαν, ὥσπερ ὁ ἀδάμας. Cf. also the biblical σκληροτράχηλος Prov. 29, 1; Exod. 33, 5; 34, 9; Deut. 9, 6. 13; Baruch 2, 22; Eccl. 16, 12; Acts 7, 31.

Καρτερέω, *to be strong, steadfast, firm; to endure, hold out*; conjoined with the Dat.; ἐπὶ c. dat.; ἐν, πρὸς c. acc.; also c. Acc. alone, e. g. τὸν ὄγκον Isocr. 1, 30, to bear the burden. In Heb. 11, 27: τὸν ἀόρατον ὡς ὄρων ἐκατέρησεν, ὄρων governs τὸν ἀόρατον; we must not join τὸν ἀόρατον to ἐκατέρησεν, for to render it "he held fast to the invisible" would be a violation of linguistic usage. Neither need we (as Delitzsch does) supply an object to ἐκατέρησεν. — "*he endured severe yet voluntary exile.*" The object lies in the participle ὡρων, and the ὡς indicates the inexactness and figurativeness of the phrase ὡρων τὸν ἀόρατον, as in Job 2, 9: μέχρι τίνος καρτερεῖς λέγων; Plat. Soph. 254, A:

τὰ τῆς τῶν πολλῶν ψυχῆς ὄμματα καρτερεῖν πρὸς τὸ θεῖον ἀφορῶντα ἀδύνατα. Lach. 192, E etc. Cf. Krüger, 56, 6, 1.

Προσκαρτερέω, *to tarry, to remain somewhere, τινὶ* Mark 3, 9. *To continue steadfastly with some one* Acts 8, 13; Dem. 1386, 6; Polyb. 24, 5. 3. *To cleave faithfully to some one* Acts 10, 7. *ἐν τόπῳ to hold out anywhere* Sus. 7; Acts 2, 46; Rom. 13, 6: εἰς αὐτὸ τοῦτο — sc. εἰς τὸ ὑμᾶς φόρους τελεῖν — *προσκαρτεροῦντες*, those who insist thereon. Metaph. of steadfastness and faithfulness in the manifestation of the Christian life, especially in prayer. Acts 1, 14: τῇ προσευχῇ. 6, 4: τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ λόγου. Rom. 12, 2; Col. 4, 2: τῇ προσευχῇ προσκαρτερεῖτε γρηγοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ. Acts 2, 42: τῇ διδαχῇ τῶν ἀπ. καὶ τῇ κοινωνίᾳ, τῇ κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς. Num. 3, 21 absolutely, = 𐤒𐤍𐤏𐤍, *not lose courage*.

Προσκαρτέρησις, *Perseverance, Endurance, faithful continuance in something*, cf. Acts 10, 7. Only used in later Gk. In the N. T. only in Eph. 6, 18, where its use is suggested by the verb and the entire expression is specially strong: διὰ πάσης προσευχῆς καὶ δεήσεως προσευχόμενοι ἐν παντὶ καιρῷ ἐν πν. καὶ εἰς αὐτὸ ἀγρυπνοῦντες ἐν πάσῃ προσκαρτερήσει καὶ δεήσει κτλ. Cf. Col. 2, 4.

Κενός, ἡ, ὄν, *empty*, opp. to *πληρής, μεστός*. 1. Relatively: — *empty of something*, either with a Gen. e. g. κενόν δένδρων (πεδίων) Plat. Rep. 10, 621, A, and so very frequently; or, where the thing to which the emptiness relates must be supplied from the context; cf. Luke, 1, 53: πεινῶντας ἐνέπλησεν ἀγαθῶν καὶ πλουτοῦντας ἐξαπέστειλεν κενούς. Cf. κενός synon. πεινῶν Ps. 107, 9, the loc. class. in Luke 1, 53. Further cf. Gen. 31, 42; Deut. 16, 13; Mark 12, 3: ἀπέστειλεν κενόν — v. 2: ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τῶν καρπῶν τοῦ ἀμπελῶνος. Luke 20, 10. 11. 2. Absolutely: *empty*, either where there is nothing, or where that is absent which ought to be present. Cf. Xen. Mem. 3, 16, 6: πότερον κενός, ἢ φέρων τι; So in Ecclus. 32, 4: μὴ ὀφθῆς ἐν προσώπῳ κυρίου κενός. Herewith is connected 3. The frequent application to non-sensuous things, e. g. κένος κόπος, *fruitless, useless, labour*, by which nothing is effected 1 Cor. 15, 58; 1 Cor. 15, 10: χάρις;

cf. 2 Cor. 6, 1. Cf. εἰς κενόν *for nothing, in vain*, Gal. 2, 2; Phil. 2, 16; 1 Thess. 3, 5; Job 39, 16. — Acts 4, 25: ἐμελέτησαν κενά from Ps. 2, 1. The words in 1 Thess. 2, 1: ἡ εἰσ-
 οδος ἡμῶν ἡ πρὸς — οὐ κενὴ γέγονεν refers not so much to
 the effect, as to what the Apostle brought with him and the mode
 of his work, cf. v. 2—12; = *has not been done under an empty*
pretence; cf. above Ecclus. 32, 4. — 1 Cor. 15, 14 κήρυγμα κε-
 νόν = *without substance, without truth*; cf. κενοὶ λόγοι, *empty*
words, whose import is not actually in them, which really say
 nothing, *vain talk*. Plat. Lach. 196, B.; Deut. 32, 47: οὐχὶ λό-
 γος κενὸς οὗτος ὑμῖν, ὅτι αὐτὴ ἡ ζωὴ ὑμῶν = כִּי. Still
 stronger = כִּי עָשִׂיתִי עִשְׂתִּי Exod. 5, 9: μὴ μεριμνάτωσαν ἐν λόγοις
 κενοῖς. Cf. Job 21, 34: παρακαλεῖτέ με κενά, הַבְּלִי וְהַמְחִיחַ.
 Hab. 2, 3: ὄρασις — οὐκ εἰς κενόν, לֹא. So Eph. 5, 6:
 ἀπατᾶν κενοῖς λόγοις — *which cannot work or give what the*
Gospel gives. Col. 2, 8: κενὴ ἀπάτη = *lying deceit*. Cf. κενὴ
 φρόφασις, κενὴν κατηγορεῖν etc. in Prof. Gk. — 1 Cor. 15, 14:
 κενὴ ἡ πίστις ὑμῶν cf. Ecclus. 3, 11: κενὴ ἡ ἐλπίς αὐτῶν.
 Ecclus. 31, 1: κεναὶ ἐλπίδες καὶ ψευδεῖς. So also in Prof. Gk.
 Aesch. Pers. 804: κεναῖς ἐλπίσιν πεπεισμένος. Dem. 18, 150:
 κενὴ πρόφασις καὶ ψευδής. In this sense synon. μάταιος,
 ψευδής. — Of persons, in Jas 2, 20: ὁ ἀνθρώπε κενέ it is
 rarely used so absolutely. In this passage the meaning *puffed up*
 answers best to the context, cf. Plut. Mor. 541, B: τοῖς ἐν τῷ
 περιπατεῖν ἐπαιρομένοις καὶ ὑψανχενοῦντας ἀνοήτους ἡγού-
 μεθα καὶ κενούς (in which there is nothing). Cf. also the pro-
 verb κενοὶ κενὰ λογίζοντα. Judges 9, 4: ἐμισθώσατο ἐαντιῷ
 ἀνδρας κενούς καὶ δειλούς. 11, 3: συνεστράφησαν πρὸς
 Ἰεφθάε ἀνδρες κενοί, Heb. כִּי יִקְיִי can scarcely be identified
 with it. It seems to one more than doubtful whether Jas 2, 20
 corresponds to θαλά (Matt. 5, 22) the sign of contempt, as it does
 not express a personal relation to him who is addressed. Besides
 the derivatives that follow, we have in the N. T. κενόδοξος (Gal.
 5, 26) full of empty imagination (Polyb., Diod., cf. κενοδοξέω,
 to fancy oneself something). κενοδοξία, *vain imagination* Phil.
 2, 3, *ambition* (Polyb. Plut. etc.; Suidas: ματαία τις περὶ ἐαν-
 τοῦ οὔσης).

Κενόω, *to make empty, to empty*; 1. Relat. with Gen. of
 the contents, e. g. Plat. Conv. 197, C: οὗτος δὲ (Ἐρως) ἑμῶς
 23*

ἀλλοτριώτης μὲν κενοῖ, οἰκειώτης δὲ πληροῖ. Also with the Acc. e. g. Poll. 2, 62: *κενοῦν ὀφθαλμούς*. 2. Absolutely, either of what is or ought to be in it; the object showing what the contents are which are emptied out; or = *to reduce to nothing*. *κενός* 2. The former e. g. *οἰκίαι κενοῦνται* = *to die out*, in Thucyd.; Jerem. 14, 2: *αἱ πύλαι ἐκενώθησαν*. 15, 9: *ἐκενώθη ἡ τίκισσα ἑπτα*. So in Phil. 2, 7: *ἑαυτὸν ἐκένωσεν*, by which is denoted the beginning of that act of Jesus Christ which in v. 8 is termed *ἐταπείνωσεν ἑαυτὸν*. In order to understand the import of the term we must examine the entire passage v. 6 ff. *ὃς ἐν μορφῇ Θεοῦ ὑπάρχων οὐχ ἄρπαγμόν ἡγήσατο τὸ εἶναι ἴσα Θεῷ, ἀλλὰ ἑαυτὸν ἐκένωσεν μορφὴν δούλου λαβών, ἐν ὁμοιωματι ἀνθρώπων γενόμενος κτλ.* The relation between *ὁμοίωμα ὄνδρ.* and *μορφὴ δούλου*, is like that between *ἴσα Θεῷ* and *μορφῇ Θεοῦ*, between species and genus, between the logical conclusion and the premises (cf. Heb. 2, 7 — 9 with Ps. 8, 5—7). Christ renounced the *εἶναι ἴσα Θεῷ*, that belonged to him in virtue of His *μορφῇ Θεοῦ*, and which he might have laid hold on by His own sovereign power (the expression *οὐχ ἄρπαγμόν ἡγ.* is selected with a view to *ἐχαρίσατο αὐτῷ ὁ Θεός* v. 9). Nay more, in doing so, He renounced also the *μορφῇ Θεοῦ*, stripped Himself of that which constituted His distinctive character, for the price of the *μορφῇ δούλου* (vid. *δοῦλος*); and thus it came to pass that He was found *ἐν ὁμοιωματι ἀνθρώπου*. On the relation between *ἐκεν.* and *λαβών*, cf. Krüger § 63, 6. 7. 8; the former expressed itself in the latter: — on *ὑπάρχων* — *ἡγήσατο* cf. Krüger § 56, 10; *ὑπ.* denotes, not something which was momentarily the case, but which is to be conceived as contemporary with the *ἡγήσατο*; cf. 2 Cor. 8, 9: *ὃι ὑμᾶς ἐπρωΐχευσε πλούσιος ὢν*. The *οὐχ ἄρπαγ. ἡγ.* is a fact belonging to history, like all that follows. But it is the fact of the Incarnation which the Apostle sets forth as an act of free, humiliative choice so that no conclusion can be drawn from v. 6 to the relation of the two momenta prior to the incarnation. Both the historical relation (v. 8), the beginning (v. 7) and the presupposition of the historical relation apply to the same subject. From which we are warranted in drawing conclusions, according to the presuppositions of the Apostle (*ἐν μ. Θ. ὑπάρχων*) as to the prae-existence of Christ. (The relation between *μορφῇ Θεοῦ* and *εἶναι ἴσα Θεῷ* is as that between Gen. 1, 27 and Gen. 3, 5; as would

have been the relation between the state of man created in the image of God and his state after overcoming temptation.).

3. Metaphorically = *to bring to nought*; cf. κενός 3. Rom. 4, 14: *κεκένωται ἡ πίστις* cf. 1 Cor. 15, 14. The emptiness, hollowness of faith is to be referred to its being fruitless, without effect; whilst its objectlessness is further specially referred to in the following words *καὶ κατήργηται ἡ ἐπαγγελία*. So also 1 Cor. 1, 17: *ἵνα μὴ κενώθῃ ὁ σταυρὸς τοῦ Χυ*, cf. v. 18: *μωρία — δύναμις Θεοῦ*. Deut. 32, 47: *κένος — ζωή*. — 1 Cor. 9, 15; 2 Cor. 9, 3: *τὸ κτύπημα κενούται*. Ἐκκενοῦν Song 1, 2; Ps. 75, 8; Ez. 5, 2; Judith 5, 19; Ps. 137, 7; Gen. 24, 20; 2 Chron. 24, 11.

Κενοφωνία, ἡ, *empty, fruitless speaking* (sometimes like *κενοφωνεῖν*, *κενοφώνημα* in Eccl. Gk.; otherwise very rare). In 1 Tim. 6, 20; 2 Tim. 2, 16 the Apostle designates *βέβηλοι κενοφωνοῦντες* vain *babblings*, discoursings that are destitute of any divine or spiritual character, that are without effect for the satisfaction of man's need of salvation and for the moulding of the Christian life. 2 Tim. 2, 16: *ἐπὶ πλεῖον γὰρ προκόψουσιν ἀσέβειας*. 1 Tim. 6, 21: *περὶ τὴν πίστιν ἡστόχησας*. Cf. 1 Tim. 4, 7. Further Deut. 32, 47; as also *λόγοι κένοι* Eph. 5, 6; Col. 2, 9.

Κεφαλή, ἡ, *Head*, כּוֹף, Matt. 5, 36 and often. *κενεῖν τὴν κ.*, Matt. 27, 39; Mark 15, 29 = כּוֹף נִיבֵל. Lam. 2, 15; Ps. 22, 8; Job 16, 4, cf. Eccles 12, 18; Hom. Il. 5, 285. 376. Life culminates in the head, cf. Gen. 3, 15; it is the goal of the vital movements proceeding from the heart; hence *ἐπαίρειν τὴν κεφαλὴν* Luke 21, 28, cf. Acts 27, 34 denotes healthiness, vital courage, cf. Is. 35, 10: *εὐφροσύνη αἰώνιος ὑπὲρ κεφαλῆς αὐτῶν*; on the other hand *κλίνειν τὴν κ.* *decline of life, the end*, pointing to an enfeeblement, a giving way of the vital energy John 19, 30, cf. Matt. 8, 20; Luke 9, 58; Is. 6, 5. — Zech. 2, 4; Ps. 75, 5. 6; Job 10, 15; Ps. 145, 14; 148, 14. For the correspondence between head and heart cf. Is. 1, 5. 6. Hence in the case of a crime, by which life is forfeited, the head is the object of punishment Acts 18, 6: *τὸ αἶμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν*, cf. Matt. 23, 35: *ὅπως ἐλθῇ ἐφ' ὑμᾶς πᾶν αἶμα*.

1 Sam. 25, 39; Neh. 4, 4; Ps. 7, 17; Ez. 9, 10; 11, 21; 16, 43; 22, 31; Lev. 20, 9. 11. 12; Josh. 2, 19; 2 Sam. 1, 16; Kings 2, 37; Ez. 18, 13; 33, 4 ff.; Hab. 3, 13; Hdt. 2, 39; Luc. Philop. 25; Aristoph. Nubb. 39, Prov. 10, 6: *εὐλογία κυρίου ἐπὶ κεφαλὴν δικαίων*. 11, 26. Cf. Exod. 9, 14: *ἐξαποστείλω πάντα τὰ συναντηματά μου ἐπὶ τὴν καρδίαν σου*. — Rom. 12, 20: *ἄνθρωπος πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ* (Prov. 25, 21. 22), to be understood agreeably to Prov. 24, 17. 18; Ps. 140, 10. 11; Ez. 10, 2 ff., v. 11. On account of this its position, the head is the all-dominating and all-conjoining part of the body, cf. Col. 1, 18: *αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος, τῆς ἐκκλ.* 2, 19: *οἱ κρατῶν τὴν κεφαλὴν, ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν ἁφῶν καὶ συνδέσμων ἐπιχορηγούμενον καὶ συμβιβάζομενον αὖξει*, and because of its vital connection stands in the relation of ruler to the remaining members. In this sense the word is used in 1 Cor. 11, 3: *παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χς ἐστιν, κεφαλὴ δὲ γυναικὸς ὁ ἀνὴρ, κεφ. δὲ τοῦ Χν ὁ Θς*. Eph. 5, 23: *ἀνὴρ ἐστιν κεφ. τῆς γυναικὸς ὡς καὶ ὁ Χς κεφ. τῆς ἐκκλησίας, αὐτὸς σωτὴρ τοῦ σώματος*. Eph. 1, 22; cf. v. 23; 4, 15. 16. Cf. *ἀνακεφαλαιῶν*. Hence figuratively *κεφαλὴ γωνίας*, כֹּנֶן שֹׁמֵר, *corner-stone* in which the walls meet and which connects and holds the walls together; of Christ Matt. 21, 42; Mark 12, 10; Luke 20, 17; 1 Pet. 2, 7 after Ps. 118, 22. As a prominent part of the body, Apoc. 17, 9: *αἶ ἐπὶ τὰ κεφαλὰ ἐπὶ ὄρη εἰσίν*.

Ἀνακεφαλαιῶ, to reduce to a *κεφάλαιον* — a final principal thing, Heb. 8, 1 — whence in Aristot., Dion. Hal. = *repeat*; Quinctil.: *rerum repetitio et congregatio, quae graece ἀνακεφαλαιώσεις dicitur*. — Accordingly in Rom. 13, 9: *τὸ γὰρ οὐ μοιχεύεις . . . ἐν τῷ λόγῳ τοῦτο ἀνακεφαλαιοῦνται*, “is reduced to this word as the sum of the whole”; it flows into it. Chrys. hom. 23: *οὐκ εἶπε πληροῦται ἁπλῶς, ἀλλ’ ἀνακεφαλαιοῦται: τουτέστι συντόμως καὶ ἐν βράχει ἀπαρτίζεται τῶν ἐντολῶν τὸ ἔργον, καὶ γὰρ ἀρχὴ καὶ τέλος τῆς ἀρετῆς ἀγάπη*. Plut. de puer. educ. 6, C: *συνελὼν τοίνυν ἐγὼ φημι, οὗ ἐν πρώτῳ καὶ μέσῳ καὶ τελευταίῳ ἐν τούτοις κεφάλαιον*. Hence Luther = *to embrace under one head* Eph. 1, 10: *ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χῳ*. Cf. Dem. 570, 25: *δύο ταῦτα ὥσπερ κεφάλαια ἐφ’ ἅσιν ἐπέθηκεν*, after which

Chrys. on Eph. 1, 10: *μίαν κεφαλὴν ἄπασιν ἐπέθηκεν*. This, however, does not suffice and therefore he further explains by *συνάψαι*.

Κήρυξ, υκός, ὁ, *Herald, Crier*, "a public servant of the supreme power, both in peace and in war"; one who summons the ἐκκλησία, conveys messages etc. In Homer he had to provide whatever was necessary to the public sacrifices. Poll. 803; Xen. Hell. 2, 4, 20: ὁ τῶν μυστῶν κήρυξ, κ. τῶν μυστικῶν, namely, of the Eleusinian mysteries. At a later time, the Herald appears as the public crier and reader of State messages, as the conveyer of declarations of war etc., vid. Xen., Dem., etc. Only in the Poets, in the general sense of *informant, one who communicates something* Soph. O. C. 1507. Eurip. El. 347. — In the LXX Gen. 41, 43: כְּרִי = ἐκήρυξεν κήρυξ. Dan. 3, 4: כְּרִי כְּרִי = ὁ κήρυξ ἐβόα (ἐκήρυξεν). Ecclus. 20, 15: ἀνοίξει ἄφρονος τὸ στόμα ὥς κήρυξ. In the N. T. except in 2 Pet. 2, 5: Νῶε δικαιοσύνης κήρυκα the word denotes one who is employed by God in the work of proclaiming salvation; 1 Tim. 2, 7 cf. v. 5. 6; 2 Tim. 1, 11: εὐαγγέλιον εἰς ὃ ἐτέθη κήρυξ καὶ ἀπόστολος. Both designations interchange in Hdt. 1, 21; and whilst κήρυξ expresses the herald's commission and work as proclaimer, ἀπόστολος points more to his relation to him by whom he is sent. The authority of the κήρυξ lies in the message he has to bring, cf. 2 Pet. 2, 5; the ἀπόστολος is protected by the authority of his Lord. For the distinction between κ. and διδάσκαλος 1 Tim. 2, 7; 2 Tim. 1, 11 see κηρύσσω.

Κηρύσσω, orig., *to discharge an Herald's office*; then, *to cry, to proclaim*; obj. *announcements, commands* etc. Matt. 10, 27; Mark 1, 45 parall. διαφημίζειν τὸν λόγον. 5, 20; 7, 36; Luke 8, 39; 12, 3; Acts 15, 21; Apoc. 5, 2; Rom. 2, 21; 5, 11. In the N. T. it is the standing expression for *the proclamation of divine salvation*; and differs from διδάσκειν (Matt. 4, 23; 9, 35) in that it means simply *the making known*, whereas διδάσκειν denotes continuous instruction in the truths of salvation: — εὐαγγελίζειν (Luke 8, 1) again characterizes the contents. It is used I. in conjunction with an object; and indeed βάπτισμα μετανόας Mark 1, 4; Luke 3, 3; cf. Acts 10, 37.

μετανοίαν καὶ ἄφεσιν ἁμαρτιῶν Luke 24, 47; cf. Luke 4, 19; Mark 6, 12. τὸ εὐαγγέλιον τῆς βασιλείας Matt. 4, 23; 9, 35; 24, 14; 26, 13. τὸ ἐν τοῦ Θεοῦ Mark 1, 14; 1 Thess. 2, 9. τὸ εὐαγγ. Mark 13, 10; 14, 9; 16, 15; Gal. 2, 2; Col. 1, 23. The combination with ἐν. does not occur in Luke, who has instead κηρύσσειν καὶ εὐαγγελίζεσθαι τὴν βασ. τ. Θ. 8, 1: κηρύσσειν τὴν βασ. τ. Θ. 9, 2; Acts 20, 25; 28, 31; further τὸν Ἰν Acts 19, 13; 2 Cor. 11, 4. τὸν Ἰν ὅτι οὕτως ἐστὶν ὁ υἱὸς τοῦ Θεοῦ Acts 9, 20, cf. 10, 42. τὸν Χν Acts 8, 5; 1 Cor. 1, 23; 2 Cor. 4, 5; Phil. 1, 15; cf. 1 Cor. 15, 12; 2 Cor. 1, 19; 1 Tim. 3, 16. τὸ ῥῆμα τῆς πίστεως Rom. 10, 8. τὸν λόγον 2 Tim. 4, 2. With a personal obj. in the sense of "summon", not used in the N. T. The impers. object either in the Acc. or connected by ἵνα as in Mark 6, 12. The passive in Matt. 24, 14; 26, 13; Mark 13, 10; 14, 9; Luke 12, 3; 24, 17; 2 Cor. 1, 19; Col. 1, 23; 1 Tim. 3, 16. In Prof. Gk. the person to whom the proclamation is addressed is put in the Dat., or else we have εἰς τινὰ, as also in the N. T., where also ἐν ἔθνεσιν 1 Tim. 3, 16, cf. Col. 1, 23; Gal. 2, 2; 2 Cor. 1, 19. καθ' ὅλην τὴν πόλιν Luke 8, 39, cf. Mark 5, 20. —

II. Without object = *to discharge an herald's functions*; only in Hom., e. g. II. 17, 325. Later writers do not use it independently till we come to the N. T. where it designates *Christian Preaching*, so far as it is a testifying of the message and facts of salvation and not an introductory and continuous instruction therein; Matt. 4, 17; 10, 7; 11, 1; Mark 1, 38. 39; 3, 14; 16, 20; Luke 4, 44; Rom. 10, 14. 15; 1 Cor. 9, 27; 15, 11; 1 Pet. 3, 19. — Cf. κηρύσσειν — ἀκούειν — πιστεύειν Rom. 10, 14. 15; Col. 1, 23; 1 Tim. 3, 16; 2 Tim. 4, 17; 1 Cor. 15, 14. — In Eccl. Gk. it became the term. techn. for the work of the Deacons whose duty it was to call upon the Catechumens and unbelievers to leave the congregation, at the commencement of the Eucharist. Cf. Suicer. — Προκηρύσσειν *to proclaim beforehand*, Acts 3, 20; 13, 24.

Κήρυγμα, τὸ, *That which is cried by the Herald, the command, the communication* etc. LXX 2 Chron. 30, 5 = קריאה, of the summons to celebrate the Passover. Jon. 3, 2 = מִסְרָה, the message of God to the Ninevites. Cf. Matt. 12, 41; Luke 11, 32: μετενόησαν εἰς τὸ κήρυγμα Ἰωάν. In the remaining

passages of the proclamation of the redeeming purpose of God in Christ; Rom. 16, 25: *κήρυγμα Ἰν Χν*, and without this more precise determination in 1 Cor, 1, 21; 2, 4, 15, 14; 2 Tim. 4, 17; Tit. 1, 3.

Κλάω, to break, in later Gk. especially of breaking off leaves, sprouts, particularly of the Vine, cf. *κλήμα*, *κλάδος*, vid. Rom. 11, 20, Lachm. after BDFG; in the N. T. only *ἄρτον* or *ἄρτους* (because of the sort of bread among the Jews): *break bread* in order to offer and take food (cf. *לחם פרו* Is. 58, 7 LXX: *διαθρύπτειν τ. ἄρτ.* Lam. 4, 7: *διακλῶν*. Jer. 16, 6: *κλάω τὸν ἄρτ.*). Acts (20, 11) 27, 35. I. Of Christ, in connection with the miraculous feedings Matt. 14, 19; 15, 36; Mark 8, 6. 19 (for which Mark 6, 41; Luke 9, 16 *κατέκλασεν*. John 6, 11: *διέδωκεν*); at the institution of the Supper Matt. 26, 26; Mark 14, 22; Luke 22, 19; 1 Cor. 11, 24. Both are combined and characterized in the word *εὐλογεῖν* which is peculiar to Christ, Matt. 14, 19: *εὐλόγησεν καὶ κλάσας ἔδωκεν*. 26, 26: *εὐλόγησας ἔκλασε*, as in Mark 14, 22; or *εὐχαριστεῖν* in Matt. 15, 36; Mark 8, 6; Luke 22, 19: *εὐχαριστήσας ἔκλασεν* (cf. John 6, 11: *εὐχαριστήσας διέδωκεν*. Mark 6, 41; Luke 9, 16) — Luke 24, 30: *εὐλόγησεν καὶ κλάσας ἐπέδιδον*, for which reason also the disciples of Emmaus narrate: *ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἁρτοῦ* Luke 24, 35. Cf. also the significant omission of *εὐχ.* or *εὐλ.* in Mark 8, 19. This explains why II. *κλᾶν τὸν ἄρτον* became the designation for the celebration of the Supper Acts 2, 46: *κλῶντες κατ' εἰκὸν ἄρτον*, cf. v. 42. Acts 20, 7: *συνηγμένων ἡμῶν κλάσαι ἄρτον* (the meaning of 20, 11 is doubtful; in 27, 35 Paul follows the example of the Lord), although in 1 Cor. 10, 16: *τὸν ἄρτον ὃν κλῶμεν* parallel 16a: *τὸ ποτήριον τῆς εὐλογίας ὃν εὐλογοῦμεν* it is used only of a part of the act; always, as it would appear, so that *κλᾶν* = *to break while blessing*. (If *τὸ σῶμα τὸ ὑπὲρ ἡμῶν κλῶμενον* 1 Cor. 11, 24 were genuine — Luke 22, 19: *τὸ ὑπὲρ ἡμῶν διδόμενον* — the word would seem to have been selected on account of *ἔκλασεν*.) It is worthy of note that the fellowship of the Lord with his people is described as a fellowship of the *Table* (Luke 22, 30, cf. John 13, 18) and the Lord's supper is intended to sanctify the tables

of men and connect them with His table; hence in Acts 2, 46: κλώντες κατ' οἶκον ἄρτον μεταλαμβάνον τροφῆς ἐν ἀγαλλιάσει.

Κλάσις, ἡ, *the Breaking*, only κλάσις τοῦ ἄρτου Luke 24, 35; Acts 2, 42, on which vid. κλάω.

Κλάσμα, τὸ, *that which is broken off*, — *Fragment, crumb*, only of pieces of bread, crumbs Matt. 14, 20; 15, 37; Mark 6, 43; 8, 8. 19. 20; Luke 9, 17; John 6, 12. 13. — LXX Judges 9, 53: κλάσμα ἐπιμύλων. 1 Sam. 30, 12: κλάσμα παλάθης = חֶלֶם Lev. 2, 6; 5, 21 = חֶמֶץ Ez. 13, 19 = חֶמֶץ.

Κλήμα, τὸ, properly *that which is broken off a plant*; vid. κλάν, hence = *shoot, young twig*, as in Ez. 17, 3 = חֹטֶר, Mal. 3, 19 = חֹטֶר, mostly also in Prof. Gk. of the shoots of the Vine, as in Ez. 17, 6. 7 = חֹטֶר, Ps. 80, 12 = צֶיֶץ, Joel 1, 7 = צֶיֶץ. So John 15, 5: ἐγώ εἰμι ὁ ἄμπelos, ὑμεῖς τὰ κλήματα. v. 6: ἐὰν μὴ τις μείνῃ ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλήμα. v. 2. 4; Num. 13, 24: ἔκοψαν κλήμα καὶ βότρων σταφυλῆς ἐπ' αὐτοῦ.

Κλήρος, ὁ, (probably from κλάω, vid. Pass., Pape) *the lot*, I. *the lot that apporitions, that allots*, לֶךְ; βάλλοντες κλήρον Matt. 27, 35; Mark 15, 24 βάλλοντες κλήρον ἐπ' αὐτὰ τίς τί ἀρῇ. Luke 23, 34; John 19, 24 = לֶךְ לְיִשְׂרָאֵל, quite usual in Gk. and Heb. Acts 1, 26: ἔδωκαν κλήρους αὐτῶν לֶךְ לְיִשְׂרָאֵל. Lev. 16, 8; Heb. חֶלֶם Josh. 18, 8; חֶלֶם Josh. 18, 6, both = *εἰς* κλήρον LXX; חֶלֶם Prov. 16, 33 = *to cast lots*; result of the action ἔπεσεν ὁ κλήρος ἐπὶ Ματθαίαν Acts 1, 26, cf. Ez. 24, 6; Jonah 1, 7; Heb. חֶלֶם, cf. Num. 33, 54: חֶלֶם Lev. 16, 9. חֶלֶם. Then II. *the lot that is allotted, apportioned*, Acts 1, 17: ἔλαχε τὸν κλήρον τῆς διακονίας ταύτης. coll. κλήρον λαχεῖν II. 23, 862; 24, 400; Hdt. 3, 83; Hesych. κλήρος· τὸ βαλλόμενον εἰς τὸ λαχεῖν. For λαβεῖν τὸν κλήρον τῆς διακονίας Acts 1, 25, Lach. and Tisch.: τὸν τόπον, cf. Suidas: κλήρος· τόπος, κτήμα. In this sense = *fallen to one by lot, allotted* Acts 8, 21: οὐκ ἔστιν σοι μέρος οὐδὲ κλήρος ἐν τῷ λόγῳ ταύτῃ, on which Bengel: "non est tibi pars pretio, nec

sors gratis". *Μέρεις* and *κληῆρος* thus combined further in Deut. 10, 9; 12, 12; 14, 27. 29; 18, 1; Is. 57, 6. To distinguish more exactly: — *μέρις* is any limited portion; *κληῆρος* is a special portion assigned by lot. — III. It is used of possessions which cannot be earned, but *fall to one's lot*, *κ. ε.*, of *inheritances*, Acts 26, 18; Col. 1, 12 = *חֵלֶק*, cf. Ps. 16, 6. (Cf. Delitzsch in loc.: "The measuring lines (*חבלים*) are cast (Micah 2, 5) and fall to a man wherever he has his possessions; so that *חֵלֶק* is applied in Josh. 17, 5 to the falling of the measured out portions of land.") Josh. 13, 23; Deut. 4, 38 (cf. *κληρονομία ἐν τοῖς ἡγιασμένοις*). Num. 33, 54: *וַיִּפְּחוּ אֶת הַחֵלֶק בְּגֹרֶל*. This is perhaps its meaning also in 1 Pet. 5, 3: *κατακυριεύοντες τῶν κληῶν*, cf. with v. 2, to be explained agreeably to Deut. 4, 20; cf. Ex. 19, 5; whereas others explain — that which has fallen to the Presbyters, the Churches assigned to them; cf. Theophan. hom. 12 in Suic. 2, 111: *ὁ κληῆρος ἐμός*, as addressed to the hearers. This view is favoured by the change of the reading into *τοῦ κληῆρου*, which was perhaps made in favour of the first explanation.

Κληρώω, only in Eph. 1, 11: *ἐν ᾧ* (sc. *Χφ*) *καὶ ἐκληρώθημεν προορισθέντες εἰς τὸ εἶναι κτλ.* in a sense not determinable from Prof. Gk., synon. with *ἐκλέγεσθαι* 1, 4. *Κληροῦν* to cast lots, to assign by lot, i. e. to determine any one or anything by lot; perhaps = *draw by lot*. Pass.: *to be determined by lot*. Eur. Hec. 102: *ἐκληρώθη δούλη*. LXX 1 Sam. 14, 41 = *דָּלָה* to be drawn by lot. As in Eph. 1, 11 there is no object *κληροῦσθαι* must be taken concretely; to be gotten by lot, namely by God, as His *κληῆρος*, *κληῆρος Θεοῦ*, cf. Deut. 4, 20: *ὕμᾱς ἔλαβεν ὁ Θεὸς καὶ ἐξήγαγεν ὑμᾶς ἐκ γῆς Αἰγύπτου . . . εἶναι αὐτῷ λαὸν ἑκκληῆρον*. The *ἐκλογή* of Israel is a *κληροῦσθαι τοῦ εἶναι κληῆρος Θεοῦ*. Zech. 2, 12. 16; Is. 19, 25; Ps. 28, 9; 33, 12. Further Esther, 4 add. *μὴ ὑπερίδης τὴν μερίδα σου, ἣν σεαυτῷ ἐλυτρώσω ἐκ γῆς Αἰγύπτου . . . ἑλάσθητι τῷ κληῆρῳ σου*; cf. Erasm.: in sortem asciti. Akin is the later Eccl. usage of *κληροῦσθαι* = *clero adscribi*. The explanation proposed is both grammat. and essentially more appropriate than that of Bengel, Stier: *eramus facti* *חֵלֶק*, *κληῆρος*, *hereditas domini*: the idea is fuller. Opposed to the explanation defended by Harless: *ἐκληρώθημεν* = *ἔδωκε ἡμῖν κληῆρον* (Grot: *κληροῦν dicitur qui alteri dat possessionem, κληροῦσθαι qui eam accipit*) is

the total absence of an analogous use of the Pass. of κληρώ. For "what the Apostle here would express by the Pass. the LXX express by ἀπέχειν τοὺς κλήρους Num. 32, 13; or the N. T. elsewhere by κλήρον λαμβάνειν Acts 16, 18". The above explanation, on the contrary, shows the ground of choice of this word to have lain in the context treating of Israel.

Ὀλόκληρος, in entire portion, i. e. unharmed, e. g. along with ὑγιής γνήσιος, Plat., Polyb. etc. In the N. T. Jas 1, 4; 1 Thess. 5, 23; cf. ὁλοκληρία, Entirety, Intactness, of the state of the lame man healed Acts 3, 16; Is. 1, 6: ἀπο ποδῶν ἔως κεφαλῆς οὐκ ἔστιν ἐν αὐτῷ ὁλοκληρία, 𐤀𐤋𐤍𐤁.

Κληρονόμος, ὁ, one who has a κλήρος; from νέμω to hold, to have in one's power (not one to whom a κλήρος is allotted, be cause it is derived from the Active), like οἰκονόμος, one who holds a house, ἀγορανόμος, the master of the market. Cf. Plat. rep. 1, 331, D: ὁ τοῦ λόγου κληρονόμος, he who has the κλήρος τοῦ λόγου, whose turn it is to speak. Heb. 11, 7: δικαιοσύνης κληρονόμος, he who has the κλήρος τῆς δικαιοσύνης. In the N. T. as also mostly in later Gk., κλήρος thus compounded, is used always of inherited possessions; hence κληρονόμος, he who has the inheritance = the heir, whereas Heb. 6, 17: κληρονόμοι τῆς ἐπαγγελίας, cf. with v. 12. 15, is irrelevant. LXX 2 Sam. 14, 7; Jer. 8, 10 = 𐤇𐤍, cf. Ecclus 23, 22. The stress to be laid on the possession, may be seen from Gal. 4, 1: ἐφ' ὅσον χρόνον ὁ κληρονόμος νήπιός ἐστιν, οὐδὲν διαφέρει δούλου κύριος πάντων ὢν. Jas 2, 5: κληρονόμος τῆς βασιλείας ἧς ἐπηγγέλατο. Tit. 3, 7: κληρονόμοι κατ' ἐλπίδα ζωῆς αἰωνίου. It is used, however, proleptically Matt. 21, 38; Mark 12, 7; Luke 20, 14: οὗτος ἐστὶν ὁ κληρονόμος. Gal. 4, 1; Rom. 8, 17. In the N. T. it is only used to describe the peculiar relation of divine redemption to man and vice versa, as a relation to a divine possession bestowed on man in virtue of the filial relation into which he is introduced (cf. Eph. 1, 18: ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις). Hence κληρονόμοι Θεοῦ Rom. 8, 17, cf. συγκληρονόμοι τοῦ Χυ, and of Christ himself Heb. 1, 2: ἐθῆκε κληρονόμον πάντων; cf. Rom. 4, 13 of Abraham and his seed: τὸ κληρονόμον αὐτὸν εἶναι τοῦ κόσμου. In this sense it is used absolutely Rom. 4, 14;

Gal. 3, 29: κατ' ἐπαγγελίαν κληρονομῶμαι. Gal. 4, 7: εἰ δὲ υἱὸς, καὶ κληρονόμος διὰ Θεοῦ.

Κληρονομία, ἡ, *that which constitutes one a κληρονόμος, the inheritance*, Matt. 21, 38; Mark 12, 7; Luke 12, 13; 20, 14; *heritage* Acts 7, 5. Divine salvation, considered both as promised and as already bestowed, is thus designated in the N. T., so far as man, the κληρονόμος, gets possession of it. As to the divine origin of this κληρ. vid. Eph. 1, 18: ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις, where respect is also had to the circumstance, that the saints (Israel v. 11 are God's) κληρονομία; cf. Theodoret on Ps. 33, 12: ἐκλεκτὸς λαὸς (vid. Eph. 1, 4) κληρονομία Θεοῦ προσαγορευόμενος, πάλαι μὲν ὁ Ἰουδαϊκὸς, μετὰ δὲ ταῦτα ὁ ἐκ τῶν ἐθνῶν ἐκλεγείς καὶ τῆς πίστεως τὰς ἀκτῖνας δεχόμενος. We find here to be true what Arist. pol. 5, 8 denies: τὰς κληρονομίας μὴ κατὰ δόσιν εἶναι, ἀλλὰ κατὰ γένος, vid. Acts 20, 32: δοῦναι κληρ. ἐν τοῖς ἡγιασμένοις. (For the combination ἐν cf. 26, 18; Num. 18, 23; Job. 42, 15.) Wisd. 5, 5: πῶς καταλογίσθη ἐν υἱοῖς Θεοῦ καὶ ἐν ἁγίοις ὁ κληρὸς αὐτοῦ ἐστίν.) Eph. 5, 5; Col. 3, 24: ἀπὸ κυρίου ἀπολήμψετε τὴν ἀνταπόδοσιν τῆς κληρ. Acts 7, 5: οὐκ ἔδωκεν αὐτῷ κληρ. (On οὐκ ἐδ. cf. Heb. 11, 9: παρώκησεν εἰς γῆν τῆς ἐπαγγελίας ὡς ἄλλοτριαν.) Hence Gal. 3, 18. — At the same time, its peculiar aspect as an inheritance, is also referred to in 1 Pet. 1, 4: ἀναγεννήσας ἡμᾶς . . . εἰς κληρονομίαν . . . τετηρημένην ἐν οὐρανοῖς. — Eph. 5, 5: οὐκ ἔχει κληρ. ἐν τῇ βασιλείᾳ τοῦ Χυ καὶ Θεοῦ. Heb. 11, 8: ὃν (sc. τόπον) ἔμελλεν λαμβάνειν εἰς κληρονομίαν. — LXX = הַיְרֵשׁ , הַיְרֵשׁ , הַיְרֵשׁ . For the connection with the O. T. vid. sub. κληρὸς, κληρόω, κληρονόμος, κληρονομεῖν.

Κληρονομέω, *to be a κληρονόμος*, Gal. 4, 30: οὐ μὴ κληρονομήσῃ ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας. Hence with the Gen. of the thing in the Attic Orators, and only in later Gk. with the Acc. (vid. Lobeck, Phryn. 129; Matthiae § 329), sometimes also with the Acc. of the Person from whom the inheritance comes, LXX Gen. 15, 3: הַיְרֵשׁ κληρονομήσει με. The N. T. use of the word to denote entering on the possession of the salvation of God, which takes place in the manner of a κληρονόμος, Matt. 25, 34; 1 Cor. 15, 50b, is based

on the redemptive gift of the Old Covenant Num. 33, 54, in which לְלֶכֶת and לָלֶכֶת are united, vid. κληρος Lev. 20, 24. Cf. Heb. 12, 17 of Esau: θέλων κληρονομήσαι τὴν εὐλογίαν ἀπεδοκιμάσθη. Apoc. 21, 7. We find also the combinations: κληρον. τὴν γῆν Matt. 5, 5, cf. Ps. 25, 13; 37, 9; Ex. 23, 30. κλ. θεοῦ βασιλείαν 1 Cor. 6, 9, 10; 15, 50; Gal. 5, 21; Matt. 25, 34, cf. 1 Macc. 2, 57. — τὰς ἐπαγγελίας Heb. 6, 12. εὐλογίαν 1 Pet. 3, 9. Declared of Christ Heb. 1, 4: κεκληρονόμηκεν ὄνομα, where without ground (cf. even Eccles 6, 3) κλ. the explanation is adopted — “the idea of inheritance recedes to the background and like שָׂרִי and לָלֶכֶת it has the general meaning possidere and possidendum accipere”, cf. Is. 53, 12; Phil. 2, 9, 10.

Συγκληρονόμος, ὁ, He who participates in the same κληρος, only of coheirs. Rom. 8, 17: εἰ δὲ τέκνα, καὶ κληρονόμοι· κληρονόμοι μὲν θεοῦ, συγκληρονόμοι δὲ Χρ. A personal equality based on an equality of possession is thus designated (cf. Eccles 22, 23: ἵνα ἐν τῇ κληρονομίᾳ αὐτοῦ συγκληρονομήσης). Heb. 11, 9 of Isaac and Jacob in their relation to Abraham: συγκληρονόμοι τῆς ἐπαγγελίας τῆς αὐτῆς. 1 Pet. 3, 7 of women in relation to their husbands: συγκληρονόμοι χάριτος ζωῆς. The secret of Christ is according to Eph. 3, 6: εἶναι τὰ ἔθνη συγκληρόνομα, namely, of Israel, cf. Eph. 1, 11.

Κατακληρονομέω, in Bibl. Gk. = to inherit completely Deut. 1, 8 = שָׂרִי. Zech. 2, 12 (16) = לָלֶכֶת. The aor. Pass. is used in Eccles 24, 8; Deut. 19, 14 in the sense, which alone occurs in Prof. Gk., of constituting any one heir; bequeath; give over as an inheritance. Num. 34, 19 = לָלֶכֶת. Jer. 3, 18 with two Acc. = לְלֶכֶת. Jos. 18, 2 = לָלֶכֶת. 2 Sam. 7, 1 = לָלֶכֶת. in the N. T. only Acts 13, 19: κατακληρονόμησεν αὐτοῖς τὴν γῆν. (This change of meaning seems to be grounded on the twofold use of the Kal of לָלֶכֶת, and indeed both לָלֶכֶת and κατακλ. are employed in both senses in Josh. 14, 1, to be explained by the two significations of κληρος as the lot allotting and allotted.) In later Greek κατακληρουχεῖν is usually employed in its stead; also, though less frequently, the word κατακληροδοτεῖν (whose presence in Acts 13, 9, is but poorly warranted). Κατακληρώω embraces in like manner the two meanings — distribute or receive by lot.

Κοινός, ἡ, ὅν, I. *common, in common*, Tit. 1, 4: *Τίτῳ γνησίῳ τέκνῳ κατὰ κοινήν πίστιν*, cf. v. 1; Jud. 3: *σπουδὴν ποιούμενος γράφειν ὑμῖν περὶ τῆς κοινῆς σωτηρίας* (cf. 2 Pet. 1, 1: *τοῖς ἱσότημον ἡμῖν λαχοῦσιν πίστιν*), cf. Xen. An. 3, 2, 32: *εἰ δὲ τι ἄλλο βέλτιον ἢ ταύτῃ, τολμάτῳ καὶ ὁ ἰδιώτης δαδάσκειν· πάντες γὰρ κοινῆς σωτηρίας δεόμεθα*. Jos. ant. 5, 1, 27: *θεὸν τὸν Ἑβραίοις ἅπασιν κοινόν*. — Acts 2, 44: *εἶχον ἅπαντα κοινά*, opposed to *ἰδιος*, cf. Plat. Rep. 1, 133, D: *ἡ δικαιοσύνη χρήσιμος καὶ κοινῇ καὶ ἰδίᾳ*, vid. Acts 4, 32: *οὐδὲ εἰς τι τῶν ὑπαρχόντων αὐτῷ ἔλεγεν ἰδιον εἶναι, ἀλλ' ἦν αὐτοῖς ἅπαντα κοινά*. This is the only meaning in Prof. Gk., except in later writers, where it is also used in a moral sense; vid. infra. On the other hand II. starting from the sense *general, usual*, what comes into contact with everything Mark 7, 2: *κοιναῖς χρᾶσιν τουτέστιν ἀνέπτουις*, v. 7 it denotes what is opposed to the divine *ἅγιος* (cf. Acts 21, 28: *Ἑλληνας εἰσήγαγεν εἰς τὸ ἱερόν καὶ κεκοίνωκεν τὸν ἅγιον τόπον τοῦτον*, corresp. to Heb. *קֹדֶשׁ*, which however the LXX always render *βέβηλος*. *Βέβηλος* as used the LXX, was cast aside, as the N. T. usage shows, by the Jewish people in favour of the word *κοινός* which expressed the consciousness of the *ἐκλογὴ* of Israel, of their antagonism to the *ἔθνη*. Vid. *βέβηλος* which is the profane equivalent of the Biblical *κοινός*. Cf. Delitzsch on Heb. 9, 13 a: "*קֹדֶשׁ* from *קָדַשׁ* to be loose, is that which is not bound, not forbidden, open for general use 1 Sam. 21, 5 (*שֶׁכֶּם לֶחֶם* and *לֶחֶם חֵלֶב*)", cf. also Ez. 42, 20: *לְהַבְדִּיל בֵּין הַקֹּדֶשׁ לְבֵין הַחֵלֶב*. That corresponds to *קֹדֶשׁ* and then in consequence to *מִשְׁכָּן*, is evident from Acts 10, 14—28; 11, 8, where *κοινὸς καὶ ἀκαθάρτος* are conjoined, coll. Lev. 10, 10: *לְהַבְדִּיל בֵּין הַקֹּדֶשׁ וּבֵין הַחֵלֶב וּבֵין הַמִּשְׁכָּן וּבֵין הַמִּזְבֵּחַ*. Cf. Heb. 9, 13: *τοὺς κεκοινωμένους ἀγιάζει πρὸς — καθαρότητα*. It is worthy of note, that *κοινός* opp. *ἅγιος* is *ἀκαθ.* precisely because of the antagonism, which in itself is not necessary and not identical, vid. Rom. 14, 14: *οὐδὲν κοινὸν δέ' αὐτοῦ, εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν*. Hence Heb. 10, 29: *τὸ αἷμα τῆς διαθήκης κοινὸν ἡγῆσάμενος, ἐν ᾧ ἡγιασθή*, by regarding the blood as ordinary blood of a life that is not holy. In Apoc. 21, 27 we find opp. to *κοινόν* (coordin. *ὁ ποιῶν βδέλυγμα καὶ ψεῦδος*), *οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς*; parallel thereto is Is. 52 1: *קֹדֶשׁ*, on which

cf. Gen. 34, 14; Exod. 12, 48. — In the Apocrypha *κοινός* is thus used only where the laws relating to food and sacrifices are referred to (1 Macc. 1, 47. 62); elsewhere always in the first sense. Scarcely any but the later profane writers used it in the moral sense — *low, debased*. From I. are derived in the N. T. the significations of *κοινωνειν*, *κοινωνία*, *κοινωνός*, *κοινωνικός*; from II. that of *κοινόω*.

Κοινόω, to make anything *κοινόν*. In the N. T. only of *κοινός* in the II. sense opp. *ἀγιάζειν* Heb. 9, 13: τοὺς κεκοινων-
μένους ἀγιάζει πρὸς καθαρότητα, which explains also the relation between *κοινοῦν* and *καθαρίζειν*. Acts 10, 15; 11, 9: ἃ ὁ θεὸς ἐκαθάρισεν, σὺ μὴ κοινοῦ. Acts 21, 28: κεκοίνω-
κεν τὸ ἅγιον τόπον τοῦτον. Without this contrast in the same sense in Matt. 15, 11. 18. 20; Mark 7, 15. 18. 20. 23, vid. *κοι-
νός*, cf. ^{לל} Ez. 7, 24; 25, 3; Is. 48, 11; Lev. 19, 8. 12; Ez. 13, 19; Gen. 49, 4; Lev. 19, 29. LXX: βεβηλοῦν, μαινεῖν.

Κοινωνέω, from *κοινών*, ὁ, ἡ, i. q. *κοινός*, as *θέραψ*, *θεράπων*, *Participator, companion*, hence to be a *κοινών*, Heb. 2, 14 parallel. *μετέχειν* with the distinction arising out of the context. — Hence with the Dat. both of the Person and of the thing Gal. 6, 6: κοινωνεῖτω ὁ κατηχούμενος — τῇ κατητοῦντι ἐν πᾶσιν ἀγαθοῖς. Phil. 4, 15: εὐδεμία μοι ἐκκλησία ἐκοι-
νώνησεν εἰς λόγον δόσεως καὶ λήμψεως (on εἰς cf. Plat. Rep. 4, 453, A: ἡ θήλεια τῇ τοῦ ἄρρενος κοινωνεῖ εἰς ἅπαντα). Rom. 12, 13: ταῖς χρεῖαις τῶν ἁγίων κοινωνοῦντες. 15, 27: τοῖς πνευματικοῖς αὐτῶν ἐκοινώνησαν τὰ ἔθνη. 1 Tim. 5, 22: μηδὲ κοινωνεῖ ἁμαρτίαις ἄλλοτριαις. 2 John 11: κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς (cf. Job 34, 8: οὐ κοι-
νήσας μεταπολούντων τὰ ἄνομα, ^{אֶת} ^{לְ} ^{הַ} ^{עֲוֹנוֹתָם}). As the personal fellowship of several is implied in the word, it is followed by the Gen. of the thing, to be common participators in a thing, to have anything in common; Heb. 2, 14: τὰ παιδία κεκοινώνη-
κεν αἵματος καὶ σαρκός. — Used and construed, in the same way in Prof. Gk., not however, with the Gen. of the Person, as in Job 34, 8.

Κοινωνία, ἡ, Fellowship with, Participation in anything, with Gen. of Obj.: *κοιν. τῆς διακονίας* 2 Cor. 8, 4. *κοιν. τοῦ*

αἵματος τοῦ Χυ. 1 Cor. 10, 16. 1 Cor. 1, 9: ἐκλήθητε εἰς κοιν. τοῦ υἱοῦ τοῦ Θεοῦ. Phil. 3, 10: κοινωνία τῶν παθημάτων τοῦ Χυ. Phil. 2, 1: κοινωνία πνεύματος. — With Subj. in Gen., the Obj. subjoined by means of εἰς Phil. 1, 5: κοιν. ὑμῶν εἰς τὸ εὐαγγ.; cf. Rom. 15, 26: εὐδόκησαν Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινὰ ποιήσασθαι εἰς τοὺς πτωχοὺς τῶν ἁγίων, more precisely defined v. 27; 2 Cor. 9, 13: κοινωνία εἰς αὐτοὺς (εἰς τὰ ὑστερήματα τῶν ἁγίων v. 12) καὶ εἰς πάντας on which cf. 2 Cor. 8, 4: κοινωνία τῆς διακονίας τῆς εἰς τοὺς ἁγίους. In Philem. 6: ἡ κοινωνία τῆς πίστεώς σου the Gen. is variously viewed: as Obj. by Bengel: fides tua, quam communem nobiscum habes et exerces. Better however as Subj. the fellowship to which thy faith impels, cf. v. 4. So: ἡ κοιν. τοῦ ἁγίου πν. — μετὰ πάντων ὑμῶν 2 Cor. 13, 13; so of personal fellowship 1 John 1, 3: κοιν. ἔχητε μεθ' ἡμῶν, ἡ δὲ κοιν. ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ V. 6: κοιν. μετ' αὐτοῦ. V. 7: μετ' ἀλλήλων. In class. writers we find πρὸς c. acc., cf. Plat. conv. 188, C; used also of impersonal fellowship Plat. vir. civ. 283, D: μετὰ τὴν πρὸς ἄλληλα μεγέθους καὶ μικρότητος κοιν., for which 2 Cor. 6, 14: τίς κοιν. φωτὶ πρὸς σκότος. — Absol. in Gal. 2, 9: δεξιὰς ἔδωκεν ἑμοὶ κοινωνίας. Acts 2, 42: ἦσαν προσκαρτεροῦντες — τῇ κοιν. Heb. 13, 16: τῆς δὲ εὐποίας καὶ κοιν. — The mode in which the fellowship appears is determined by the context; nowhere, however, does κοιν. pass into the active meaning of *communication* or the passive of *communicated* i. g. alms, but always denotes a relation, as between persons based on Christian unity, Eph. 4, 4 ff.; John 1, 3 ff.; Acts 2, 42. The allusion made to the carrying into effect of this relation in Rom. 15, 26 is one ground for rejecting the meaning “manifestation of fellowship,” vid. 2 Cor. 9, 13, coll. 8, 4. The εὐποία in Heb. 13, 16 is an outflow of κοινωνία. In consequence, however, of attention being concentrated on the manifestation of κοινωνία, to the neglect of the relation on which it was based, the word acquired in Eccl. Gk. the meaning *something communicated*, ἐλεημοσύνη, Oecum. Phav. Only as applied to the Supper and in opposition to Heresies did it retain its original force. Vid. Suic. Th. — syn. μετοχή.

Κοινωνός, ὁ, *Companion*, Philem. 17; 2 Cor. 8, 23 (2 Kings 17, 11); Matt. 23, 20: αὐτῶν κοινωνοὶ ἐν τῷ αἵματι

τῶν προφητῶν, cf. συναρχὸς τοῦ Θεοῦ ἐν τῷ εὐαγγ. τοῦ Χρ. 1 Thesa. 3, 2, cf. 2 Cor. 8, 23: κοινωνὸς ἡμῶς καὶ εἰς ὑμᾶς συναρχός. Instead of ἐν Plat. Legg. 7, 810, C: περί τινος, cf. Eccles 41, 16: κοινωνὸς καὶ φίλος περὶ ἀδικίας. Heb. 10, 23: κοινωνοὶ τῶν οὕτως ἀναστρεφόμενων. With the Dat. of the Pers. Luke 5, 10: κοινωνοὶ τῷ Σίμωνι, cf. Eur. El. 637: ὅθεν γ' ἰδὼν σε δαιτὶ κοινωνὸν καλεῖ, vid. κοινωνεῖν. — With the Genit. = Participator in something 1 Cor. 10, 18: κοιν. τοῦ θυσιαστηρίου, v. 20: τῶν δαιμονίων, 2 Cor. 1, 17: κοιν. τῶν παθημάτων, τῆς παρακλησέως. 1 Pet. 5, 1: ὁ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοιν. 2 Pet. 1, 4: θείας κοιν. φύσεως. Heb. כֹּהֵן Prov. 28, 24; Is. 1, 23. חֶבְרֹן הָיָה לוֹ κοιν. Mal. 2, 4.

Κοινωνικός, 1 Tim. 6, 18: τοῖς πλουσίοις παράγγελλε . . . εὐμεταδότους εἶναι, κοινωνικούς, a combination like εὐποιία and κοινωνία Heb. 13, 6, vid. κοινωνία. — *Social* in the double sense of belonging to society and inclined to society, i. e. *cultivating fellowship, sociable*, cf. Polyb. 18, 31, 7: κοινωνικῶς χρῆσθαι τοῖς εὐτυχήμασιν.

Συνκοινωνέω, to participate in something with some one; with the gen. of the thing (Dem.) and the Dat. person (Dio Cass.). In the N. T. only with the Dat. of the thing, as strengthened form of κοινωνεῖν, vid. Phil. 4, 14. coll. V. 15. — Eph. 5, 11: μὴ συνκοινωνεῖτε (cf. V. 12: τὰ κρυφῇ γινόμενα ἐπ' αὐτῶν) τοῖς ἔργοις τοῖς ἀκάροις τοῦ σκότους. Apoc. 18, 4: ἵνα μὴ συνκοινωνήσητε ταῖς ἁμαρτίαις αὐτῆς. (Cf. κοινωνεῖν 1 Tim. 5, 22; 2 John 11), Phil. 4, 14: καλῶς ἐποιήσατε συνκοινωνήσαντες μοῦ τῇ θλίψει, where the Gen. depends on θλίψει; cf. 1, 7.

Συνκοινωνός, ὁ, *Partaker*. Peculiar to the N. T., and Eccl. Gk. Rom. 11, 17: συνκοινωνὸς τῆς ῥίξης καὶ τῆς πύτης τῆς ἐλαίας ἐγένου (on συνκοιν. cf. τινὲς 17a). 1 Cor. 9, 23: ἵνα συνκοινωνὸς αὐτοῦ (sc. τοῦ εὐαγγελίου, cf. Rom. 1, 17 s. v. εὐαγγ.) γένωμαι. Phil. 1, 7: συνκοινωνοὺς μοῦ τῆς χάριτος. Apoc. 1, 9: ὁ ἀδελφὸς ὑμῶν καὶ συνκοινωνὸς ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ, cf. ἐν Matt. 23, 20 sub κοινωνός.

Κόσμος, ου, ὁ, according to Schenkl *griech. Schulwörterb.*, from the root καδ, as it occurs e. g. in καίνυμαι, to polish; so also Passow; Et. M. I. *ornament*, LXX Ex. 33, 5; Is. 49, 18; Jer. 4, 30; Ez. 7, 20 = יָצַד. Prov. 20, 29; Is. 3, 18 = כִּתְּמוּךְ, syn. δόξα. In the N. T. 1 Pet. 3, 3: ὁ ἔξωθεν ἐμπλοκῆς τριχῶν — κόσμος. — II. *order*, synon. τάξις, e. g. οὐδενὶ κόσμῳ in Herodot. without order; opposed to ἀκοσμία disorder. Plat. Gorg. 504, A: τάξεως καὶ κόσμου τυχοῦσα οἰκία. metaph. in Herodot. Thucyd. etc. to denote legal order, constitution etc. e. g. κόσμος τῆς πολιτείας. Not thus used in Bibl. Gk. III. *The order of the world, the ordered universe*. According to Plutarch's testimony (Mor. 886, B) Pythagoras was the first to use the word in this sense: Πυθαγόρας πρῶτος ἀνόμασε τὴν τῶν ὄλων περιοχὴν κόσμον ἐκ τῆς ἐν αὐτῇ τάξεως. According to other accounts, however, Pythagoras did not apply the expression to the universe, but only to the heavens, resp., to the ordered totality of the heavenly bodies; Diog. L. 8, 48: τοῦτον ὁ Φαβωρινός φησι — τὸν οὐρανὸν πρῶτον ὀνομάσαι κόσμον. So also Phot. Bibl. 440, 27. Herewith harmonizes the usage, which, at first predominantly, but also down to later times, thus designated the Heavens. Cf. Xen. Mem. 1, 1, 11: σκοπῶν ὅπως ὁ καλούμενος ὑπὸ τῶν σοφιστῶν κόσμος ἔχει καὶ τίσιν ἀνάγκαις ἕκαστα γίγνεται τῶν οὐρανίων. Isocr. 4, 179 (78, C): γῆς ἀπάσης τῆς ὑπὸ τῷ κόσμῳ κειμένης. Plat. Tim. 28, B.: ὁ δὴ πᾶς οὐρανός ἢ κόσμος ἢ καὶ ἄλλο ὃ τί ποτε ὀνομαζόμενος. It was used, however, at the same time, even before Aristotle, though primarily in works of the science, to denote *the world of the whole* Plat. Gorg. 508: φασὶν οἱ σοφοὶ καὶ οὐρανὸν καὶ γῆν καὶ θεοὺς καὶ ἀνθρώπους τὴν κοινωνίαν συνέχειν καὶ φιλίαν καὶ κοσμιότητα καὶ σωφροσύνην καὶ δικαιοσύνην καὶ τὸ ὅλον τοῦτο διὰ τοῦτα κόσμον καλοῦσιν. Phaedr. 246, C etc. In Arist. the usage seems fixed to denote both *the universe and the mundane order*. De mund. 2: κόσμος μὲν οὖν σύστημα ἐξ οὐρανοῦ καὶ γῆς καὶ τῶν ἐν τούτοις περιεχομένων φύσεως. λέγεται δὲ ἑτέρως ἢ τῶν ὄλων τάξις τε καὶ διακόσμησις, ὑπὸ θεῶν καὶ διὰ θεῶν φυλαττομένη. ταύτης δὲ τὸ μὲν μέσον, ἀκίνητόν τε ὄν καὶ ἑδραῖον, ἢ φερέσβιος εἴληχε γῆν, παντοδαπῶν ζῴων ἐστία τε οὐσα καὶ μητιήρ. τὸ δ' ὑπερθεῖν αὐτῆς πᾶν τε καὶ πάντη

πεπρατωμένον· ἥς τὸ ἀνωτάτω θεῶν οἰκητήριον οὐρανὸς ὠνόμασται. So also e. g. in the Epigrammatists Meleager, Antipater of Sidon (about 100 before Chr.).

It is worthy of remark that the LXX never use κόσμος to denote the world. They translate עֲצָבֶת הַשָּׁמַיִם by κόσμος τοῦ οὐρανοῦ Deut. 4, 19; 17, 3; Is. 24, 21; 40, 26, and that not, as is assumed, on the ground of a false derivation of עֲצָבֶת from צִבְיָה, as צִבְיָה, ornament — such an idea is inconsistent with their elsewhere translating the expression δύναμις τοῦ οὐρ. — but on the ground of the abovementioned use of κόσμος to denote the ordered totality of the heavenly bodies. The transference of the expression in Gen. 2, 1 to the earth: συνετελέσθησαν ὁ οὐρανὸς καὶ ἡ γῆ καὶ πᾶς ὁ κόσμος αὐτῶν, was suggested by the Hebr., which applied עֲצָבֶת also in the same way, although we elsewhere find עֲצָבֶת הָאָרֶץ. This passage gives us the Bibl. expression for *the Universe* — *Heaven and Earth*. To the question why in the Bible there is not one designation for the entire universe, we should probably be justified in replying: — because Heaven and earth are no longer one. Vid. γῆ, οὐρανός. This too in the reason why in the N. T. κόσμος is restricted to τὰ κάτω and is opposed to τοῖς ἄνω John 8, 23.

Κόσμος is first used — as far as the Biblical sphere is concerned — in the Apocryphal books of Wisdom and 2 Macc. to denote the universe, and indeed with definite reference to the entire creation (here necessary); for which reason also the κόσμος is mainly viewed in the relation between God and it arising out of the creation, cf. 2 Macc. 7, 9: ὁ τοῦ κ. βασιλεύς. V. 23: ὁ τοῦ κ. κτιστής. 12, 15: ὁ μέγας τοῦ κ. δυνάστης. 13, 14; 8, 18. Wisd. 1, 14; 5, 21; 7, 17; 9, 9; 11, 18. 23; 13, 2; 16, 17; 17, 19; 18, 24. Cf. 5, 21: συνεκπολεμήσει τῷ κυρίῳ ὁ κόσμος ἐπὶ τοὺς παραφρόνας. 16, 17: ὑπέρμαχος γὰρ ὁ κόσμος ἐστὶ δικαίων. Considered as a whole and in its laws and order, the world bears a divine character; not merely as the N. T. teaches, the marks of its divine origin. Man stands at its centre Wisd. 10, 1: πρωτόπλαστος πατὴρ κόσμον μόνος κτισθεὶς. 9, 2. 3: κατεσκεύασας ἄνθρωπον, ἵνα δεσπόζῃ τῶν ὑπὸ σου γενομένων κτισμάτων καὶ διέτῃ τὸν κόσμον ἐν ὁσιότητι καὶ δικαιοσύνῃ. Through the conduct of man, that has penetrated into the mundane order, which in itself is foreign thereto, namely θάνατος, πορνεία, Wisd. 2, 24; 14, 14.

The N. T., however, fills this expression also with a new force. It too regards the κόσμος as the ordered entirety of divine creation, Acts 17, 24: ὁ θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ; and as bearing the divine stamp, Rom. 1, 20: τὰ δόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασιν νοούμενα καθοράται. But it is only spoken of, agreeably to the fundamental Biblical view of it laid down in the account of Creation, in its relation to man, its centre. The world is the abode of humanity (vid. infra); accordingly κόσμος is used to denote *creation considered as separated from God*. This is constant in the N. T. writings, most distinctly, however, in those of John. The N. T. usage may be classified as follows.

I. Κόσμος denotes the ordered sum-total of what God has created (according to profane view τὸ πᾶν, *the Universe*) Acts 17, 24; Rom. 1, 20; John 17, 5: πρὸ τοῦ τὸν κόσμον εἶναι. 21, 25; 1 Cor. 4, 9. Cf. the expression: ἀπὸ καταβολῆς κόσμου (ἀπ' ἀρχῆς κ. Matt. 24, 21) Matt. 13, 35; Luke 11, 50; Eph. 1, 4; Heb. 4, 3; 9, 26; 1 Pet. 1, 20; Apoc. 13, 8; 17, 8; John 17, 24. This expression, however, involves — cf. Matt. 24, 21 and καταβολή p. 85 — a reference to the fact that the world is — II. *The abode of humanity, or that order of things within which humanity moves, of which man is the centre.* John 16, 21: ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον. 1 Tim. 6, 7: οὐδὲν εἰσενέγκαμεν εἰς τὸν κόσμον. Cf. John 16, 21: ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κ. τούτῳ. Wisd. 9, 2, 3; 10, 1. In this sense, it is said of Abraham in Rom. 4, 13: κληρονόμον αὐτὸν εἶναι κόσμον. Thus — as the abode of humanity — Mark 16, 15: πορευθέντες εἰς τὸν κόσμον ἅπαντα κτλ. Eph. 2, 12: ἄθεοι ἐν τῷ κόσμῳ. Col. 1, 6; Rom. 1, 8; Mark 14, 9; Matt. 4, 8; 1 Cor. 5, 10: ἐκ τοῦ κόσμου ἐξελεῖν. Matt. 13, 38: ὁ δὲ ἀγρός ἐστιν ὁ κόσμος, τὸ δὲ καλὸν σπέρμα οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας, τὰ δὲ ζιζάνια εἰσιν οἱ υἱοὶ τοῦ πονηροῦ. 1 Cor. 14, 10: γένη φονῶν ἐστιν ἐν κόσμῳ. It is offered to man for possession and enjoyment Matt. 16, 26; Mark 8, 36; Luke 9, 25: κερδήσας τὸν κόσμον ὄλον. 1 Cor. 7, 31: οἱ χρώμενοι τὸν κόσμον ὡς μὴ καταχρώμενοι. 3, 22: εἴτε κόσμος εἴτε ζωὴ . . . πάντα ὑμῶν. 1 John 3, 17: ὅς δ' ἂν ἔχῃ τὸν βίον τοῦ κόσμου. John 14, 27; Jas 2, 5 (1 Cor. 8, 4?). Cf. 1 John 2, 15—17. As the order of things within which humanity moves, sin and death have penetrated into

it (Rom. 5, 12. 13); and in consequence of the influence thus exercised on it by humanity, it is in its present state *ὁ κόσμος οὗτος* (cf. Krüger § 51, 7, 7) John 8, 23; 12, 25. 31; 13, 1; 16, 11; 18, 36; 1 John 4, 17; 1 Cor. 1, 20 (Rec.); 3, 19; 5, 10; 7, 31; Eph. 2, 2; the content of the *αἰὼν οὗτος*, cf. 1 Cor. 1, 20; Eph. 2, 2: *ἐν ἁμαρτίαις περιπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου*, but not like this opp. to a *κόσμος μέλλον*, but to the *βασιλεία τοῦ Θεοῦ, τῶν οὐρανῶν*, cf. John 18, 36: *ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου κτλ.* Jas. 2, 5: *ὁ Θεὸς ἐξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ — κληρονόμους τῆς βασιλείας*, a higher order of things John 8, 23: *ὕμεις ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμὶ· ὑμεῖς ἐκ τούτου τοῦ κόσμου ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου.* John 11, 9: *τὸ φῶς τοῦ κόσμου τούτου*; cf. 12, 46: *ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα.* Matt. 5, 14; Phil. 2, 15. In this aspect God is no longer (as in 2 Macc. etc. passim), the king and Lord of the world, but Satan has risen up to claim this position John 14, 30: *ὁ τοῦ κόσμου (Rec. τούτου) ἄρχων.* John 12, 31: *νῦν κτίσις ἐστὶν τοῦ κόσμου τούτου· νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβλήθηται ἔξω.* 16, 11, cf. Eph. 2, 2. 3, and not till the close of the history of redemption can it be said as in Apoc. 11, 15: *ἐγένετο ἡ βασιλεία τοῦ κόσμου τοῦ κυρίου ἡμῶν καὶ τοῦ Χυ αὐτοῦ.* This leads us to the more precise definition of the conception to be referred to under IV. — As *κόσμος* is regarded as that order of things, of which humanity is the centre, the latter is had specially in view and the word accordingly denotes III. *Mankind as it manifests itself in and through such an order* Matt. 18, 7: *οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων.* 2 Pet. 3, 6: *ὁ τότε κόσμος ἀπώλετο.* 2, 5: *ἀρχαίου κόσμου οὐκ ἐφείσατο — κατακλυσμὸν κόσμῳ ἀσεβῶν ἐπαΐας.* Rom. 3, 6: *πῶς κρινεῖ ὁ Θεὸς τὸν κόσμον.* V. 19: *ὑπόδικος πᾶς ὁ κόσμος τῷ Θεῷ.* 1 Cor. 4, 13: *ὡς περικαθάρματα τοῦ κόσμου, πάντων περιψήμα*, which belongs not to such order. Also in John 12, 19: *ὁ κόσμος ὅλος ὀπίσω αὐτοῦ ἀπῆλθεν*; cf. 1 John 4, 1. 3. — The way would thus seem sufficiently prepared for *κόσμος* denoting IV. *That order of things which is alienated from God*, as manifested in and by the human race; in which mankind exists; in other words, humanity as alienated from God and opposed to his revelation. In this sense the word is used everywhere except in Acts, where it occurs only

17, 24; 1 and 2 Thess., 2 Tim., Tit., Philem., Jude, 3 John, where it does not occur at all. Also *κερδαίνειν τὸν κ. ὅλον* Matt. 16, 26 and Parall. is tinged by this view; further Matt. 5, 14: *ὁμοίως ἐστὶ τὸ φῶς τοῦ κόσμου*. Jas 1, 27: *ἄσπιλον ἐαντὸν τηρεῖν ἀπὸ τοῦ κόσμου*. 4, 4: *ἡ φιλία τοῦ κόσμου ἐχθρὰ τοῦ Θεοῦ ἐστίν κτλ.* 1 Pet. 5, 9: *ἡ ἐν κόσμῳ ἀδελφότης*. 2 Pet. 1, 4: *ἀποφυγόντες τῆς ἐν κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς*. 2, 20: *ἀποφυγόντες τὰ μιάσματα τοῦ κοσμοῦ ἐν ἐπιγνώσει τοῦ κυρίου κτλ.* Also Heb. 11, 7: *κατέκρινεν τὸν κόσμον*. V. 38: *ὢν οὐκ ἦν ἄξιος ὁ κ.* This use is specially Pauline and even more completely Johannine.

Paul regards that which belongs to the world as at the same time part of *αἰὼν οὗτος* 1 Cor. 1, 20: *ποῦ συνζητητής τοῦ αἰῶνος τούτου; οὐχὶ ἐμώρανε ὁ Θεὸς τὴν σοφίαν τοῦ κ.*; 3, 20; 1, 21; Eph. 2, 2. 3, and what is according to and springs from God is essentially different from that which belongs to the world, 1 Cor. 2, 12: *τὸ πνεῦμα τοῦ κόσμου — τὸ πνεῦμα τοῦ ἐκ τοῦ Θεοῦ*. 2 Cor. 7, 10: *ἡ κατὰ Θεὸν λύπη — ἡ τοῦ κόσμου λύπη*. Cf. 1 Cor. 1, 27, 28; 7, 33. 34: *τὸ τοῦ κόσμου — τοῦ κυρίου*. For this reason the world is exposed, not merely to God's judgment (Rom. 3, 6. 19), but also to condemnation 1 Cor. 11, 32: *ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν*. So much the more emphatic is what we read in 2 Cor. 5, 19: *Θεὸς ἦν ἐν Χρῶ κόσμον καταλλάσσων ἐαντιῷ*. 1 Tim. 3, 16; *ἐπιστεύθη ἐν κόσμῳ*. 1, 15. The relation thus existing between God and the world necessarily determines the relation of the children of God, of believers to the world, Phil. 2, 15: *τέκνα Θεοῦ ἀμώμητα μέσον γενεᾶς σκολίας καὶ διεστραμμένης, ἐν οἷς φαίνεσθε ὡς φῶστίηρες ἐν κόσμῳ* (cf. Matt. 5, 14). Gal. 6, 14: *δι' οὗ ἐμοὶ κόσμος ἐσταυρῶται καὶ γὰρ τῷ κόσμῳ* (cf. *καινή κτίσις* v. 15) 1 Cor. 6, 2: *οἱ ἅγιοι τὸν κόσμον κρινούσιν* (cf. John 10, 36). — The expression *τὰ στοιχεῖα τοῦ κόσμου* Gal. 4, 3; Col. 2, 8. 20 (coll. Gal. 4, 9) denotes elements, as they are conditioned by the alienated state of humanity, to wit, the elements of a God-related life (according to the context). — Paul's usage may be shown to have suggested the Talmudic use of *κόσμος*. For example, to the parallel drawn by Paul between *κόσμος* and *ἐθνη* Rom. 11, 12: *τὸ παραπτώμα αὐτῶν πλοῦτος κόσμον καὶ τὸ ἥτιμα αὐτῶν πλοῦτος ἐθνῶν*, — cf. v. 15: *ἡ ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου*, so that *κόσμος* is thus the abode

of the *ἔθνη* (p. 208), — corresponds the Rabbinical expression. *אומות העולם*, *τὰ ἔθνη τοῦ κόσμου* Luke 12, 30, in opposition to Israel. But a glance at the passages quoted above suffices to show that Paul's idea of *κόσμος* does not apply merely to humanity outside of Israel, or even as some fancy they are logically warranted in concluding, outside of Christianity. In employing the word *κόσμος* both Paul and John included Israel within it meaning.

As employed by *John* *κόσμος* may be deemed one of those words in which the chief features of a writer's circle of thought are concentrated. It denotes *the ordered entirety of God's creation*, John 17, 5. 24; the order of things into which man is born, 16, 21; within which humanity lives and moves, 14, 28: *οὐ καὶ θῶς ὁ κ. δίδωσιν*. 1 John, 4, 1. 3. 17; John 3, 19: *τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς*. 6, 14; 11, 27; humanity itself, as it is represented within this order, John 7, 4: *φανέρωσον σεαυτὸν τῷ κ.*, cf. 12, 19: *ὁ κόσμος ὀπίσω αὐτοῦ ἀπήλθεν*. 1, 29; 1 John 2, 2. But the world is an order of things characterized by the godless conduct of humanity, by sin and by estrangement from God. 1 John 5, 19: *ὁ κ. ὅλος ἐν τῷ πονηρῷ κεῖται*. John 1, 10: *ὁ κόσμος δι' αὐτοῦ ἐγένετο καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω*. 17, 25; 7, 7: *τὰ ἔργα τοῦ κόσμου πονηρὰ ἐστίν*. 16, 20; 1 John 4, 4. 5. Accordingly, as a punitive consequence, the world lacks life John 6, 33. 51; 1 John 2, 15—18, and it is exposed to judgment 12, 31; cf. 3, 17; 12, 47. But this world is an object of divine love, John 3, 16. Into such an order of things the Saviour entered, John 1, 9. 10; 3, 19; 8, 12; 9, 5; 12, 46; 9, 39; 16, 28; 18, 37; 3, 17; 10, 36; 17, 18; 1 John 4, 9. 14, not as one who originated within and took his rise from this order and had a corresponding character 8, 23; 17, 14. 16 (cf. 18, 36); for which reason also he quitted it again 13, 1; 16, 28; 17, 11, not, however, without having broken its power 16, 33: — *ἐγὼ νενίκηκα τὸν κόσμον*, cf. 1 John 4, 4. 5, after having become the propitiatory sacrifice for the sins of the whole world 1 John 2, 2: *ἑλασμός περὶ ὅλου τοῦ κόσμου*; cf. John 1, 29: *ὁ ἁμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου*, 3, 17; 4, 42: *ὁ σωτὴρ τοῦ κ. ὁ Χς*. 12, 47. Cf. further John 8, 26; 14, 17. 19. 31; 16, 8; 17, 9. 12. 13. 21. 23. By this too was determined the relation of the disciples of Jesus to the world, 15, 19: *ἐξελεξάμην ὑμᾶς ἐκ τοῦ κ.*; cf. 17, 11:

οἱ τοὶ ἐν τῷ κ. εἰσίν. 1 John 4, 17. John 17, 14: οὐκ εἰσιν ἐκ τοῦ κ. v. 16. 1 John 4, 5. 6: οὐς δέδωκάς μοι ἐκ τοῦ κόσμου, and the relation of the world to the disciples 17, 14: ὁ κ. ἐμίσησεν αὐτούς; cf. 15, 18. 19; 1 John 3, 1. 13. — John's usage, like Paul's, appears to have suggested a Rabbinical expression, only a different and more vulgar one. Cf. John 14, 22; 18, 20; 12, 19 with the post-biblical term עולם applied to the entire people. "Innumeris vocibus occurrunt כִּילִי כִילִי עולם לא פליגי et totus mundus non dissentit etc.", Lightfoot.

Κοσμικός, *worldly, what belongs to the world*, Arist. phys. 2, 4: τὰ κοσμικὰ πάντα. In the N. T. corresponding to the N. T. idea of κόσμος and indeed Heb. 9, 1: τό τε ἄγιον κοσμικόν in opp. perhaps to ἐπουράνιον, ἀχειροποίητον (v. 11); cf. Ignat. ad Rom. 4; Tit. 2, 12: κοσμικαὶ ἐπιθυμίαι — *pertaining to the world in its estrangement from God*, cf. Eph. 2, 1. 2.

Κοσμοκράτωρ, ὁ, *world-ruler*. In Eph. 6, 12: οἱ κοσμοκράτορες τοῦ σκότους τούτου. Cf. 2, 2: ὁ ἄρχων τῆς ἐξουσίας τοῦ αἵρος. 2 Cor. 4, 4; John 12, 31; 14, 30. Harless warns against laying too strong an emphasis on the idea of κόσμος in this conception taken from the Rabbis, adducing a passage quoted by Schöttgen from Beresch. rabba: "Abraham persecutus est quatuor קְחוֹמֵקְרַטוֹרִין, i. e. reges." On the other hand, however, we might compare the expression παντοκράτωρ applied to God 2 Cor. 6, 18; Apoc. 1, 8; 4, 8; 11, 17; 15, 3; 16, 7. 14; 19, 6. 15; 21, 22, cf. in the LXX 2 Sam. 5, 10; 1 Chron. 11, 9; Jer. 5, 14; Am. 3, 13; Zech. 1, 3; Mal. 1, 4 = יְהוָה צְבָאוֹת, אֱלֹהֵי צְבָאוֹת. Cf. further ἐξουσία.

Κρίνω, κρίνω, κρίνω, κρίνω etc., *to divide, to separate*; akin to the Lat. cerere, to sift. *To make a distinction, to come to a decision*. Hence I. *To separate from, to select*; so not infrequently in Hom.; also in Herodot., e. g. 6, 129: κρίνειν τινὰ ἐκ πάντων. Cf. herewith Plat. Rep. 3, 399, E: κρίνοντες τὸν Ἀπόλλω πρὸ Μαρσύου = *prefer*, and in the same sense without

carrying out the comparison e. g. Aesch. Ag. 458: κρίνω δ' ἄφθο-
νον ὄλβον = *to prefer, choose, to decide for anything*. In
agreement herewith must be explained Rom. 14, 5: κρίναι ἡμέ-
ραν παρ' ἡμέραν — κρίνειν πᾶσαν ἡμέραν, cf. Gal. 4, 10.
So also 1 Cor. 2, 2: οὐ γὰρ ἔκρινά τι εἰδέναι. 2 Cor. 2, 1:
ἔκρινα τοῦτο, τὸ μὴ πάλιν ἐν λυπῇ ἐλθεῖν πρὸς ὑμᾶς.
1 Cor. 7, 37: τοῦτο κέκρινεν ἐν τῇ ἰδίᾳ καρδίᾳ, τηρεῖν τὴν
ἐαυτοῦ πάρεσθον. Rom. 14, 13: τοῦτο κρίνατε μᾶλλον τὸ
μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον. Hence =
resolve, Acts 20, 16: κεκρίκει παραπλεῦσαι. 27, 1; 16, 4:
δόγματα τὰ κεκριμένα. 21, 25: κρίναντες μηδὲν τοιοῦτον
τηρεῖν αὐτούς. 25, 25; Tit. 3, 12. Cf. Isocr. 4, 46: τὰ ὅφ'
ὑμῶν κρινέμεν. Pol. 5, 52, 6: πρᾶξαι τό κρινέν. Then =
II. *To come to a decision, to judge*; so e. g. Xen. Cyrop. 4,
1, 5: ἵνα παρ' ὑμῖν αὐτοῖς αἰεὶ κρίνητε, πότερον ἢ ἀρετὴ
μᾶλλον ἢ ἡ φυγὴ σώζει τὰς ψυχάς. Anab. 1, 9, 5. 20. 28 etc.
Plat. Gorg. 452, C. κρίνεις σὺ μέγιστον ἀνθρώποις ἀγαθὸν
εἶναι πλοῦτον; so Luke 12, 57: ἀφ' ἐκείνων οὐ κρίνετε τὸ
δίκαιον. Cf. Acts 4, 19: εἰ δίκαιόν ἐστιν — κρίνατε. 1 Cor.
4, 5: μὴ πρὸ καιροῦ τι κρίνετε. 10, 15: κρίνατε ὑμεῖς ὁ
φῆμι. 11, 13. The object is either the matter to be judged, or
the decision in question, as in the passages quoted and in Jas 4, 11:
νόμον κρίνειν, or the decision arrived at, the judgment itself as
e. g. in Acts 15, 19. 20: κρίνω μὴ παρενοχλεῖν — ἀλλὰ ἐπι-
στεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι κτλ. (cf. Winer § 44, 4, b).
2 Cor. 5, 15: κρίναντας τοῦτο, ὅτι εἰ εἰς ὑπὲρ πάντων ἀπ-
έθανεν, ἄρα οἱ πάντες ἀπέθανον. Acts 3, 13. Acts 16, 15:
κεκρίκατέ με — πιστὴν εἶναι, cf. Xen. An. 1, 9, 20; Acts
26, 8; Luke 19, 22. John 7, 24: μὴ κρίνετε κατ' ὄψιν ἀλλὰ
τὴν δικαίαν κρίσιν κρίνατε. Cf. John 8, 15: κατὰ τὴν σάρκα
κρίνετε. Luke 7, 43: ὁρθῶς κρίνειν. It is especially applied
to *judicial* decisions and is = *to judge*, with a personal object *to*
pronounce final judgment, not = *κατακρίνειν*, cf. δικαίως κρί-
νειν 1 Pet. 2, 23. ἀπροσωπολήπτως 1 Pet. 1, 17. ἐν δι-
καιοσύνῃ Acts 17, 31; Apoc. 19, 11. Rom. 14, 4: σὺ τίς εἰ
ὁ κρίνων ἀλλότριον οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει.
Cf. Delitzsch on Heb. 10, 30: κύριος κρινεῖ τὸν λαὸν αὐτοῦ
(Deut. 32, 35): "The LXX by no means use it merely of a sen-
tence of condemnation, but also of a helpful decision in any one's
favour, e. g. Ps. 54, 3; nor merely of action for others but also

of management in general e. g. Ps. 72, 2: κρίνειν τὸν λαὸν σου ἐν δικαιοσύνῃ." So also in Matt. 19, 28; Luke 22, 30; Acts 7, 7. — In this sense — without the judgment or sentence itself being anticipated — κρίνειν is used of *seeking* a judicial decision, e. g. Acts 23, 6: περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν κρίνομαι. 24, 21 = they sit in judgment on me. 25, 9. 10. 20; 26, 6: ἐπ' ἐλπίδι τῆς ἐπαγγελίας ἔστηκα κρίνόμενος. Here-with is connected the use of the Mid. in the sense of *dispute*, Matt. 5, 40: τῷ θέλοντι σοι κριθῆναι, cf. Eurip. Med. 609. 1 Cor. 6, 6: ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται. 6, 1. So also probably in Rom. 3, 4: ὅπως νικήσῃς ἐν τῷ κρίνεσθαί σε, LXX Ps. 51, 6 = קרינוני (cf. Is. 43, 26; Jer. 25, 31; Judges 4, 5; Jer. 2, 9). For if the LXX had used κρίν. here passively, we should have to assume that they read קרינוני. — Κρίνειν is further applied to coming to a decision, and that primarily with subjoinder of the result, as in Acts 13, 46: οὐκ ἄξιός ἐστι κρίνεσθαι τὴν αἰωνίου ζωῆς. 16, 15: εἰ κεκρίκατέ με πιστὴν τῷ κυρίῳ εἶναι. 26, 8: ἀπιστον κρίνεται παρ' ὑμῖν. Rom. 3, 7: ὡς ἁμαρτωλὸς κρίνομαι. But where the result is not added, as e. g. in Matt. 7, 1: μὴ κρίνετε, ἵνα μὴ κριθῆτε. Acts 13, 27 etc. it is taken for granted that such a judicial procedure is based on real or supposed guilt and constitutes the pre-mise of a regular accusation, cf. 1 Cor. 11, 32: κρίνόμενοι δὲ ὑπὸ κυρίου παιδευόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν. Apoc. 6, 10: οὐ κρίνεῖς καὶ ἐκδικεῖς. John 16, 11: ὁ ἄρχων τοῦ κόσμου τούτου κέκριται, cf. 12, 31: νῦν κρίσις ἐστὶν τοῦ κόσμου τούτου· νῦν ὁ ἄρχων τοῦ κ. τ. ἐκβληθήσεται ἔξω. Acts 23, 3; John 18, 31; Rom. 2, 27; 14, 3. 4. 10. 13. 22: μακάριος ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει. 1 Cor. 5, 12. 13; 6, 2. 3; 11, 31; Col. 2, 16; 2 Thess. 2, 12; Heb. 13, 4; Jas 4, 11. 12; John 8, 26; 7, 51, cf. Luke 11, 31. In this sense it is applied to the final sentence of God in Rom. 2, 12. 16 (cf. 1 Cor. 4, 5), 3, 6; 1 Cor. 5, 13; 2 Thess. 2, 12; 2 Tim. 4, 1; Heb. 13, 4. As the *premiss to a formal accusation* it is always used as in the Gospel of John (it does not occur in the Epp., and in the Apoc. only in 6, 10; 11, 18; 16, 5; 18, 8. 20; 19, 2. 11; 20, 12. 13). John 3, 18: ὁ πιστεύων οὐ κρίνεται, ὁ δὲ μὴ πιστεύων ἤδη κέκριται. V. 17 contrasted with σωθῆναι. 5, 22. 30; 7, 51; 8, 15. 16. 26. 50; 12, 47. 48. — This usage is connected with the meaning in Prof. Gk. to call any one to ac-

count, to accuse, to begin a law suit: ὁ κρινόμενος the accused, reus, Vid. Passow, Wörterb.

Κρίσις, ἡ, Separation, sundering and indeed I. *Judgment* Hrdn. 4, 5, 5: ὁρᾷ κρίσει λογίζεσθαι. Polyb. 17, 14, 10: κρίσει πραγμάτων διαφέρεισθαι, to judge things differently. John 7, 24: τὴν δικαίαν κρίσιν κρίνατε. II. Specially of judicial procedure, *judgment*; and primarily without particular regard to the character of the decision, e. g. Xen. Hell. 4, 2. 6: κρίσιν ποιεῖν, "to institute an enquiry". Then of a definite accusation, guilt of some sort being presupposed by the judicial procedure. Lys. 13, 35: κρίσιν ποιεῖν τινί. This precise use of the term as = *judicial process*, judgment directed against the guilty, and leading on to condemnation, is comparatively rare in Prof. Gk.; whereas it is almost the exclusive one in the N. T. Cf. Matt. 5, 21. 22: ἔνοχος τῇ κρίσει. Mark 3, 29: ἔνοχος — αἰωνίου κρίσεως. Heb. 9, 27: ἀπόκειται τοῖς ἀνθρώποις ὅπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις, opp. to v. 28 σωτηρία. So also cf. John 5, 29; ἀνάστασις κρίσεως opp. to ἀν. ζωῆς. Luke 11, 31: ἐγεροθήσεται ἐν τῇ κρίσει καὶ κατακρινεῖ, v. 32. Matt. 12, 41. 42; Heb. 10, 27: φοβερὰ ἐκδοχὴ κρίσεως. Jas 2, 13: ἡ γὰρ κρίσις ἀνέλεος τῇ μὴ ποιήσαντι ἔλεος· κατακαυχᾶται ἔλεος κρίσεως. Cf. Jas 5, 12: ἵνα μὴ ὑπὸ κρίσιν πέσητε (Rec. εἰς ὑπόκρισιν). 2 Pet. 2, 4: εἰς κρίσιν τηρεῖσθαι, cf. Jude 6. Jude 15: ἦλθεν κύριος — ποιῆσαι κρίσιν κατὰ πάντων καὶ ἐλέγξαι πάντας τοὺς ἄσεβεῖς κτλ. It is characteristic of the judicial procedure, especially of that of God, to which κρίσις mostly relates, that it turns against the guilty; accordingly this element is made prominent, also 1 John 4, 17: ἵνα παρρησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως, where κρ. is in and by itself a vox media as in 2 Thess. 1, 5: ἔνδειγμα τῆς δικαίας κρίσεως τοῦ Θεοῦ, — εἴπερ δίκαιον παρὰ Θεοῦ ἀνταποδοῦναι τοῖς θλίβουσιν ὑμᾶς θλίψιν, καὶ ὑμῖν τοῖς θλιβομένοις ἄνσιν κτλ. Hence John 5, 24: εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς ζωὴν. John 16, 8. 11 cf. with 12, 31; and also in 5, 22: οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδοκεν τῷ υἱῷ, κρίσις, as is clear from οὐδὲ γὰρ, is used in a certain contrast to ζωοποιεῖν v. 21. 5, 27: ἐξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν; v. 29: ἀνάστασις κρίσεως. But if κρίσις has hitherto been used in this special sense, its application in v. 30 will be the same: ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν;

and the predicate is only the more emphatic, when it is assumed that condemnation will follow on judgment. 8, 16: ἐγὼ οὐ κρίνω οὐδένα, καὶ ἐὰν κρίνω δὲ ἐγώ, ἡ κρίσις ἡ ἐμὴ ἀληθινὴ ἐστίν. There only remains of the usage of the Gospel of John 3, 19: αὕτη δὲ ἐστίν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἡγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς· ἦν γὰρ αὐτῶν πονηρὰ τὰ ἔργα. Men's excluding themselves from the fellowship of the light and thus of life — a consequence of their evil works — is described by Christ as the judgment; cf. v. 18: ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πιστεύων ἤδη κέκριται. V. 16: ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπολῇται ἀλλ' κτλ. This is to be explained according to the spirit of St. John's teaching as denoting judgment by anticipation i. e. a participation of the state which judgment involves, just as life is said to be already possessed in anticipation, cf. ζωή, p. 258. In Rev. 14, 7; 16, 7; 19, 2 the word likewise denotes the judgment, or the act of judging which discerns and condemns the guilty, cf. 19, 2: καὶ ἐξεδικήσεν τὸ αἷμα κτλ. In Pauline usage κρίσις occurs only in 2 Thess. 1, 5 (see above) and 1 Tim. 5, 24: τινῶν ἀνθρώπων αἱ ἁμαρτίαι πρόδηλοι εἰσιν προάγουσαι εἰς κρίσιν — open sins are here represented as the accusers which bring the sinner on to judgment, cf. Thuc. 1, 34: προκαλεῖν εἰς κρίσιν. Here, as in Matt. 5, 21. 22 the reference is to man's judgment, elsewhere always to God's. Ἡμέρα κρίσεως Matt. 10, 15; 11, 22. 24; 12, 36; Mark 6, 11; 2 Pet. 2, 9; 3, 7; 1 John 4, 17; see Jude 6: κρίσις μεγάλης ἡμέρας, and Matt. 12, 41. 42; Luke 10, 14; 11, 31. 32 κρίσις denotes the final judgment of the world which is to bring destruction upon the guilty. — Further κρίσις III. signifies *the judgment pronounced, the sentence*, sententia, Plat. Gorg. 523, E: ἵνα δικαία ἡ κρίσις ᾗ. Legg. 6, 757, B: Διὸς κρίσις ἐστί. So Jude 9: οὐκ ἐτόλμησεν κρίσιν ἐπενέγκειν βλασφημίας. 2 Pet. 2, 11: κρίσις βλάσφημος. Rev. 16, 7; 19, 2: δίκαιαι αἱ κρίσεις σου. III. *condemnation*, Xen. An. 1, 6, 5: ἐξήγγειλε τοῖς φίλοις τὴν κρίσιν τοῦ Ὀρόντου ὡς ἐγένετο. Acts 8, 33: ἡ κρίσις αὐτοῦ ἤρθη. Rev. 18, 10: οὐαὶ εὐαί, ἡ πόλις ἡ μεγάλη, — ὅτι μία ὥρα ἦλθεν ἡ κρίσις σου (Matt. 23, 33: φυγεῖν ἀπὸ τῆς κρίσεως τῆς γεέννης?). V. There are still a few passages in which κρίσις is apparently used in a sense which it does not possess in classical Gk.; viz. Matt. 23, 23: ἀφήκατε τὰ βαρύν-

ταρα τοῦ νόμου, τὴν κρίσιν καὶ τὸ ἔλεος καὶ τὴν πίστιν. Luke 11, 42: *παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ Θεοῦ*. Here the true rendering seems to make *κρίσις* = *מִשְׁפָּט*, *right* or *justice*, such as a judge has to exercise; e. g. *מִשְׁפָּט* *יהו* Mich. 7, 9. Gen. 18, 19, *to act justly* *וְיָשַׁר* Exod. 23, 6. *וְיָשַׁר* Job 8, 3: *to defend the right*. Cf. Matt. 23, 14; Mark 12, 40; Luke 20, 47. — Jer. 17, 11: *ποιῶν πλοῦτον αὐτοῦ οὐ μετὰ κρίσεως*. Is. 32, 1: *μετὰ κρίσεως ἄρχειν*. Jer. 23, 5: *ποιήσῃ κρίμα καὶ δικαιοσύνην ἐπὶ τῆς γῆς*. Is. 10, 2: *ἐκκλίνοντες κρίσιν πτωχῶν*. Thus also Matt. 12, 18: *κρίσιν τοῖς ἔθνεσιν ἀναγγελεῖ*. V. 20: *ἐκβάλῃ εἰς νίκος τὴν κρίσιν* from Is. 42, 1 sqq.

Κρίμα, το, (often accented *κρίμα*), the result or issue of *κρίνειν* = *the decision arrived at*, (a.) *deecree*, Rom. 11, 33: *ὡς ἀνεξερευνήτα τὰ κρίματα αἰτοῦ*. Vid. *κρίνω*, a. Cf. LXX = *קִרְיָה* Ezek. 37, 24. — Exod. 18, 4 parall. *κρίματα* — *προςτάγματα* = *מִשְׁפָּט* and *קִרְיָה*. Lev. 20, 22; Deut. 4, 1 = *רִי*, where *מִשְׁפָּט* = *δικαίωμα*, cf. 26, 16. 17; 2 Chron. 30, 16: *ἔστησαν ἐπὶ τὴν σιάνην αὐτῶν κατὰ τὸ κρίμα αὐτῶν κατὰ τὴν ἐντολὴν Μωυσῆ, ἡψῶν קִרְיָה מִשְׁפָּט*. (b.) *determination*, John 9, 39: *εἰς κρίμα ἐγὼ εἰς τὸν κόσμον ἤλθον, ἵνα οἱ μὴ βλέποντες βλέπωσιν καὶ οἱ βλέποντες τυφλοὶ γένωνται*, which side by side with 12, 47: *οὐκ ἤλθον ἵνα κρίνω τὸν κόσμον* can only mean, "man's final destiny depends upon me", cf. Luke 2, 34. Then in particular, (c.) *the decision of a judge, judgment*, Rev. 20, 4: *ἔδόθη κρίμα αὐτοῖς* — the judgment concerning them is given in what follows. Cf. Heb. 10, 30; see *κρίνειν*. Matt. 7, 2: *ἐν ᾧ κρίματι κρίνετε, κρινθήσεσθε*. Elsewhere in the N. T. as in later Gk. the word always denotes a judgment *unfavourable* to those concerned, a punitive judgment, involving punishment as a matter of course; cf. 2 Pet. 2, 3: *οἷς τὸ κρίμα ἐκπαλεῖ οὐκ ἄργεῖ, καὶ ἡ ἀπάλεια αὐτῶν οὐ νυστάζει*. Rom. 3, 8: *ὅν τὸ κρίμα ἐνδικόν ἐστι*, cf. v. 6. Rom. 5, 16: *τὸ γὰρ κρίμα ἐξ ἐνός εἰς κατάκριμα*, where *κρίμα* is related to *κατάκριμα*, as *δώρημα* to *χάρισμα* or *δικαίωμα*. For the cognition of the judge, to say nothing of his judgment, implies a coming short. Hence *κρίμα λαμβάνειν*, *περισσότερον χρ. λαμβάνειν, μείζον κρίμα*, Matt. 23, 13; Mark

12, 40; Luke 20, 47; Jas 3, 1; Rom. 13, 2; τὸ κρίμα βαστάζειν Gal. 5, 10 always in malam partem. Rom. 2, 2. 3; Jude 4; Heb. 6, 2; 1 Cor. 11, 29. 34; 1 Pet. 4, 17; 1 Tim. 3, 6; 5, 12; Luke 23, 40: ἐν τῷ αὐτῷ κρίματι εἶναι; 24, 20: παραδιδόναί εἰς κρίμα θανάτου; Rev. 17, 1: δείξω σοι τὸ κρίμα τῆς πόρνης; Rev. 18, 20: ἔκρινεν ὁ θεὸς τὸ κρ. ὑμῶν ἐξ αὐτῆς, either = *what ye have adjudged her*, cf. 6, 10; or with reference to τὸ αἷμα ἡμῶν 6, 10; 13, 10: *what she had adjudged you*, or again, analogous to Mich. 7, 9: ποιήσει τὸ κρίμά μου, ^{וְהָיָה כְּכִלְיָתָא} Is. 10, 2: ἀρπάζοντες κρίμα πενήτων τοῦ λαοῦ μου, ^{וְהָיָה כְּכִלְיָתָא} and therefore = *what is your due*, and this seems the most appropriate rendering. (d.) With the signification *legal proceedings*, *lawsuit*, as in 1 Cor. 6, 7: κρίματα ἔχετε μεθ' ἑαυτῶν, cf. Job 31, 13; Exod. 23, 6; (Rev. 18, 20), it seems not to occur in classical Gk.

Κριτής, ὁ, *he who decides*, Acts 18, 15: κριτὴς τούτων — sc. ζητημάτων περὶ λόγου κτλ. — οὐ βούλομαι εἶναι; Jas 2, 4: οὐ διακρίθητε ἐν ἑαυτοῖς καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν. Κρ. differs from δικαστής in this, that the latter decides according to law and justice, but the former in all other relations according to equity and common sense. See δικαστής p. 165. In the N. T. κριτής is often used in the sense of δικ. Only in Luke 12, 14 Griesb. and Tisch. read δικ. for κριτής, and in Acts 7, 27. 35 we find δικ. as = ^{וְהָיָה כְּכִלְיָתָא} Exod. 2, 14, to which in 13, 20 κρ. answers. As to Jas 4, 12: εἷς ἐστὶν νομοθέτης καὶ κριτής ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι see p. 166. Acts 10, 42: ὁ ὠρισμένος ὑπὸ τοῦ θεοῦ κριτής ζώντων καὶ νεκρῶν; Luke 18, 2. 6; Matt. 5, 25; Luke 12, 58; Jas 4, 11; Matt. 12, 27; Luke 11, 19. With the gen. qual. Luke 18, 6: ὁ κριτὴς τῆς ἀδικίας (cf. 2 Tim. 4, 8: ὁ δίκαιος κρ.). Jas 2, 4: κριταὶ διαλογισμῶν πονηρῶν. For the genitive of the object κρ. τινός (Matt. 12, 27; Luke 11, 19; Acts 10, 42; 18, 15; Heb. 12, 23) we have in Acts 24, 10 the dative: ὄντα σε κριτὴν τῷ ἔθνει τούτῳ, see Krüger § 48, 12, 1. Of God, Heb. 12, 23; Jas 5, 9. Of Christ, 2 Tim. 4, 8; Acts 10, 42.

Κριτήριον, τὸ, *an instrument κρίνειν*, used of various kinds of discernments, *touchstone*, and as a nomen loci = *court of justice*. This is its meaning (most frequently perhaps) in later Gk.

Jas 2, 6: οἱ πλοῦσιοι καταδυναστεύουσιν ὑμῶν καὶ αὐτοὶ ἔλκουνσιν ὑμᾶς εἰς κριτήρια, cf. Sus. 49. 1 Cor. 6, 2: εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοί ἐστε κριτηρίων ἐλαχίστων; = "if you are to judge the world, are you then unworthy of (i. e. not good enough for) the lowest seat of justice (i. e. to pronounce judgment in the most trifling matters)?" V. 4: βιωτικὰ κριτήρια = where right or justice can be found in matters of the outward life. (No example can be adduced of the meaning *affair of right or law* that is here assumed.) LXX = *Court of Justice, Judgment seat*, 1 Kings 7, 7; Dan. 7, 10: κρ. καθίζειν, *to institute a judgment* Polyb. 9, 33, 12; cf. Exod. 21, 6. Hesych.: κριτήριον· δοκιμαστήριον, δικαστήριον.

Κριτικός, one whose business and special gift is to judge, Plat., Lucian, Strab. In Heb. 4, 12 of the λόγος τοῦ Θεοῦ: κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας. Basil. M.: ὄφθαλμοὶ κριτικοὶ τοῦ κάλλους.

Κατακρίνω, to decide, judge, pronounce condemnation against any one. In class. Gk. κατακρίνειν τινός τι, but in bibl. Gk. κατακρ. τινά Wisd. 4, 16; Esth. 2, 1; Matt. 12, 41. 42; Luke 11, 31. 32; John 8, 10. 11; Rom. 2, 8; 8, 3; Heb. 11, 7; 2 Pet. 2, 6. Also κ. τινά τινι Matt. 20, 18: κατακρινούσιν αὐτὸν θανάτῳ; Mark 10, 33; cf. θανάτῳ καταδικάζεσθαι Diod. 13, 101; Jos. ant. 9, 7, 525. καταγινώσκεσθαι θανάτῳ Ael. V. H. 12, 49 (Lob. Phryn. 475). With Mark 14, 64: κατέκριναν αὐτὸν ἐνοχὸν εἶναι θανάτου cf. Sus. 41: κατέκριναν αὐτὴν ἀποθανεῖν; Hdt. 9, 93: ὑπαγαγόντες μιν ὑπὸ δικαστήριον κατέκριναν, ὡς τὴν φυλακὴν κατακοιμώσαντα, τῆς ὀψιμος στρεφθῆναι. 6, 85. The Pass., to be condemned, as in class. Gk., Matt. 27, 3; Mark 16, 16; Rom. 14, 23; 1 Cor. 11, 32 (Jas 5, 9 Rec.). In a specially Biblical sense it denotes the opposite of God's salvation, and is used in contrast with σώζεσθαι, Mark 16, 16; Rom. 8, 34: τίς ὁ κατακρίνων; cf. v. 33; 1 Cor. 11, 32; 2 Pet. 2, 6; Rom. 8, 3: κατέκρινεν τὴν ἁμαρτίαν ἐν τῇ σαρκί — God accomplished the judgment of condemnation pronounced against sin, and He did this in sin's appropriate sphere viz. in the flesh (vid. σὰρξ) in that He sent His Son ἐν ὁμοιώματι σαρκὸς ἁμ.—i. e. God completed this condemnation of sin through His Son in his earthly manifestation; cf. 2 Cor. 5, 21; Gal. 3, 6.

Κατάκριμα, τὸ, *what is decided against any one, a condemnatory judgment*; a word occurring but rarely in later Gk. (Dion. Hal. ant. 6, 61· κατακριμάτων ἀφέσεις); and in Biblical Gk. only in Rom. 5, 16. 18; 8. 1 (in Eccles. 43, 10 the true reading is κατὰ κρίμα). In Rom. 5, 16 it stands in contrast with δικαίωμα, and in v. 18 with δικαίωσις ζωῆς and therefore = *judgment of condemnation*, in relation to the economy of redemption. Rom. 8, 1: οὐδὲν κατάκριμα τοῖς ἐν Χρῆ. Iu. Greg. Naz.: ἵνα πρὸς ἑαυτὸν ἐνώσας τὸ κατακριθὲν, ὅλον λύσῃ τοῦ κατακρίματος.

Κατάκρισις, ἡ, *sentence, condemnation*; a word apparently belonging to Biblical and Eccles. Gk. only. 2 Cor. 7, 3: οὐ πρὸς κατάκρισιν λέγω. 3, 9: ἡ διακονία τῆς κατακρίσεως, of the province of the Law as ministered by Moses, v. 7: ἡ διακονία τοῦ θανάτου ἐν γράμματι κτλ. over against the διακονία τῆς δικαιοσύνης; cf. 5, 18.

Ὑποκρίνω, in Homer and Herodotus in the Mid. for ἀποκρίνεσθαι = *to give answer*, and also as meaning *to decide*, or *to enquire*, e. g. ὑποκρίνειν τοὺς ἀντιδίκους, *to institute an enquiry against* etc. (Bekk. anecd. 449, 25), though this perhaps is to be attributed to the force of the prep. ὑπὸ in composition as = *secretly*; cf. for example ὑποκρούω 'to knock gently or unobservedly.' In its primary meaning *to enquire, to decide*, the word is used of interpreting dreams etc., Od. 19, 535. 555. It is difficult to explain the use of ὑποκρίνεσθαι to denote the appearing of actors upon the stage. Comparing the use of the word as denoting the coming forward of speakers, orators, rhapsodists (e. g. Plut. Dem. 11: τοῖς πολλοῖς ὑποκρινόμενος ἤρεσκε θάυμαστος. Tim. Lex. Plat. 191: Ὀμηρίδαι· οἱ τὰ Ὀμήρου ὑποκρινόμενοι), we must allow that the signification *to represent, to act or simulate any thing* as actors, arose from the application of the word in Attic Gk. to persons carrying on a dialogue in a play; otherwise one might be tempted to resort for an explanation to the primary meaning of the word *to decide secretly*. However this may be, ὑποκρίνεσθαι is generally applied to actors, and then means generally *to act a part, to give oneself out for what one is not*, e. g. Lucn. Nigr. 11: ὑποκρίνεσθαι ἡρώα. Polyb. 15, 26, 2: τὸν οὐ δυνάμενον, *to act as if one could*

not. 2 Macc. 5, 21: τὸν εἰρηνικόν, *to act the peacemaker*. 6, 21: ὑποκριθῆναι ὡς ἐσθλόντα. LXX only in Is. 3, 6 = *to answer*. In the Apocrypha = *to simulate, to disguise oneself*. Lastly, of a moral or religious life, Ecclus. 35, 15; 36, 2. In the N. T. Luke 20, 20: ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι.

Ἵπόκρισις, ἡ, *the acting of the player, the declamation of the orator* etc. Thence = *pretence, hypocrisy*, e. g. Schol. Hom. Il. 15, 101: γέλως πρὸς ὑπόκρισιν γενόμενος. Phalar. Epist. 62, 192: ὑποκρίσει — καὶ οὐκ ἄλληθelia χρηστὸς γεγονέντα. First with reference to particular acts, Gal. 2, 13: Βαρνάβας συναπήχθη αὐτῶν τῇ ὑποκρίσει. 2 Macc. 6, 25: διὰ τὴν ἐμὴν ὑπόκρισιν πλανᾶσθαι. Mark 12, 15: εἰδὼς αὐτῶν τὴν ὑπόκρισιν. 1 Pet. 2, 1: ἀποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλον καὶ ὑποκρίσεις. Then as a habit or character, Matt. 23, 28: ὑμεῖς ἔσωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ ἐστε μεστοὶ ὑποκρίσεως καὶ ἀνομίας. Luke 12, 1: ἡ ζύμη τῶν φαρισαίων ἐστὶν ὑπόκρισις. It feigns a specially religious bias of character as described in Matt. 15, 8; vid. καρδία. In this religious sense ὑποκριτής is generally used. With the expression ἐν ὑποκρίσει ψευδολόγοι 1 Tim. 4, 2 cf. Plat. Soph. 229: ἡ ἐν τοῖς λόγοις διδασκαλική. Eur. Or. 754: ἐν γυναιξὶν ἄλκιμος. Hesych.: ὑπόκρισις· εἰρωνεία, ὑπουλότης, δόλος. The LXX render the corresponding Hebrew word פִּזְוִי by δολιοῦν, δολοῦν.

Ἵποκριτής, ὁ, *an expounder or interpreter of dreams*. Plat. Tim. 72, b: τῆς δι' αἰνιγμῶν φήμης καὶ φαντάσεως ὑποκριταί. Hence usually *an actor*, Hesych.: ὁ ἐν τῇ σκηνῇ ὑποκρινόμενος. In a derivative sense *a hypocrite*, Eustath. 687, 27: ὑποκρινόμενος καὶ ὑποκριτής παρὰ τοῖς ὑστερογενέσι ρήτορσιν ὁ μὴ ἐκ ψυχῆς λέγων ἢ πράττων μηδὲ ἄπερ φρονεῖ, ὅποιοι πρῶτως καὶ μάλιστα οἱ τῆς θυμαλῆς, οἱ σκηνικοί. In the N. T. only in the synoptical Gospels, Matt. 6, 2. 5. 16; 7, 5; 15, 7; 16, 3; 22, 18; 23, 13. 14. 15. 23. 25. 27. 29; 24, 51; Mark 7, 6; Luke 6, 42; 11, 44; 12, 56; 13, 15. Theophylact's formal definition ὑποκριταί εἰσιν οἱ ἄλλο μὲν ὄντες, ἄλλο δὲ φαινόμενοι is inadequate. The hypocrite seeks to appear before men as he ought to be but is not before God. It answers to δίψυχος in James 4, 8, cf. Matt. 24, 51: διχτομεῖν.

Ἀνυπόκριτος, little used in classical Gk., = *unexperienced in the art of acting*. In Biblical Gk., Wisd. 18, 16: *ξίφος ὅξυ τὴν ἀνυπόκριτον ἐπιταγὴν σου φέρων*. 5, 19: *ἐνδύσεται θώρακα δικαιοσύνην, καὶ περιθήσεται κόρυθα κρίσιν ἀνυπόκριτον*. In this last text *ἀνυπόκρ.* stands contrasted with the judgment of the *προσωποληψία* (cf. Rom. 2. 11). In the former passage the divine command (Ex. 11, 12) is thus designated as seriously binding; cf. Hab. 2, 3; 2 Pet. 3, 9 — 11. Otherwise used only in the N. T. and in eccles. Gk. as = *unfeigned, genuine*; thus *ἀγάπη ἀνυπόκριτος* Rom. 12, 9; 2 Cor. 6, 6, cf. *φιλαδελφία ἀνυπόκριτος* 1 Pet. 1, 22. *πίστις ἀν.* 1 Tim. 1, 5; 2 Tim. 1, 5. Cf. John 1, 48: *ἐν ᾧ δόλος οὐκ ἔστι*. *Unskilled in simulation* Jas. 3, 17: *ἡ ἄνωθεν σοφία — ἀδιάκριτος καὶ ἐνυπόκριτος*, where *ἀδιάκριτος* like 2, 4, is correctly rendered by Luther *impartial* see Wisd. 5, 19. (*Ἀδιακρ.* is not used in an active sense in class. Gk.) Hesych.: *ἄδολος, ἀπροσωπόληπτος*.

Κτίζω, ἔκτισα. κέκτισμαι, ἐκτίσθην (with euphonistic σ) literally *to make habitable, to build, to plant a colony* (according to Curtius (p. 144) from the root *κτι*, cf. *εὐκτίμενος* 'well built', *περικτίονες, ἀμφικτίονες* 'dwellers around', Sanskrit *kṣhi*, *kṣhijāmi* 'to dwell', *kṣhitis* 'a dwelling'). Thus Homer Od. 11, 263: *οἱ πρῶτοι Θῆβης ἔδος ἔκτισαν*. So too Herodotus who also uses the expression *κτίζειν χωρὴν, νῆσον*, 'to make a settlement', 'to furnish with settlers'. Generally, *to be the first in setting up any thing, to be the founder*, e. g. *κτίσει ἑορτὰν* Pind. Ol. 6, 116; 'to invent', Soph. O. C. 715: *ἔπποισι τὸν χαλινὸν κτίσας*. Then in general *to set up, to establish, to effect* any thing.

In the LXX it answers to the Hebrew **בָּרָא**, though this word in Genesis is always rendered by *ποιεῖν*, and afterwards by either *ποιεῖν* or *κτίζειν*, seldom by *ποιεῖν*, but not (as has been said) exclusively by *κτίζειν* "when the doctrine of creation out of nothing arose", (Fürst, Hebr. Wörterbuch). **בָּרָא** = *ποιεῖν* Gen. 1, 1. 21. 27; 5, 1. 2; 6, 7; Is. 42, 5; 43, 1; 45, 7. 12 etc.; = *κτίζειν* first in Deut. 4, 32. Then in Ps. 51, 12; 89, 13. 48; 102, 19; 104, 30; 148, 5; Is. 22, 11; 45, 8; Ez. 28, 13. 15; Amos 4, 13.

Κτίζειν differs from its synonym *ποιεῖν* in as much as the latter denotes a making or preparation, and the former the first

making, the beginning or origin. Cf. Eph. 2, 10: αὐτοῦ γὰρ ἔσμεν ποίημα κτισθέντες. Cf. כָּרָא = ἀρχεσθαι, Gen. 2, 3. כָּרָא occurs only with God as its subject. In the Apocrypha κτίζειν perfectly corresponds with the Hebrew כָּרָא as signifying God's work of creation, and so also in the N. T. side by side with ποιεῖν. Judith 13, 24; Wisd. 1, 14; 2, 23; 13, 3; Ecclus. 10, 22; 15, 14; 17, 1; 23, 29; 33, 11; and elsewhere. With the classical use of the word 1 Esdras 4, 53, κτίζειν πόλιν, corresponds, cf. Lev. 16, 16: ἡ σκήνη ἡ ἐκτισμένη αὐτοῖς (a misunderstanding of the Hebrew יָצָא). Ecclus. 7, 16: γεωργία ὑπὸ ὑψίστου ἐκτισμένη. In the N. T. κτίζειν denotes (a.) *God's world creating activity*, with object. Mark 13, 19; Eph. 3, 9; Rev. 4, 11; 10, 6; cf. 1 Cor. 11, 9; Col. 1, 16; 1 Tim. 4, 3; without object Rom. 1, 25. (b.) *man's re-creation in the economy of grace*, the restoration of his original but lost purity, Eph. 4, 24: ἐνδύσασθαι τὸν καινὸν ἄνθρωπον. τὸν κατὰ θεὸν κτισθέντα ἐν κτλ. cf. Col. 3, 10: ἐνδυσάμενοι τὸν νέον τὸν ἀνακαινούμενον — κατ' εἰκόνα τοῦ κτίσαντος αὐτόν. Eph. 2, 10: αὐτοῦ γὰρ ἔσμεν ποίημα, κτισθέντες ἐν Χρῆστῳ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς. Cf. Eph. 2, 15: ἵνα τοὺς δύο κτίσῃ — εἰς ἓνα καινὸν ἄνθρωπον.

Κτίσις, ἡ, *founding*, e. g. τῆς πόλεως. Also *colonization* in a passive sense, in Polyb. 9, 1, 4. *Establishment* or *ordination*, cf. ἐορτὴν κτίζειν. Thus in 1 Pet. 2, 13: ὑποτάγητε οὖν πάσῃ ἀνθρωπίνῃ κτίσει. Cf. Pind. Ol. 13, 118. — Not in the LXX. In the Apocrypha as = *creation* in a passive sense, I. *what is created*, Judith 9, 12: βασιλεὺ πάσης κτίσεώς σου. Ecclus. 43, 25. II. *the sumtotal of what is created, the creation*, Judith 16, 12: σοὶ δουλευσάτω πάντα ἡ κτίσις σου. Wisd. 5, 17; 16, 24; 19, 6; Ecclus. 49, 16. So also in the N. T. excepting 1 Pet. 2, 13, e. g. Mark 13, 19: ἀπ' ἀρχῆς κτίσεως ἡ ἐκτίσεν ὁ θεός. Mark 10, 6. And here in like manner it denotes (a.) *what is created*, i. e. *the individual creature*. Rom. 1, 25: ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα. 8, 38: οὐτε τις κτίσις ἑτέρα. Col. 1, 15: πρωτότοκος πάσης κτίσεως. Heb. 4, 13. (b.) *the sumtotal of what God has created, the creation*, Mark 13, 19; 10, 6; 2 Pet. 3, 4; Rev. 3, 14; Heb. 9, 11; Rom. 1, 20, cf. Ecclus. 43, 25. (c.) *mankind* specially (cf. Ecclus. 49, 16: ἱπὲρ πάντων ζῶων ἐν τῇ κτίσει ἐδοξάσθη Ἀδάμ).

Mark 16, 15: *κηρύξατε τὸ εὐαγγ. πάσῃ τῇ κτίσει*. So also Col. 1, 23: *εὐαγγελίου κηρυχθέντος ἐν πάσῃ κτίσει τῇ ἐπὶ τὸν οὐρανόν*; cf. 1 Tim. 3, 16: *ἐκηρύχθη ἐν ἔθνεσιν*. But it is doubtful whether, as some think, *κτίσις* signifies *mankind* in Rom. 8, 19: *ἀποκαταδοκία τῆς κτίσεως*, v. 20, 21. The word here must on this supposition denote, not mankind, but mankind with the exception of and in contrast with the children of God, cf. *αὐτὴ ἡ κτίσις* v. 21. But when *κτίσις* denotes mankind, mankind without any exception are meant. *Αὐτὴ ἡ κτίσις* (v. 21) can be contrasted with the *τέκνα τοῦ Θεοῦ* only by taking *κτίσις* to mean *the creation* as distinct from mankind, as in Wisd. 5, 17; 16, 24; 19, 6. Concerning this it is said *συστενάζει καὶ συνωδίνει*, cf. Is. 35; Hos. 2, 21, 22; Amos 9, 13; Is. 55, 12; Ps. 98, 8; Hab. 2, 11; Ez. 31, 15. (d.) *Καινὴ κτίσις* a *new creation* or *creature*, of the renewed man 2 Cor. 5, 17; Gal. 6, 15. — The Gk. Fathers distinguish 1. *πρώτη κτίσις* — ἡ ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι παραγωγή. 2. ἡ ἐκ τοῦ ὄντος ἐπὶ τὸ βέλτιον μεταβολή — *δευτέρα, καινὴ κτίσις*. 3. *τρίτη κτίσις*, like Is. 65, 17; 66, 22, corresponding with the *ἐξανάστασις τῶν νεκρῶν*. Chrys., Basil. M.

Κτίσμα, τὸ, in Strabo, a *place founded, built, colonized, the founding of a state*, e. g. *Φάρος, Παρίων κτίσμα*. Not in the LXX. In the Apocrypha on the other hand *that which is created, creature*, Wisd. 9, 2; 13, 5; 14, 11; 3 Macc. 5, 11; Ecclus. 38, 24. Of the children of Israel Ecclus. 36, 20: *ὁδὸς μαρτύριον τοῖς ἐν ἀρχῇ κτισμασί σου*. — In the N. T. = *creature, created*, 1 Tim. 4, 4; Rev. 5, 13; 8, 9; Jas 1, 18.

Κτίστης, ὁ, *settler, founder, inventor*, — in later Gk. LXX 2 Sam. 22, 32 = *creator* (a misunderstanding of the Hebrew text, or a different reading). In the Apocrypha, Judith 9, 12; Ecclus. 24, 8; 2 Macc. 1, 24; 7, 23; 13, 14 of God. In the N. T. 1 Pet. 4, 19.

Κύριος, properly an adj. from *κῆρος* *might* = *mighty*, e. g. Arist. Pol. 3, 10: *τὸ κύριον τῆς πόλεως*, 'the prevailing power'. Further = *decisive, valid, true, rightly established*, e. g. *κυρία*

ἡμέρα, ἐκκλησία. Then as a subst. ὁ κύριος, *lord, principal, ruler*, cf. Matt. 10, 24. 25; 12, 8; 15, 27; 18, 25. 27. 31. 32. 34; 20, 8 etc. It is distinguished from δεσπότης, as he who really has the strength from him who assumes and exercises it.

In the LXX it is first used as the translation of אֲדֹנָיִם, אֲדֹנָי Gen. 18, 12; 42, 33; in addressing any one e. g. 42, 10, just as in classical Gk., and like the Latin *dominus*, cf. Seneca ep. 3: obvios si nomen non succurrit, dominos appellamus. Next in a special sense as = אֲדֹנָי, of *God*, Gen. 18, 3. 27; Ex. 4, 10; and especially as a substitute for יְהוָה (in Lev. 24, 16 through a misunderstanding of the passage for it does not occur there), and as answering to the אֲדֹנָי which the Jews used to read for יְהוָה. (Sometimes also as = אֱלֹהִים).

In the N. T. accordingly κύριος appears I. as a name for God; (a.) as predicated of Him = אֲדֹנָי, אֲדֹנָי e. g. Acts 10, 36: οὗτός ἐστιν πάντων κύριος. Rom. 10, 12: ὁ γὰρ αὐτός κύριος παντῶν. Cf. Matt. 11, 25: κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς. Luke 10, 21. (b.) generally as a name of God when He is addressed or spoken of; like אֲדֹנָיִם with suffixes, as in Rev. 11, 15, and = אֲדֹנָי as used instead of יְהוָה. So also in such expressions as ἄγγελος κυρίου Matt. 1, 20. 24; 2, 13. 19; 28, 2; Luke 1, 11; Acts 5, 19; 7, 30; 8, 26; 12, 23. τὸ ἐηθὲν ὑπὸ [τοῦ] κυρίου Matt. 1, 22; 2, 15; cf. Acts 11, 16 etc. πνεῦμα κυρίου Luke 4, 18; Acts 8, 39; ὁδὸς κυρίου Matt. 3, 3; νόμος κυρίου, ἡμέρα κυρίου, κύριος ὁ Θεός Rev. 1, 8; 22, 5; cf. κύριος ὁ Θεὸς ὁ παντοκράτωρ (אֱלֹהֵינוּ) Rev. 4, 8; 11, 17; 15, 3; 16, 7; 21, 22; κύριος ὁ Θεὸς τίνος Matt. 4, 7. 10; Luke 20, 37; Rev. 22, 6; lastly, standing by itself as a name for the God of salvation יְהוָה, e. g. Acts 12, 11. 17.

II. As a name for *Christ*, because He stands in the same relation to us as God, cf. John 20, 28: ὁ κυριός μου καὶ ὁ Θεός μου (not = יְהוָה, which never appears with suffixes). Acts 2, 36: καὶ κύριον αὐτὸν καὶ Χρ ἐποίησεν ὁ Θεός. That κύριος, as used of Christ answers only to the O. T. אֲדֹנָיִם, אֲדֹנָי and not to יְהוָה, is evident not only on internal grounds but by several differences in the use of the latter word. While on the one hand such expressions as κυριός τίνος, — μου, — ἡμῶν, very often occur in reference to Christ, so often that κύριος standing alone cannot be distinguished from them, יְהוָה on the other

hand as a proper name never has suffixes, and in the N. T. accordingly *κύριος* when used of God very rarely occurs with the Gen. of the person, and when it does it answers to אֲדֹנָיִם with suffixes. Again, while *κύριος* = יְהוָה joined with אֱלֹהִים and אֱלֹהִים יְהוָה is one of the most frequent designations of God, Christ is called *κύριος*, never *κύριος ὁ θεός*, which would be quite unaccountable if יְהוָה were applied to Christ. It is observable moreover that when mention is made of the revelation of God in Christ the defective supplement to the distinctive name of God is used instead of that name (Jehovah) itself, cf. 2 Cor. 4, 6; John 1, 18. Cf. also *Χς κύριος* (which if *κύριος* means Jehovah must be = יְהוָה מְשִׁיחָא) Luke 2, 11 with 2, 26: *Χς κυρίου, יְהוָה מְשִׁיחָא*, where as it is clear that the former must answer to *Χς βασιλεύς* cf. Luke 23, 42 with Acts 2, 36. (Cf. *τὸ κυριακόν* a name for fiscal property, synon. with *τὸ βασιλικόν*.) Further cf. *ἡμέρα τοῦ κυρίου, יוֹם יְהוָה* with *ἡμ. τοῦ κυρίου ἡμῶν* and *ἡμέρα*. It is also noticeable that *κύριος* when applied to God in the N. T. as = יְהוָה occurs only in O. T. quotations or references, whereas in N. T. diction another designation supplies the place of this distinctive name, and stands related to it as fulfilment does to prophecy: *ὁ πατήρ τοῦ κυρίου ἡμῶν Ἰν Χυ, ὁ πατήρ* (in Rev. *ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος*), cf. e. g. Zech. 14, 7 with Matt. 24, 46. Lastly *κύριος* as applied to Christ is specially and directly explained in the O. T. viz. Ps. 110, 1: *יְהוָה לֵאמֹר, εἶπεν ὁ κύριος τῷ κυρίῳ μου*; cf. Matt. 22, 43—45: *πῶς οὖν Δαυὶδ ἐν πνεύματι καλεῖ αὐτὸν κύριον*. Cf. Mark 12, 36. 37; with Luke 2, 11; Acts 2, 36. Stress accordingly is laid upon the authority and kingship belonging to Christ as expressed by this appellation (Luke 2, 11; 23, 2; Acts 2, 36); vid. Luke 6, 46: *τί με καλεῖτε κύριε κύριε, καὶ οὐ ποιεῖτε ὅς ἐγω*. John 13, 13. 14: *ὑμεῖς φωνεῖτέ με ὁ διδάσκαλος καὶ ὁ κύριος, καὶ καλῶς λέγετε· εἰμὶ γάρ*. 1 Cor. 8, 6: *ἡμῖν εἰς θεὸς ὁ πατήρ — καὶ εἰς κύριος Ἰς Χς*, cf. Eph. 4, 5. — *Κύριε* often occurs in St. Matthew as a term of address, but *ὁ κύριος* is not used as a name of Christ (except in Matt. 21, 3: *ὁ κύριος αὐτῶν χρειάν ἔχει*) until after the Resurrection Matt. 28, 6: *ὁποῦ ἔκειτο ὁ κύριος*. In St. Mark on the contrary we find it as early as Chap. 5, 19, and in Luke, John, and Acts far oftener. Cf. Luke 2, 11; 5, 17; 7, 13; 10, 1; 11, 39; 12, 42; 17, 5. 6; 19, 8; 22, 31. 61; 24, 3. 34; John 4, 1; 6, 23; 11, 2; 20, 2.

18. 20 etc. Cf. Bengel on Luke 7, 13: "Sublimis haec appellatio jam Luca et Joanne scribente usitatio et notior erat, quam Matthaeo scribente; Marcus medium tenet. Initio doceri et confirmari debuit hoc fidei caput, deinde praesupponi potuit." What Bengel thus explains by a reference to the time of writing will be better explained by a consideration of the readers for whom primarily each Gospel was prepared. We find the term ὁ κύριος *Ic*, first applied to Christ in Acts 1, 21. Then in 4, 33; 9, 28; 11, 20; 15, 11; 19, 5; Rom. 14, 14; 1 Cor. 11, 23; 2 Cor. 1, 14; 4, 14 etc. κύρ. *Ic*, *Ic* κύρ. 1 Cor. 12, 3; Rom. 10, 9. ὁ κύρ. *Ic* Χς Acts 11, 17; 16, 31; 20, 21; 1 Cor. 16, 22. 23; Jas 1, 1. More frequently ὁ κύρ. ἡμῶν *Ic* Χς, or *Ic* Χς ὁ κύρ. ἡμῶν, cf. *Ic* ὁ κύρ. ἡμῶν Rom. 4, 24; 2 Pet. 1, 2 (Rec.). Then simply ὁ κύριος ἡμῶν, e. g. 2 Tim. 1, 8, and lastly ὁ κύριος and κύριος, in the Pauline Ep. and elsewhere. In the Rev. only 22, 20. 21; cf. 19, 16. Not at all in 1 and 3 John — Jas 5, 11.

Κυριακός, belonging to a lord or ruler, e. g. τὸ κυριακόν state- or fiscal-property, syn. with τὸ βασιλικόν (seldom used). In the N. T. and eccles. Gk. as = belonging to Christ the Lord, having special reference to Him, e. g. 1 Cor. 11, 20: κυριακὸν δεῖπνον of the Holy Communion. Rev. 1, 10: κυριακὴ ἡμέρα seems to be analogous to this; in the early church it was universally understood to denote Sunday, the day kept in commemoration of Christ's resurrection, cf. John 20, 24—29; Acts 20, 7; 1 Cor. 16, 2. Observe also the prominence given to the resurrection Rev. 1, 5. 18. Barnab. ep. 15: ἄγομεν τὴν ἡμέραν τὴν ὀγδοὴν εἰς εὐφροσύνην, ἐν ᾗ καὶ ὁ *Ic* ἀνέστη ἐκ νεκρῶν. Ignat. ad Magnes. 9: μηκέτι σαββατίζοντες, ἀλλὰ κατὰ κυριακὴν ζῶντες. That κυριακὴ ἡμέρα = ἡμέρα τοῦ κυρίου is by no means indicated by the context.

Κυριότης, ἡ, dominion. Eph. 1, 21; Col. 1, 16 with ἀρχαὶ δυνάμεις, ἐξουσίαι, of angelic powers and in Eph. 1, 21 seemingly of evil powers (cf. ἐξουσία). This reference seems inadmissible in Col. 1, 16. According to 2 Pet. 2, 11 it seems necessary to explain 2 Pet. 2, 10: κυριότητος καταφρονεῖν, and Jude 8: κυριότητα ἀθετεῖν (synon. in both places with δόξα) as denoting evil angelic powers, though not according to Jude 9, for there the argument is a minori ad majus, yet the connection

with δόξαι seems to confirm the necessity of so explaining it, however strange it may be for δόξαι to denote evil powers. The word is peculiar to N. T. and eccles. Gk. where it is used to denote the kingly glory of Christ.

Λ

Λαμβάνω, to take, to take hold of, to apprehend. The usually received Alexandrine method of writing this word as stated by Tisch. is to be observed, viz. λήμψομαι, ἐλήμψθην, λήμψις etc.

Ἀντιλαμβάνω, to receive in return for. Used in the Mid. as = to lay hold upon something before one, e. g. to take part in the affairs of state πραγμάτων (Xen. Dem.); to take possession of a thing (Thuc.), to carry on a trade or prosecute a study, e. g. ὀρχήσεως Plat. legg. 7, 815, B; ἐπιστήμης Bar. 3, 21. To attain something, Thuc. 3, 22: πρὶν σφῶν οἱ ἄνδρες οἱ ἐξιόντες διαφύγοιεν καὶ τοῦ ἀσφαλοῦς ἀντιλάβοιντο. 1 Tim. 6, 2: οἱ τῆς εὐεργεσίας ἀντιλαμβάνόμενοι. To lay hold of a person for support, Plut. Pyrrh. 25, Diod. 11, 13: ὥστε δοκεῖν τὸ θεῖον ἀντιλαμβάνεσθαι τῶν Ἑλλήνων. In this sense usually in the LXX, e. g. = 𐤒𐤕 Ps. 118, 13; 1 Chron. 22, 17; 2 Chron. 28, 23. 𐤒𐤕 Piel and Hiph. Ps. 89, 42; Lev. 25, 35; 2 Chron. 28, 15; Is. 41, 9; 51, 18; Ez. 16, 48 and often. (Seldom in other connections such as e. g. 2 Chron. 7, 22; 1 Kings 9, 9: ἐγκατέλιπον κύριον θεὸν αὐτῶν . . . καὶ ἀντελάβοντο θεῷ ἁλλοτρίων.) So in the Apocrypha = to hold helpfully, to help, Wisd. 2, 18; Ecclus. 2, 6; 3, 12; 12, 4. 7; 29, 6. 20; Judith 13, 5; 2 Macc. 14, 15; 1 Macc. 2, 48. So in the N. T. Acts 20, 35: ἀντιλαμβάνεσθαι τῶν ἀσθενούντων. Luke 1, 54: ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ. Cf. συναντιλαμβάνεσθαι, peculiar to Biblical Gk., Ps. 89, 21; Exod. 18, 22; Num. 11, 17; Luke 10, 40; Rom. 8, 26.

Ἀντίληψις, ἡ (ἀντίλημψις), lit. the receiving of a fee. Then the taking hold of any thing, the hold which one has, e. g. Diod. 1, 30: οὐδεμίαν ἀντίληψιν βοηθείας ἔχειν, perception, apprehension etc. In Biblical Gk. it is used (like the verb) in a sense unknown in classical Gk., to denote a rendering

assistance, help. So in the LXX = פִּתְּיָה Ps. 22, 20: εἰς τὴν ἀντίληψίν μου πρόσχεε. = פִּתְּיָה Ps. 84, 6: μακάριος ἀνὴρ οὗ ἐστὶν ἀντίληψις αὐτοῦ παρὰ σοῦ, κύριε. = פִּתְּיָה Ps. 108, 9: ἀντίληψις τῆς κεφαλῆς μου. = פִּתְּיָה Ps. 89, 19: ὅτι τοῦ κυρίου ἡ ἀντίληψις. = פִּתְּיָה Ps. 83, 9: ἐγενήθησαν εἰς ἀντίληψιν τοῖς υἱοῖς Ἀώτ. So also in the Apocrypha, cf. Ecclus. 11, 12; 51, 7; 2 Macc. 15, 7; 1 Esdras 8, 27; 2 Macc. 8, 19. Thus we must understand the word in 1 Cor. 12, 28 also, where among the institutions appointed for the edification of the church ἀντιλήμψεις, κυβερνήσεις are named, and ἀντ. are taken by the Gk. Fathers as answering to *Deacons* (implying the duties towards the poor and sick, Theophyl. τὸ ἀντέχεσθαι τῶν ἀσθενῶν (?) vid. διάκονος), as κυβερν. answers to Presbyters. In eccles. Gk. the word also denotes *help*.

Εὐλαβής, ἐς = ὁ εὖ τῶν πραγμάτων ἐπιλαμβανόμενος, Suid.; *prudent, cautious, circumspect, thoughtful, considering well*, Thus Demosthenes meets the reproach of cowardice (ἄτολμος καὶ δειλὸς πρὸς ὄχλους) by describing himself as εὐλαβής (405, 19). Often in Plut. = *thoughtful*. Also = *timid*, e. g. Phil. vit. Mos. 1: καὶ ἅμα τὴν φύσιν εὐλαβῆς ὧν ὑπεστέλλετο. It corresponds with the Latin *religiosus*. Plato sometimes joins it with δίκαιος = *conscientious, morally careful*; Polit. 311, B: τὸ δίκαιον καὶ εὐλαβές as attributes of character. Ibid. A: τὰ σωφρόνων ἀρχόντων ἔχθῃ σφόδρα μὲν εὐλαβῇ καὶ δίκαια καὶ σωτήρια. The word therefore is not inappropriately used religiously, as e. g. the adj. εὐλαβῶς is joined by Demosth. with εὐσεβῶς. In classical Gk. however, εὐλάβεια and εὐλαβεῖσθαι only are used in a religious sense. The LXX in one case render פִּתְּיָה (synon. פִּתְּיָה) Mich. 7, 2 by εὐλαβής (cf. Prov. 2, 8), vid. ὁσίος. It also occurs in Num. 15, 31: εὐλαβεῖς ποιήσετε τοὺς υἱοὺς Ἰσραὴλ ἀπὸ τῶν ὀκαθαρσιῶν αὐτῶν, = וְנִסְּתָם Hiph., *to warn*. In the N. T. εὐλαβής, εὐλάβεια, εὐλαβεῖσθαι occur only in Luke's writings and in the Hebrews. Luke, 2, 25 of Simeon: ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβής. Acts 2, 5; 8, 2: ἄνδρες εὐλαβεῖς. In Acts 22, 12 Lachm. reads ἀνὴρ εὐλαβής κατὰ τὸν νόμον, Griesb. εὐσεβής, Tisch. ἀν. κατὰ τὸν νόμον. Perhaps this use of the word by St. Luke was determined by a reference to the Latin *religiosus*, to which no word in Gk. so perfectly corresponds.

Εὐλάβεια, ἡ, *foresight, caution*. Aristoph. Av. 377: ἡ γὰρ εὐλάβεια σώζει πάντα. Also = *fear, timidity*, Dem. 635, 13: εἰς φόβον καὶ συκοφαντίας εὐλάβειαν καθιστάντες. Them. or. 4, 49, B: ἡ πρὸς τὸ πλεῖν εὐλάβεια. Hrdn. 5, 2, 5: εἰ δέ τινες ἔλαθον δι' εὐλάβειαν ἡσυχάζοντων. Vid. εὐλαβεῖσθαι. LXX = 𐤒𐤋𐤁𐤁𐤀 care, Jos. 22, 24: ἔνεκεν εὐλαβείας ῥήματος ἐποιήσαμεν τοῦτο. In Prov. 28, 14 it is inserted by the LXX = carefulness, prudence: μακάριος ἀνὴρ ὃς καταπτήσσει πάντα δι' εὐλάβειαν, ὃ δὲ σκληρὸς τὴν καρδίαν κτλ. Wisd. 17, 8 = fear. It has been taken to denote *fear* or *terror* in Heb. 5, 7: ὃς . . . δεήσεις τε καὶ ἱκετηρίας πρὸς τὸν δυνάμενον σώζειν αὐτὸν ἐκ θανάτου . . . προσενέγκας καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας, καίπερ ὧν υἱὸς ἔμαθεν ἀφ' ὧν ἔπαθεν τὴν ὑπακοήν κτλ. This of course is allowable, cf. εἰσακ. ἀπὸ, 10, 22. But this dread would be a hindrance to the hearing of the prayer, and instead of the two participial clauses being united by καὶ, μὲν and δὲ should have been used. It is moreover inconsistent with the connection, for such a hindrance to the prayer would have no meaning. The εἰσακουσθεὶς denotes the unhindered hearing of the prayer, and thus serves to introduce vv. 8, 9. Σώζαν ἐκ τοῦ θαν. does not merely mean preservation before death, but salvation from death, cf. Jude 5, and εἰσακουσθεὶς has reference to the resurrection, cf. v. 9. The same holds true in reference to Tholuck's rendering; εὐλάβεια does not mean *over-conscientious, scrupulous hesitation* but *deliberate hesitation, or delay*, cf. Plut. mor. 1038, A: ἡ εὐλάβεια — — λόγος ἐστὶν ἀπαγορευτικὸς τῷ σοφῷ· τὸ γὰρ εὐλαβεῖσθαι σωφῶν ἴδιον, οὐ φανύλων ἐστὶν. The Agony in Gethsemane cannot be described as an *over-conscientious hesitating*. Εὐλάβεια must therefore be taken as meaning *religious solicitude, the fear of God*, for which cf. Diod. Sic. 13, 12: ἡ πρὸς τὸ θεῖον εὐλάβεια. Plut. Camill. 21. Id. Aemil. Paul. 3: ἡ περὶ τὸ θεῖον εὐλάβ. Plut. Num. 32. In Prov. 28, 14, also εὐλάβ. must refer to religious character, cf. the second clause σκληρὸς τὴν καρδίαν. Vid. also εὐλαβεῖσθαι. Εἰσακουσθεὶς ἀπὸ τῆς εὐλ. must mean "in conformity with, in consequence of, the fear of God," cf. Krüger § 68, 16, 8. In favour of this view we may refer to the other places where the word occurs Heb. 12, 28: λατρεύομεν τῷ θεῷ μετὰ εὐλαβείας καὶ δέους; and εὐλαβεῖσθαι in Heb. 11, 7; here εὐλ. clearly expresses a religious feeling, and the following καὶ γὰρ ὁ θεός

ἡμῶν πῦρ καταναλίσκον so far from telling against this rendering (as Hofmann thinks) really confirms it, it enforces the admonition to holy anxiety and Godly fear. It is an important confirmation of our view that all the Gk. commentators agree in the meaning "fear of God" in Heb. 5, 7 (εὐλαβείας γὰρ ἦν τὸ λέγειν· πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σὺ, see Delitzsch in loc.) Εὐλάβεια is as Delitzsch says the mildest term that could be used for the fear of God; vid. the passages from classical writers quoted and Plutarch's explanation of εὐλάβεια in its general sense.

Εὐλαβέομαι, *to be cautious, thoughtful, circumspect*, with μὴ following, or the Acc. in Bibl. Gk. also with ἀπό. Soph. Tr. 1119: εὐλαβοῦ δὲ μὴ φανῆς κακός. Plat. Rep. 2, 372, C: πένιαν ἢ πόλεμον. In Att. Gr. synon. with φυλάττεσθαι, in later Gr. synon. with φοβεῖσθαι. Cf. Plut. Mor. 706, A: διὸ δεῖ μάλιστα ταύτας εὐλαβεῖσθαι τὰς ἡδονάς. 977, A. So in the LXX and Apocr. in many places, 1 Sam. 18, 15. 29; Jerem. 22, 25; Job 13, 25; Deut. 2, 5; Wisd. 12, 11; Ecclus. 7, 6; 22, 22; 26, 5; 41, 3: εὐλ. κρίμα θανάτου. 29, 7; 1 Macc. 3, 20; 12, 42; 2 Macc. 8, 16; Ecclus. 31, 16: ὁ φοβούμενος τὸν κύριον οὐ μὴ εὐλαβηθῇσεται. — Thus εὐλαβεῖσθαι also denotes a religious state, *to fear God*, Plat. Legg. 9, 879, E: τὸν ξενικὸν θεόν. So in the LXX not only Jer. 5, 22: μὴ ἐμὲ οὐ φοβηθήσεσθε, λέγει κύριος, ἢ ἀπὸ προσώπου μου οὐκ εὐλαβηθήσεσθε = 𐤀𐤒𐤍 Hiph., (cf. Exod. 3, 6: εὐλαβεῖτο γὰρ κατεμβλέψαι ἐνώπιον τοῦ θεοῦ = 𐤀𐤒𐤍) and Hab. 2, 20; Zeph. 1, 7; Zech. 2, 17: εὐλαβεῖσθω ἀπὸ προσώπου αὐτοῦ πᾶσα ἡ γῆ. = 𐤀𐤒𐤍, also but = 𐤀𐤒𐤍 Nahum 1, 7: γινώσκων κύριος τὸν εὐλαβουμένους αὐτόν. Zeph. 3, 12; Prov. 30, 5. = 𐤀𐤒𐤍 Prov. 2, 8. = 𐤀𐤒𐤍 Mal. 3, 16: οἱ φοβούμενοι τὸν κύριον καὶ εὐλαβούμενοι τὸ ὄνομα αὐτοῦ. Cf. Ecclus. 18, 27; 23, 18; 7, 29. Either timidity or carefulness is denoted, according to the context. The proper Hebrew expression for the fear of God is 𐤀𐤒𐤍, and is expressed by σέβειν and φοβεῖσθαι. Accordingly the word in Acts 23, 10: εὐλαβηθεὶς ὁ χιλιάρχος μὴ διασπασθῇ ὁ Παῦλος = *to have fear, to be afraid*; on the contrary Heb. 11, 7: πίστει χρηματισθεὶς Νῶε περὶ τῶν μηδέπω βλεπομένων, εὐλαβηθεὶς κατεσκεύασε κτλ., *of the fear of God*.

Λατρεύω, from *λάτρις*, a *servant*, *λάτρον*, *pay*, in particular *wages for labour or service*, is connected probably with *ΛΑΩ*, *I will*, or according to Curtius (p. 326) with *λάω*, *ἀπο-λανώ*, *to enjoy*, *λεία*, *ληΐς* *prey* (*AAF*). Hesychius explains *λατρεύει· ἐλεύθερος ὢν δουλεύει*. According to Ammonius *λάτρις* properly denotes prisoners of war. It is used both of free and of enforced surrender, of service either with or without pay. The thought it expresses is certainly wider than that of the other synonyms *δοῦλος*, *θεράπων*, *διάκονος*, *οἰκέτης*. It is not so often used as these, yet it seems to be used most generally of willing service and free obedience. Isocr. 217, C: *τοὺς δὲ τῷ κύλλει λατρεύοντας φιλοκάλους καὶ φιλοπόνους νομιζομένους εἶναι*. Lucn. Nigrin. 15: *λατρεύειν τῇ ἡδονῇ*. Xen. Ages. 7, 2: *λατρεύειν νόμοις*. Phocyl. 112: *καιρῷ λατρεύειν*. Soph. Oed. C. 105: *αἰεὶ μόχθοις λατρεύων*. Eustath. II. 1246, 10: *λάτρις· ὁ ἐπιμίσθιος· ἀλλ' ὁμως ἐπὶ δούλων τίεται· καὶ θῆτες, ὄντες ἐπελεύθεροι, μισθοῦ ὑπουργοῦσιν*.

As to the use of this word in Holy Scripture, it is applied exclusively to *the service of God*. It is in the LXX = *לָבַד* in the historical books, while this word in the prophetic books (though still denoting God's service) is rendered by *δουλεύειν*, a term applied to human relationships in the historical books. Occasionally *λατρ.* denotes human relations, as in Deut. 28, 48 where the parallelism determined the selection of the word (*λατρευτός* Lev. 23, 7, 8; Num. 28, 18; Exod. 12, 16). — So Exod. 3, 12; 4, 23; 7, 16; 10, 3. 7. 8. 11. 26; 20, 5; 23, 24. 25; Deut. 4, 19. 28; 5, 9; 6, 13; 10, 12. 20; Jos. 22, 5; 23, 7; 24, 2. 14. 15. 16. 18. 19. 20. 31. In the Apocrypha always of God's service, but only in a few places, Ecclus. 4, 14; Judith 3, 9; 1 Esdras 1, 4; 4, 54; 3 Macc. 6, 6. Cf. *λατρεία* 1 Macc. 1, 43; 2, 19. 22. The word is also used in classical Gk., of *worship*, the service of God, especially with reference to sacrifice, Plat. Phaedr. 244, E: *καταφρυγούσα πρὸς θεῶν εὐχάς τε καὶ λατρείας*. Apol. 23, C: *διὰ τὴν τοῦ θεοῦ λατρείαν*. Eurip. Tro. 450 of Cassandra: *ἡ Ἀπόλλωνος λάτρις*. Phoen. 220: *Φοῖβῳ λάτρις γενόμεναι*. Still *θεράπων*, *θεραπεύειν*, *θεραπεία* are the proper words in the Classics for *worship*. But in Biblical Gk. (as is clear from N. T. usage) this word *θεραπεύειν* means *to cherish, to wait upon, to care for, to render helping service*, so that no other word remained to express distinctively

Divine service (so far as the Hebrew עָבַד denoted this) but *λατρεύειν, λατρεία*. As the above named passages shew, it is used to denote not only sacrifice but submission to God generally, *obedience and adoration rendered to God*.

So also in the N. T. where the word occurs chiefly in Luke, Acts, and the Ep. to the Hebrews. With reference to *sacrifice and temple service*, cf. *λατρεύματα* Eurip. Iph. T. 1275 of *temple service*) Luke 2, 37; Acts 7, 7; Heb. 8, 5: *σκιᾷ λατρεύουσιν τῶν ἐπουρανίων*. 10, 2: *τοὺς λατρεύοντας ἅπαξ κεκαθαμένους*. 13, 10: *οἱ τῇ σκηνῇ λατρεύοντες*. 9, 9: *Θυσίαι — μὴ δυνάμεναι τελειῶσαι τὸν λατρεύοντα*. Rev. 7, 15: *λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ*. 22, 3: *οἱ δοῦλοι αὐτοῦ λατρεύουσιν αὐτῷ*. Then generally *the recognition and acknowledgment of man's dependence on God* Matt. 4, 10: *αὐτῷ μόνῳ λατρεύσεις*, cf. v. 9: *ἐὰν πεσὼν προσκυνήσῃς μοι*. Luke 4, 8: 1, 74: *λατρεύειν αὐτῷ ἐν δαίμονι καὶ δικαιοσύνῃ*. Heb. 12, 28: *λατρεύωμεν εὐαρέστως τῷ Θεῷ μετὰ εὐλαβείας καὶ δέους*. Acts 24, 14: *κατὰ τὴν ὁδὸν ἣν λέγουσιν αἶρεσιν οὕτως λατρεύω τῷ πατρὶ τῷ Θεῷ*. 26, 7; 27, 23: *τοῦ Θεοῦ οὐ εἰμί, ᾧ καὶ λατρεύω*. Rom. 1, 9: *ᾧ λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγ.* Phil. 3, 3: *ἡμεῖς γὰρ ἔσμεν ἡ περιτομή, οἱ πνεύματι Θεῷ λατρεύοντες*. 2 Tim. 1, 3: *τῷ Θεῷ ᾧ λατρεύω — ἐν καρπῷ συνειδήσει*. Of *idolatry* Acts 7, 42: *λατρ. τῇ στρατιᾷ τοῦ οὐρανοῦ*. Rom. 1, 25: *ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα*.

Λατρεία, ἡ, service, i. e. *divine service*, see *λατρεύω*. John 16, 2: *λατρείαν προσφέρειν τῷ Θεῷ*. *Sacrifice* seems specially to be the service denoted, cf. Rom. 9, 4: *ὧν . . . ἡ λατρεία καὶ αἱ ἐπαγγελίαι κτλ.* 12, 1: *παραστήσαι τὰ σώματα ὑμῶν Θυσίαν . . ., τὴν λογικὴν λατρείαν ὑμῶν*. Heb. 9, 1: *δικαιώματα λατρείας*. v. 6: *οἱ ἱερεῖς τὰς λατρείας ἐπιτελοῦντες*. Cf. Plat. Phaedr. 244, E, s. v. *λατρεύω*. LXX = עָבַד Exod. 12, 25. 26; Jos. 22, 27, otherwise also = *λειτουργία*, e. g. Num. 8, 25.

Εἰδωλολατρεία, ἡ, idolatry, in N. T. and Patristic Gk. only 1 Cor. 10, 14; Gal. 5, 20; Col. 3, 5. For the Plur. 1 Pet. 4, 3: *ἀθέμιτοι εἰδωλολατρεῖαι* cf. Heb. 9, 6. — *εἰδωλολάτρης, an idolater*, also used in N. T. and Patristic Gk. only, 1 Cor. 5, 10. 11; 6, 9; 10, 7; Eph. 5, 5; Rev. 21, 8; 22, 15.

Λέγω, to lay, — to lay together, to collect, to read, post-Homeric in the sense of to speak or say. Hence

Λόγος, ó, the word, "not however in a grammatical sense (for which ῥῆμα, ὄνομα, ἔπος, is used), but always like vox of the spoken word, the word not in its outward form but as connected with the thought expressed" Passow; in short not the word written but the word spoken, not the word as a part of speech, but the word as part of what is uttered. We describe the different uses of λόγος in order as follows:

I. In a formal sense, without laying stress upon what is said, but only denoting that something is said. (a.) *a word, as forming part of what is spoken*, generally in the plural; Hes. theogn. 890: *ἐξαπατήσας αἰμυλλίοισι λόγοισι*. Xen. An. 2, 5, 16: *ἡδομαι ἀκούων σου φρονίμους λόγους*. 2, 6, 4: *ὁπόλοις μὲν λόγοις ἔπεισε κῦρον*. Aesch. Prom. 214: *λόγοισιν ἐξηγεῖσθαι*. Plat., Dem., all.: *λόγους ποιεῖσθαι; to speak*. So Matt. 15, 23: *οὐκ ἀπεκρίθη αὐτῇ λόγον*. 22, 46 and often; Acts 2, 40: *ἐτέροις τε λόγοις πλείουσιν διεμαρτύρατο*. Luke 23, 9; 1 Cor. 14, 19: *πέντε λόγους διὰ τοῦ νοὸς λαλῆσαι*. — *μυρίους λόγους ἐν γηώσῃ*. 2, 4: *ἐν πειθοῖς σοφίας λόγοις*. v. 13; Eph. 5, 6: *ἀπατῶν κενοῖς λόγοις*. 2 Pet. 2, 3; 3 John 10; Acts 16, 36; Matt. 12, 37. — (b.) *a word, as the expression which serves for the occasion, the language which one adopts, one's manner of speaking etc.* Cf. Dem. 18, 256: *εἰς τοιοῦτους λόγους ἐμπέπτειν ἀναγκάζομαι*, 'I am obliged thus to speak'. Acts 18, 15: *ζήτημά ἐστιν περὶ λόγον καὶ ὀνομάτων καὶ νόμον τοῦ καθ' ὑμᾶς*. Eph. 4, 29: *πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω*. Col. 4, 6: *ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἅλατι ἡρτυμένος. εἰδέναι πῶς δεῖ ὑμᾶς ἐνὶ ἐκάστῳ ἀποκρίνεσθαι*. 1 Thess. 2, 5; 1 Cor. 1, 17: *εὐαγγελίζεσθαι οὐκ ἐν σοφίᾳ λόγον*. 2, 1; 15, 2; 2 Cor. 6, 7; 10, 10. 11; 11, 6; 1 Thess. 1, 5: *τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον ἀλλὰ καὶ ἐν δυνάμει*. — (c.) *The word or speech, as a means or instrument, and not as a product, the speaking*. Acts 18, 5: *συνείχετο τῷ λόγῳ*. Luke 4, 32: *ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ*. 1 Cor. 4, 20: *οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ Θεοῦ, ἀλλ' ἐν δυνάμει*. Thus when mention is made of Christ's wonderworking power by His word, e. g. Matt. 8, 8: *μόνον εἶπε λόγῳ*. 8, 16: *ἐξέβαλε τὰ*

πνεύματα λόγῳ. Luke 7, 7. — Acts 14, 12 and elsewhere. Hence the frequent contrast even in classical Gk. between λόγος and ἔργον, which separates or unites the contents (ἔργον) of the word from or with the word, or which refers generally to the relation subsisting between saying and doing (vid. ἔργον) 2 Cor. 10, 11; Col. 3, 17: πᾶν ὃ τι ἐὰν ποιῇτε ἐν λόγῳ ἢ ἐν ἔργῳ. 1 John 3, 18: μὴ ἀγαπῶμεν λόγῳ — ἀλλ' ἐν ἔργῳ καὶ ἀληθείᾳ. Cf. Hdt. 3, 135 (p. 239). Luke 24, 19; Acts 7, 22; 2 Thess. 2, 17. Cf. 1 Tim. 4, 12: τύπος γίνου τῶν πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ κτλ.

II. In a material sense, *the word as that which is spoken, the expression*, both of single expressions and of longer speeches or conversations, expositions, explanations etc. (a.) Of single expressions, statements, affirmations; cf. Plat. Parm. 128, C: τῷ Παρμενίδου λόγῳ. Theaet. 172, B: τὸν Πρωταγόρου λόγον. Apol. 26, D: τὰ Ἀναξαγόρου βιβλία τοῦ Κλαζομενίου γέμει τούτων τῶν λόγων. So in Matt. 12, 32: ὃς ἂν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου; 15, 12; 19, 11: οὐ πάντες χωροῦσιν τὸν λόγον τοῦτον; 19, 22; 21, 24; Mark 11, 29; Luke 20, 3; Matt. 26, 44: τὸν αὐτὸν λόγον εἰπὼν. Mark 5, 36; 9, 10; 10, 22; 14, 39; Luke 12, 10; John 2, 22: ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ᾧ εἶπεν ὁ Ἰς. 4, 37: ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὁ ἀληθινός. Cf. Soph. Tr. 1: λόγος μὲν ἐστ' ἀρχαῖος. John 4, 39. 41. 50; 7, 36. 40; 12, 38; 15, 20. 25; 18, 9. 32; 19, 8. 13; Acts 6, 5; 7, 29; 20, 38; 22, 22; Rom. 9, 9; 13, 9; 1 Cor. 15, 54; Gal. 5, 14; 1 Thess. 4, 15; 1 Tim. 1, 15; 3, 1; 4, 9; 2 Tim. 2, 11; Tit. 3, 8; Heb. 7, 28. The plural οἱ λόγοι gathers up in one what had been spoken at different times or in a long discourse. Matt. 7, 24 of the sermon on the Mount: ὅστις ἀκούει μου τοὺς λόγους τούτους. 7, 26. 28; 10, 14; 19, 1: ἐτέλεσεν τοὺς λόγους τούτους. 24, 35: οἱ δὲ λόγοι μου οὐ παρέλθουσιν. 26, 1; Mark 8, 38; 10, 24; 13, 31; Luke 3, 4; 4, 22; 6, 47; 9, 26. 28. 44; 21, 33; 24, 44; John 10, 19; 14, 24; Acts 2, 22; 5, 5. 24; 15, 15. 24; 20, 35; Rom. 3, 4; 1 Thess. 4, 18; 1 Tim. 6, 3; 2 Tim. 1, 13; 4, 15; Rev. 1, 3; 17, 17; 19, 9; 21, 5; 22, 6. 7. 9. 10. 18. 19; Cf. Xen. Cyrop. 1, 5, 3: τοῖς λόγοις τούτοις πειθόμενοι. — (b.) The singular ὁ λόγος often takes the place of the plural in this wider reference and is used to denote *an exposition or account which one gives* or has given, a narrative or treatise spoken

or written. Cf. Xen. Hist. gr. 6, 4: ἄχρι οὗ ὅδε ὁ λόγος ἐγράφειτο. Acts 1, 1: τὸν μὲν πρῶτον λόγον ἐποιήσαμην περὶ πάντων κτλ. Xen. An. 2, 1, 1: ἐν τῷ ἔμπροσθεν λόγῳ δεδήλωται, Thus the Ep. to the Hebrews is called λόγος τῆς παρακλήσεως Heb. 13, 22. Cf. Acts 13, 15: εἰ ἔστιν ἐν ὑμῖν λόγος παρακλήσεως. 1 Cor. 12, 8; Heb. 4, 13; 5, 11. — Of what one has to allege against another, a *complaint*, Acts 19, 38: ἔχειν πρὸς τινα λόγον. Demosth. adv. Lacrit. 599 (Kypke, observ. scr.): ἐμοὶ μὲν οὖν ἐστὶν ὃ ἄνδρες δικασταί, πρὸς τούτους ὁ λόγος. Cf. Matt. 5, 32: παρεκτός λόγον πορνείας (19, 9 Lachm.). — A *rumour* or *report*, Acts 11, 22; Mark 1, 45; Matt. 28, 15; Luke 5, 15; John 21, 23; *conversation*, Luke 24, 17. This brings us to the distinctively N. T. expression ὁ λόγος τοῦ Θεοῦ, or ὁ λόγος καὶ ἐξόχην the *word of the Gospel*, denoting all that God says or has caused to be said to men. Ὁ λόγος occurs alone in Mark 2, 2; 4, 14 — 20. 33; 8, 32; 16, 20; Luke 1, 2: οἱ δὲ ἀρχῆς αὐτόπται καὶ ὑπηρέται γενομένοι τοῦ λόγου. Acts 8, 4: εὐαγγελιζόμενοι τὸν λόγον. 10, 44; 11, 19; 14, 25; 16, 6: κωλυθέντες ὑπὸ τοῦ ἁγίου πνεύματος λαλῆσαι τὸν λόγον ἐν τῇ Ἀσίᾳ. 17, 11 (19, 20 Tisch.): οὕτως κατὰ κράτος τοῦ κυρίου ὁ λόγος ἠΐξανεν καὶ ἴσχυεν; usually 'was read' κατὰ κράτος ὁ λ. τοῦ κυρ. 20, 7; Gal. 6, 6: ὁ κατηχούμενος τὸν λόγον. Phil. 1, 14; Col. 4, 3; 1 Thess. 1, 6; 1 Tim. 5, 17: οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ. Jas. 1, 21. 22. 23; 1 Pet. 2, 8; 3, 1. Cf. 1 John 2, 7: ἡ ἐντολὴ ἡ παλαιὰ ἐστὶν ὁ λόγος ὃν ἠκούσατε. This 'word' so called κατ' ἐξ. is the declaration of the mystery of Christ Col. 4, 3: ἵνα ὁ Θεὸς ἀνοῖξῃ ἡμῖν θύραν τοῦ λόγου λαλῆσαι τὸ μυστήριον τοῦ Χυ, the *word of Gospel preaching*, λόγος ἀκοῆς 1 Thess. 2, 13; Heb. 4, 2, vid. ἀκοῆ. Col. 1, 5: ἣν (ἐλπίδα) προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου. Acts 15, 7: ὁ λ. τοῦ εὐαγγελίου. Eph. 1, 13: ὁ λόγος τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν. Cf. Acts 13, 26: ὑμῖν ὁ λόγος τῆς σωτηρίας ταύτης ἐξαπεστάλη. Otherwise it is designated according to its import ὁ λόγος τῆς καταλλαγῆς 2 Cor. 5, 19. Acts 20, 32: ὁ λόγος τῆς χάριτος Θεοῦ. 1 Cor. 1, 18: ὁ λ. ὁ τοῦ σταυροῦ. Phil. 2, 16: λ. ζωῆς. Col. 3, 16: ὁ λ. τοῦ Χυ. Heb. 5, 13: λ. δικαιοσύνης (vid. δικαιοσύνη). See also the qualifying designation ὁ λ. τῆς ἀληθείας 2 Tim. 2, 15, like Col. 1, 5; Eph. 1, 13. —

The word thus described according to its import is called with reference to its source and the place whence it proceeds *ὁ λ. τοῦ Θεοῦ*. Cf. 2 Cor. 5, 19: *ὁ Θεός — θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς*. Acts 10, 36: *τὸν λόγον ὃν ἀπέστειλεν τοῖς υἱοῖς Ἰσραὴλ εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χρ.* Acts 17, 13: *ὁ λόγος τοῦ Θεοῦ* used interchangeably with *ὁ λ.* v. 11; Luke 8, 11: *ὁ σπόρος ἐστὶν ὁ λ. τ. Θεοῦ*, but in v. 12. 13. 15 simply *ὁ λόγος*. Cf. Matt. 13, 19: *ὁ λόγος τῆς βασιλείας*, v. 20—23 *ὁ λόγ.*; see 24, 14: *τὸ εὐαγγέλιον τῆς βασιλείας*. *Ὁ λόγος τοῦ Θεοῦ* denotes all that God has to say to man, as this is made known in the N. T. revelation of grace, and thus as we have seen the expression is always used to denote the message of mercy in the Gospel, vid. 1 Pet. 2, 23—25. A comparison of the phrase with that used in the O. T. will shew now important it is thus to define its meaning. *Ὁ λόγος τοῦ Θεοῦ* seldom occurs in the O. T.; we find it only in Judges 3, 20; 1 Chron. 25, 5 (Ps. 56, 4. 10); the word of O. T. preaching is always called simply *דְּבַר יְהוָה*, *λόγος τοῦ κυρίου* “the word of the God, who promises salvation”, (for the name Jehovah designates God as the God of promise, the God of a future revelation of grace, *יְהוָה אֱלֹהֵינוּ*). This latter phrase occurs in the N. T. only in Acts 8, 25; 13, 44. 48. 49; 15, 35. 36; 16, 32; 19, 10; 1 Thes. 1, 8; 2 Thes. 3, 1. Far more frequent and indeed constantly occurring is the other phrase *ὁ λόγος τοῦ Θεοῦ*, which lays stress upon the authority attaching to the word of the Gospel 1 Thes. 2, 13: *παλαβόντες λόγον ἀκοῆς παρ’ ἡμῶν τοῦ Θεοῦ ἐδέξασθε οὐ λόγον ἀνθρώπων ἀλλὰ καθὼς ἐστὶν ἀληθῶς λόγον Θεοῦ*. Mark 7, 13: *ἀκυροῦντες τὸν λόγον τοῦ Θεοῦ τῇ παραδόσει ὑμῶν*. The expression does not occur in Matt. nor indeed in John (for 10, 35 does not refer to the Gospel). We find it in Mark 7, 13; Luke 5, 1; 8, 11; 11, 28; Acts 4, 31; 6, 2. 7; 8, 14; 11, 1; 12, 24; 13, 5. 7. 44. 46; 17, 13; 18, 11; Rom. 9, 6; 1 Cor. 14, 36; 2 Cor. 2, 17; 4, 2; Col. 1, 25; 1 Thes. 2, 13; 1 Tim. 4, 5; 2 Tim. 2, 9; Tit. 2, 5; Heb. 4, 12; 13, 7; 1 Pet. 1, 23; 2 Pet. 3, 5. 7; 1 John 2, 14; Rev. 1, 2. 9; 6, 9; 20, 4; cf. 19, 9: *οἱ λόγοι ἀληθινοὶ εἰσὶν τοῦ Θεοῦ*. This distinction between the O. T. expression and that of the N. T. may seem a merely formal one, but it is akin to another important difference. Concerning the communication of the word of grace to the prophets we always read *דְּבַר יְהוָה אֵלַי*; and of the

hearing or perception of this word it is said **קוֹחַ דְּבַר יְהוָה** Is. 2, 1; Micah 1, 1; Amos 1, 1 (cf. Ps. 89, 20; Is. 13, 1; 1 Chron. 25, 5: **קוֹחַ הַמֶּלֶךְ בְּדַבְרֵי הָאֱלֹהִים**). These expressions never occur in the N. T. except in John 10, 35: *πρὸς οὗς ὁ λόγος τοῦ Θεοῦ ἐγένετο*, where the reference is to an O. T. case. Herein we have set before us a striking difference between the O. T. revelation and the New; here we have the kernel of the difference between the O. and the N. T. *λόγος*. 'The word of the Lord' appears in the O. T. as distinct from the revelation of the law, and while pertaining to the O. T. church yet was so far distinct as to isolate itself, occupying an extraordinary place in relation thereto, and needing the opening up of a special organ in man appropriate to its reception (**וַיִּבְרָא** to *behold or view*, denoting an ecstatic state). In the N. T. on the contrary 'the word of God' is a power which has been brought out of its mysterious concealment, and which in and through Christ has come among men, being present within the pale of the N. T. church. Tit. 1, 3: *ὁ ἀψευδῆς Θεὸς — ἐφάνερωσεν καιροῖς ἰδοῖς τὸν λόγον αὐτοῦ ἐν κηρύγματι ὃ ἐπιστεύθη ἐγώ*. Acts 10, 36: *τὸν λόγον ὃν ἀπέστειλεν τοῖς υἱοῖς Ἰσραὴλ εὐαγγελιζόμενος εἰσάγειν διὰ Ἰου* Xv. Acts 13, 26; 1 Pet. 1, 23 sq.: *ἀναγεγεννημένοι — διὰ λόγον ζῶντος Θεοῦ καὶ μένοντος τοῦτο δὲ ἐστὶν τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς*. No longer is it said *ὁ λόγ. τ. x. ἐγένετο* (cf. John 1, 14: *ὁ λόγος σὰρξ ἐγένετο*); but on the contrary, cf. Acts 6, 7: *ἡϋξάνεν*. 12, 24: *ἡϋξ. καὶ ἐπληθύνετο*. 19, 20: *ἡϋξ. καὶ ἴσχυεν*. 2 Tim. 2, 9: *ὁ λόγος τοῦ Θεοῦ οὐ δέδεται*. 2 Thes. 3, 1: *ἵνα ὁ λόγος τοῦ x. τρέχη*. John 17, 14: *δέδωκα αὐτοῖς τὸν λόγον σου*. Thus and henceforward *ὁ λόγος* appears as a term. tech.

The *λόγος* of St. John (1, 1. 14) is most simply explained as connected with and arising out of this use of the term. It denotes Christ to be Him in whom had been hidden from eternity, and specially from the beginning of the world, what God had to say to man, and who represents what has come fully to light in the N. T. message of grace and mercy. Cf. the striking language of 1 John 1, 1: *ὃ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν . . . περι τοῦ λόγου τῆς ζωῆς*; and especially of Rev. 19, 13: *καὶ κέκληται τὸ ὄνομα αὐτοῦ ὁ λόγος τοῦ Θεοῦ*; Christ represents the word of God as it has come into the world; but since the

world does not receive it, its triumphant power must finally be revealed by a decisive conflict and victory.

This view of the Johannine *Logos* brings it into perfect accord with the progress of God's gracious revelation, and St. John's use of the term is the appropriate culmination of the view presented in other parts of the N. T. of 'the word of God', denoting, as we have seen, the mystery of Christ. The significance of the O. T. representation 'the word of the Lord' has hitherto been overlooked; or if its connection with the N. T. view has been observed it has been only in a logical manner, and not historically as bearing upon the gradual revelation of God's plan of salvation. Cf. *Neumann* on Jer. 1, 1: "The word of God, the manifestation of the eternal godhead in the eternal Word, is the source and principle of all prophetic words; in Him they have their divine basis." *Aquinas* in like manner says (upon the same passage): "*verba prophetalia esse multa in se, attamen esse unum in sua origine, quia a verbo increato originem ducunt.*" *Origen* alone (as far as my knowledge extends) has put the question rightly, In what manner did the *Logos* who was with God and was God come to the prophet? — how did He manifest Himself? The hints we have given above are an attempt at the right solution of these questions, — a solution already suggested by Jewish theology itself in its doctrine of the word of God, מִמְרָא. Cf. Gen. 3, 8: קל מימרא דיי. Ps. 128, 5: יברכינך מימרא דיי. Judges 6, 12: דבורא — מימרא דיי בסעך. Num. 7, 89: ומתמן הוה דבורא מתמהיל עמיה, 'the Word spoke with him from off the mercy seat'. Gen. 28, 10: מן בגלל דהיה דבורא מתחמדב למללא עמיה, "because the Word desired to speak with him." God himself is the word in so far as the word is the medium of His revelation of Himself, and the word, though personality and hypostasis are not yet attributed to it, occupies a middle place between God and man, like δόξα, כבוד, שְׁכִנְתָּא, with which מִמְרָא is used interchangeably; cf. *Tholuck* on John 1, 1. That this representation was included in the Jewish idea of the Messiah is clear from Gen. 49, 18, where the Jerusalem Targum translates, "I have waited, not for liberation through Sampson or Gideon, but for salvation through thy Word." If we are to seek for an explanation of the λόγος of St. John beyond Holy Scripture itself, it is to be found much more appropriately in

Jewish theology than in Philo's doctrine of the Logos. The reason why preference has been given to the latter reference is because Philo predicates of the Logos attributes which in the N. T. are predicated of Jesus Christ. E. g. *πρωτότοκος* (*πρωτόγονος*), *υἱός*, *εἰκὼν* and others. Cf. *de confus. ling.* p. 427 ed. M.: *καὶ ἂν μηδέπω μέντοι τυγχάνη τις ἀξιόχρεως ὢν υἱὸς Θεοῦ προσαγορευέσθαι σπουδαζέτω κοσμεῖσθαι κατὰ τὸν πρωτόγονον αὐτοῦ λόγον, τὸν ἄγγελον πρεσβύτατον, ὡς ἀρχόγγελλον πολώνυμον ὑπάρχοντα καὶ γὰρ ἀρχή, καὶ ὄνομα Θεοῦ, καὶ λόγος, [καὶ ὁ] οἱ (Mang.) κατ' εἰκόνα ἄνθρωπος, καὶ ὁρῶν Ἰσραὴλ, προσαγορεύεται . . . Καὶ γὰρ εἰ μὴτοις ἱκανοὶ Θεοῦ παῖδες νομίζεσθαι γεγόναμεν, ἀλλὰ τοι τῆς αἰδίου εἰκόνης αὐτοῦ, λόγου τοῦ ἱερωτάτου· Θεοῦ γὰρ εἰκὼν λόγος ὁ πρεσβύτατος.* Cf. *Lib. Alleg.* III., 106, M. Notwithstanding this similarity of attributes however, the identity of the Subject of whom they are predicated cannot justly be affirmed. Though Philo's idea of the Logos seems to coincide with that presented in the prologue to St. John's Gospel, a glance only at the statements of Philo (e. g. *de somn.* 655; *de mund. opif.* 5) suffices to shew the incompatibility St. John's view with Philonic representations, and any real coincidence between them must be denied. *De mund. opif.* 5 we read: *δηλονότι καὶ τὸ ὅλον εἶδος, ὁ σύμπας αἰσθητὸς οὗτοσι κόσμος, ὃ μείζον ἐστι τῆς ἀνθρωπίνης μίμημα Θείας εἰκόνης. δηλον δὲ ὅτι καὶ ἡ ἀρχέτυπος σφραγίς, ὃν φάμεν εἶναι κόσμον νοητόν, αὐτὸς ἂν εἴη τὸ ἀρχέτυπον παράδειγμα, ἰδέα τῶν ἰδεῶν, ὁ Θεοῦ λόγος.* *De somn.* 655: *Μὴ παρέλθης δὲ τὸ εἰρημένον (Gen. 31, 12 LXX: ἐγὼ εἰμι ὁ Θεὸς ὃς ὄφθεις σοι ἐν τόπῳ Θεοῦ), ἀλλ' ἀκριβῶς ἐξέτασον, εἰ τῷ ὄντι δύο εἰσὶ Θεοί· λέγεται γὰρ Ἐγὼ εἰμι ὁ Θεὸς ὃς ὄφθεις σοι, οὐκ ἐν τόπῳ τῷ ἐμῷ, ἀλλ' ἐν τόπῳ Θεοῦ, ὡς ἂν ἐρέτου. Τί οὖν χρὴ λέγειν; ὁ μὲν ἀληθεῶς Θεὸς εἰς ἐστίν· οἱ δ' ἐν καταχρήσει λεγόμενοι πλείους . . . Καλεῖ δὲ τὸν Θεὸν τὸν πρεσβύτατον αὐτοῦ νυνὶ λόγον, οὐ δεισιδαιμονῶν περὶ τὴν θέσιν τῶν ὀνομάτων κτλ.* The Logos therefore of Philo cannot in any proper sense be called God, and is not preeminently the Mediator between God and man, it is simply the divine world-ideal, occupying a middle place between God and the world, the world being as akin to God as is man. It cannot be proved that "the Logos is with Philo a special and distinct essence and mediator between God and the world, an hy-

postasis distinct as is God" (*Dorner*, *Entwicklungsgesch. der Lehre von der Person Christi* 1, 30). God himself in his ideal relation to the world, i. e. the world-ideal in God, is the Logos according to Philo, and this world-ideal as such, distinct from God himself, — the *first* begotten son of God as distinct from the world which is the *second* son, — is the presupposition of the world, the messenger of God to the world, the mediator for the world with God. Although, as Dorner says, the doctrine of distinctions in God here appears, the examination of these distinctions as described by Philo presents to us a perfect contrast to Biblical representations, and they are so far removed from St. John's views that to bring St. John's idea of the Logos into unison with Philo's would be preposterous. With Philo the world forms the third stage of the development of divine life, God and the Logos being the other two, and were it not for the dualistic view of matter, nothing would be left for the Philonic system but to call it Pantheism.

The mention of the Logos in Philo is certainly strange, because in classical usage *νοῦς* would have been a more appropriate term, and we must regard it as an unreasonable attempt to unite Greek philosophy — *νοῦς* — with Jewish theology — *דבר* — in a word common to both, viz. *λόγος*; an attempt so unreasonable that in making it little is left of Jewish theology save the terms 'word' and 'words'. The connection between St. John's Prologue and Philo's language depends solely upon the affinity of Philo's Logos-idea with the Jewish doctrine of 'the word of God', and the main difference still remains, viz. that the Jewish *דבר* like St. John's Logos belongs to the economy of grace, whereas the Logos of Philo is a purely metaphysical conception.

When St. John calls Christ according to His eternal being 'the Word', this must not be regarded as the expression and designation of His inner divine relationship. This we have afterwards when he says: *καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν κτλ.*, a statement which would be at least strange if the name *λόγος* of itself denoted a Subject possessing an inner divine relationship. Christ is called the *λόγος* because He was this in the beginning of the world, because of what He always is for the world, and on account of what He is for the N. T. church as thus designated, viz. the representation and expression of what God says to the world, He in whom and by whom God's mind and purposes towards the world find their true and full expression. But seeing that He

was all this in an inner and divine relationship: καὶ ὁ λόγος ᾗν πρὸς τὸν Θεόν — scil. ἐν ἀρχῇ, πρὸ τοῦ τὸν κόσμον εἶναι John 17, 5, this was a relationship of God to God — καὶ Θεὸς ᾗν ὁ λόγος. His relation to the world and to mankind (v. 2—4) rests upon this. These declarations are of special weight and importance in christian theology, for the very reason that the relation of God and the divine nature to the world is at the same time the exponent of an inner relationship in the divine essence itself, which cannot be conceived of without a self-relationship of God to the world; and this confirms the Scriptural view of the world as the central object of divine working and of divine revelation. The view is justified not only by the connection of the passage, but by the light which it throws upon the historical development of the plan of salvation and by its significance for the christian church. The connection between the Old and the New Testament "word of God" is of great significance moreover in its bearing upon the doctrine of inspiration.

(c.) *The subject matter of discourse*, Acts 8, 21: οὐκ ἔστιν σοι μέρος οὐδὲ κληρὸς ἐν τῷ λόγῳ τούτῳ. Luke 4, 36: τίς ὁ λόγος οὗτος, ὅτι ἐν ἐξουσίᾳ κτλ.

III. *Account, regard*; e. g. Acts 20, 24: οὐδενὸς λόγον ποιῶμαι, "I make no account of". Theocr. 2, 61: ὁ δὲ μὲν λόγον οὐδένα ποιεῖ. Tisch. reads Acts 20, 24: οὐδενὸς λόγου ποιῶμαι τὴν ψυχὴν τιμὴν ἑμαυτῷ, cf. Hdt. 1, 33: λόγου ποιεῖσθαι τινα. — Sometimes = *reckoning*, e. g. λόγον αἰτεῖν, διδόναι etc., Matt. 12, 36; 18, 23 and often. And hence (though not in Biblical Gk.) = *reason, insight, consideration*.

Λογικός, ἡ, όν, 1. *pertaining to speech*; 2. *pertaining to reason, reasonable*. Not in the LXX. Only in 1 Pet. 2, 2: τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε and Rom 12, 1: τὴν λογικὴν λατρείαν ἑμῶν. In the latter passage it unquestionably means *reasonable*; but to take it, like νοερός, πνευματικός as contrasted with the material sacrifices of the O. T. is without warrant. The λογικὴ λατρεία is rather to be understood as that service of God which implies reasonable meditation or reflection, in contrast with heathen practices, 1 Cor. 12, 2, and with the thoughtless habit of O. T. worship, Is. 1, 12—15. Cf. λογικοὶ λατροί, "*medici qui ratione et methodo propria morborum remedia investigabant*", Steph. thes.

Not *λογική λατρεία*, but *Θυσία ζωσα* is the synonym for the expression *Θυσίαι πνευματικαί* 1 Pet. 2, 5. — In 1 Pet. 2, 2 on the contrary, I cannot see how *λογικόν γάλα* can by any possibility be "reasonable milk" for there is no reason for taking *λογικόν* to denote that the expression is to be understood spiritually. It is also quite contrary to the meaning of the words to say that the milk is to be regarded as a nutriment for the *λόγος* in man, tending to his spiritual health; for had this been the idea we should have expected *λογιμός* as more appropriate to *λόγος* in the sense of 'reason'. *Λογικός* means simply *gifted with reason*. It remains therefore to understand *λόγος* of the Word *κατ' ἐξ.* *the Word of God*, and *λογικὸν γάλα* 'milk of the word', *milk to be found in the Word*; and with this the second adjective corresponds; cf. 2 Cor. 4, 2: *μηδὲ δολοῦντες τὸν λόγον τοῦ Θεοῦ*.

Λόγιον, τὸ, *sentence, declaration*, especially the sayings of the oracles of the Gods. Hesychius: *λόγια· θέσφατα, μαντεύματα, φῆμαι, χρησμοί*. According to this use of the term it occurs in the LXX as = *לִּבְרָא* Num. 24, 4; Ps. 107, 11, cf. Ps. 12, 7; 119, 148. So in the N. T. *τὰ λόγια τοῦ Θεοῦ* Rom. 3, 2; Heb. 5, 12; 1 Pet. 4, 11: *εἰ τις λαλεῖ, ὡς λόγια Θεοῦ*. Acts 7, 38: *ὃς ἐδέξατο λόγια ζῶντα δοῦναι ὑμῖν*. It is not, like *ὁ λόγος τοῦ Θεοῦ*, that which God has to say, but denotes the historical or O. T. manifestation of this, and in 1 Pet. 4, 11, we do not read *ὡς λόγον Θεοῦ*, because the intention is to give prominence to the contrast between the word spoken and the mere subjectivity of the speaker.

Λογίζομαι, derived from *λόγος* 'account', *λέγω* 'to put together', 'to count' = *to occupy oneself with reckonings, with calculations*, (vid. *ὀπλίζομαι*). Besides the Middle it forms the passive aorist *ἐλογίσθην*, fut. *λογισθήσομαι* with passive meaning, cf. Krüger § 39, 14, 2. In classical Gk. the perfect also occurs *λελόγισμαι* in an active or passive sense; in N. T. Gk. the present in a passive sense, Rom. 4, 4. 5. 24; 9, 8; vid. Eccclus. 40, 19. 1. *To reckon or count*, Xen. Cyrop. 8, 2, 18: *λογίσαι πόσα ἐστὶν εἶσομα χρήματα*. *Λογίζεσθαι τί τινι*, *to reckon any thing to a person*, to put to his account, either in his favour or as what he must be answerable for. Thus 2 Cor. 5, 19: *μὴ λο-*

γισάμενους αὐτοῖς τὰ παραπτώματα. Rom. 4, 8: ᾧ οὐ μὴ λογίσσεται κύριος ἁμαρτίαν. 2 Tim. 4, 16: μὴ αὐτοῖς λογισθεῖν. Rom. 4, 4: τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν ἀλλὰ κατὰ ὀφείλημα. v. 6: ᾧ ὁ θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων. v. 11: εἰς τὸ λογισθῆναι καὶ αὐτοῖς τὴν δικαιοσύνην. In this last passage the expression is a *term. techn.* applied to God act of justification which is more fully explained in v. 6. It is that imputation of righteousness, whose correlative is freedom from guilt, and the emphasis clearly rests upon λογισθῆναι, cf. 4, 10. 23: οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον ὅτι ἐλογίσθη αὐτῷ, v. 24; the true meaning of which is clear from what follows. In the LXX we often read λογίζεσθαι τι εἰς τι, τινὰ εἰς τινὰ where the double accusative is used. E. g. 1 Sam. 1, 13: ἐλόγισατο αὐτὴν Ἡλὼ εἰς μεθύουσαν, *to take any one for, to reckon as belonging to a certain class, to regard any one as, = לָקַח Gen. 38, 15; 1 Sam. 1, 13; Job 13, 24. Job. 41, 24: ἐλόγισατο ἄβυσσον εἰς περίπατον. Gen. 15, 6: ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. Prov. 17, 28: ἀνοήτω ἐπερωτήσαντι σοφίαν σοφία λογισθήσεται. Xen. Cyrop. 1, 2, 11: μίαν ἄμφω ταύτας τὰς ἡμέρας λογίζονται. Ael. h. n. 3, 11: τὸ μηδὲν ἀδικῆσαι τὸν τροχίλον, λογίζεται οὐ μισθόν. Hence the expression occurs 'εἰς οὐδὲν λογίζεσθαι, *to esteem or reckon as of no account*, Acts 19, 27; Wisd. 2, 16; 3, 17; 9, 6. Thus it often occurs in Pauline phraseology Rom. 2, 26: οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθήσεται; 9, 8: οὐ τὰ τέκνα τῆς σαρκὸς . . . ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας λογίζεται εἰς σπέρμα. The fact is not taken into account, the opposite rather is assumed and according to this is the relationship or conduct regulated. *That is transferred to the person and imputed to him, which in and for itself does not belong to him*; when we read λογίζεσθαι τί τινι εἰς τι, it denotes that something is imputed to the person *per substitutionem*. The object in question fills the place of that for which it answers, it is substituted for it. So Rom. 4, 9: ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην. 4, 3. 5. 22; Gal. 3, 6; Jas 2, 23. That this is the Apostle's thought is clear from Rom. 4, 4, where λογίζεσθαι τι εἰς τι of v. 3 is distinctly described as λογίζεσθαι κατὰ χάριν. Let us read the whole passage v. 3—5: Ἐπίστευσεν δὲ Ἀβραάμ τῷ θεῷ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν ἀλλὰ*

κατὰ ὀφείλημα· τῷ δὲ μὴ ἐργαζομένῳ πιστεύοντι δὲ ἐπὶ τὸν δικαιοῦντα τὸν ἀσεβῆ, λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην. If λογίζεσθαι τι εἰς τι were not a λογίζεσθαι κατὰ χάριν, a reckoning *per substitutionem*, the statement at the end should have been: λογίζεται ἡ δικαιοσύνη αὐτοῦ. But faith is now put in the place of righteousness, cf. v. 6: ὃ ὁ Θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων — which according to v. 8, denotes the forgiveness of sins. Thus this λογίζεσθαι *per substitutionem* or κατὰ χάριν is a *term. techn.* for the justifying act of God, 4, 11: εἰς τὸ λογισθῆναι καὶ αὐτοῖς τὴν δικαιοσύνην. 4, 10. 23. 24. — — Λογίζεσθαί τινα μετὰ τινος, to number any one with Luke 22, 37: μετὰ ἀνόμων ἐλογίσθη. Mark 15, 28. — 2. *to reckon, to value or esteem, to take for.* 1 Pet. 5, 12; 2 Cor. 12, 6. — Rom. 8, 36: λογίζεσθαί τινα ὥς, 1 Cor. 4, 1; 2 Cor. 10, 2. Sq. acc. c. inf. Phil. 3, 13; 2 Cor. 11, 5; Rom. 14, 14. Followed by ὅτι Heb. 11, 19. With two accusatives Rom. 6, 11. — 3. *To account, — to conclude or infer, to believe,* Xen. Hell. 6, 1, 5 etc. Rom. 3, 28: λογιζόμεθα δικαιούσθαι πίστει ἄνθρωπον. 2, 3. — 4. *To consider,* John 11, 50; Mark 11, 31.

Ἐλλογέω, *to charge, to impute*, does not occur in Gk. writers except in inscriptions, cf. ἐλλόγιμος, *what is brought in question, or into consideration.* In Clem. Alex. ἐλλογίζειν. Rom. 5, 13: ἁμαρτία δὲ οὐκ ἐλλογεῖται μὴ ὄντος νόμου. Philem. 18: εἰ δέ τι ῥέκνησέν σε ἢ ὀφείλει, τοῦτο ἐμοὶ ἐλλόγει, where Tisch. reads ἐλλόγα, therefore present ἐλλογάω. Hesychius: ἐλλόγει· καταλογίσαι.

Ὁμολογέω. (a.) *to say the same thing*, Xen. Cyrop. 4, 5, 26: ἀναγνῶναι δέ σοι καὶ τὰ ἐπιστελλόμενα, ἔφη, βούλομαι, ἵνα εἰδὼς αὐτὰ ὁμολογῇς, ἂν τί σε πρὸς ταῦτα πρωτῆ. Hence *to agree or coincide with*, as distinct from συμφώνειν. with which it is joined e. g. in Plat. Rep. 2, 403, D as a definitely expressed such declared agreement. Hdt. 1, 23: λέγουσι Κορίνθιοι, ὁμολογεύουσι δὲ σφι Λέσβιοι. 1, 171: οὕτω Κρήτες λέγουσι, οὐ μέντοι ὁμολογεύουσι τούτοισιν οἱ Κᾶρες. With the Dat. of the person and the Acc. of the thing, or the Infin. instead of the Acc., περὶ τι, ἐπὶ τινι. — (b.) *to grant, to admit, to confess*, confiteri. Xen. hist. gr. 3, 3, 11:

ἡλέγγετο καὶ ὠμολόγει πάντα. John 1, 20: ὠμολόγησεν καὶ οὐκ ἡρνήσατο, καὶ ὠμολόγησεν ὅτι οὐκ εἰμὶ ὁ Χριστός. 1 John 1, 9: ὠμολογεῖν τὰς ἁμαρτίας. Hence on the one hand we have the meaning *profiteri*, to say openly, not to keep silence, etc., and on the other hand to engage, to promise. The former we find in Matt. 7, 23: ὠμολογήσω αὐτοῖς ἔτι οὐδέποτε ἔγνω ὑμᾶς. Acts 24, 14: ὠμολογῶ δὲ τοῦτο σοι, ὅτι κατὰ τὴν ὁδὸν ἣν λέγουσιν αἵρεσιν οὕτως λατρεύω τῷ πατρὶ ὁ Θεός. Tit. 1, 16: Θεὸν ὠμολογοῦσιν εἰδέναι, τοῖς δὲ ἔργοις ἀρνούνται. Heb. 11, 13: ὠμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοι εἰσιν κτλ. Cf. Plat. Prot. 317, B: ὠμολογῶ σωφιστὴς εἶναι. The latter in Matt. 14, 7: μεθ' ὅρκου ὠμολόγησεν αὐτῇ δοῦναι. Acts 7, 17. Cf. Xen. An. 7, 4, 22: πάντα ὠμολογοῦν ποιήσειν. — (c.) to recognize, expressly to acknowledge, to make known one's profession, to confess. Cf. Thuc. 4, 62: τὴν ὑπὸ πάντων ὠμολογουμένην ἀριστον εἶναι εἰργνην. Xen. An. 5, 9, 27: πρὶν ἐποιήσαν πᾶσαν τὴν πόλιν ὠμολογεῖν Λακεδαιμονίους καὶ αὐτῶν ἡγεμόνας εἶναι. Plat. Conv. 202, B: ὠμολογεῖται γε παρὰ πάντων μέγας Θεὸς εἶναι. (In disputes = to grant that our opponent is right, τὰ ὠμολογούμενα, things upon which both parties are agreed, universally acknowledged, etc. "Ὁμολογεῖν saepe est disputantium, inter quos convenit de aliqua re, qui e concessis disputant"; Lex. Xen.). Acts 23, 8: Σαδδουκαῖοι μὲν λέγουσιν μὴ εἶναι ἀνάστασιν μηδὲ ἄγγελον μήτε πνεῦμα, Φαρισαῖοι δὲ ὠμολογοῦσιν τὰ ἀμύτητα. Rev. 3, 5; Matt. 10, 32; Luke 12, 8. Akin to this is the use of ὠμολογεῖν in the N. T. when it has Jesus Christ as its object, denoting the public acknowledgement of Him, John 9, 22: ἐάν τις αὐτὸν ὠμολογήσῃ Χν, ἀποσυνάγωγος γένηται (vid. Matt. 10, 32: ἐμπροσθεν τῶν ἀνθρώπων), the basis and condition of which is faith in Him, John 12, 42: ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν, ὥλλὰ διὰ τοῖς φαρισαίους οὐκ ὠμολόγουν, vid. Rom. 10, 9. 10: καρδίᾳ γὰρ πιστεύεται . . , στόματι δὲ ὠμολογεῖται. Accordingly the confessing of Christ is the outward expression of personal faith in Him. This confession is contrasted with ἀρνεῖσθαι, 1 John 2, 23: πᾶς ὁ ἀρνούμενος τὸν υἱὸν οὐδὲ τὸν πατέρα ἔχει· ὁ ὠμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει. Matt. 10, 32. 33; Luke 12, 8. See also 1 John 4, 2: ὁμολ. Ἰν Χν ἐν σαρκὶ ἐληλυθότα, (vid. ἔρχεσθαι). V. 3: ὁμολ. τὸν Ἰν.

v. 15: *ὅς ἂν ὁμολογήσῃ ὅτι Ἰς ἐστὶν ὁ υἱὸς τοῦ Θεοῦ.* 2 John 7: *οἱ μὴ ὁμολογοῦντες Ἰν Χν ἐρχόμενον ἐν σαρκί.* The *ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν* κτλ. Matt. 10, 32; Luke 12, 8 is without precedent in classical Gk., and is best explained by analogy with the Hebrew *לפני פני* Ps. 32, 5, cf. Neh. 1, 6; 9, 2 (LXX Neh. 1, 6: *ἐξαγορεύω ἐπὶ ἁμαρτίαις*, cf. Ecclus. 4, 29), yet it is not wholly alien to Gk. usage, as = *he who makes confession concerning me*, cf. Hdt. 9, 48: *πλεῖστον δὴ ἐν ὑμῖν ἐψεύσθημεν*, “we have been mistaken or deceived in you”, cf. Bernhardt p. 212. — 1 Tim. 6, 12: *ὁμολ., τὴν καλὴν ὁμολογίαν*, vid. Rom. 10, 10 compared with v. 9 where the recognition of Christ as *κύριος* is spoken of; cf. v. 13 where it is said of Christ: *μαρτυρήσας ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν*, with reference to John 19, 37. — (d.) *to recognize*, — *to praise*, Heb. 13, 15: *καρπὸς χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ*, the Dative being = *to testify to Him our confession of Him*; so usually in the LXX, *ἐξομολογεῖσθαι* Ps. 42, 6: 43, 4. 5; Gen. 29, 34 etc.

Ὁμολογία, ἡ, *agreement, compact, understanding*. In N. T. Gk. = *recognition, confession*, derived from *ὁμολογεῖν*, c. So Heb. 3, 1, where Christ is called *ἀρχιερεὺς τῆς ὁμολογίας ἡμῶν*. 10, 23: *κατέχωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινῇ*, cf. v. 25; 2 Cor. 9, 13: *ὁμολ. εἰς τὸ εὐαγγέλιον*. Absolute = *confession of Christ and to Christ* (cf. Rom. 10, 10) 1 Tim. 6, 12. 13; Heb. 4, 14. — In the LXX with the meaning given under *ὁμολογεῖν*, d. 2 Esdras 9, 8: *δότε ὁμολογίαν καὶ δόξαν τῷ κυρίῳ*. Elsewhere = *vow*, cf. *ὁμολογεῖν*, b. = *נָשָׁא* Dent. 12, 6. 17; Ez. 46, 13; Amos 4. 5. = *נָשָׂא* Lev. 22. 18; Jer. 44, 25.

Ὁμολογουμένως, in the same manner, “*sine controversia, uno omnium consensu*”. Xen. An. 2, 6, 1: *Κλέαρχος ὁμολογουμένως ἐκ πάντων τῶν ἐμπείρων αὐτοῦ ἐχόντων δόξας γενέσθαι ἀνὴρ καὶ πολεμικός*. Plat. Menex. 243, C: *ἄνδρες γενόμενοι ὁμολογουμένως ἄριστοι*. In the N. T., 1 Tim. 3, 16: *στῦλος καὶ ἐδραῖωμα τῆς ἀληθείας καὶ ὁμολογουμένως μέγα ἐστὶν τὸ τῆς εὐσεβείας μυστήριον*.

Ἐκλέγω, in biblical Gk. only in the Middle, and once Luke 9, 35 in the Passive (but the reading is uncertain: *ἐκλελεγμένος*,

ἐκλεκτός, ἀγαπητός); in classical Gk. Active and Middle (a.) *to select, to choose out*, Xen. Hell. 1, 6, 19: ἐξ ἀπασῶν τῶν νεῶν τοὺς ἀρίστους ἐρέτας ἐκλέξας. Luke 6, 13: προσεφώνησεν τοὺς μαθητὰς αὐτοῦ, καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασιν. Acts 1, 24: ἀνάδειξον ὃν ἐξελέξω ἐκ τούτων τῶν δύο ἐνα. 15, 22. 25. — (b.) *to elect*, without reference to the place from which or out of which the choice is made, *to choose someone to be something*. Plat. Rep. 7, 535, A: μέμνησαι οὖν τὴν προίεραν ἐκλογὴν τῶν ἀρχόντων, οἵους ἐξελέξαμεν. Luke 10, 42: ἀγαθὴν μερίδα ἐξελέξατο. 14, 7: πρωτοκλισίας ἐξελέγοντο. Acts 1, 2: οὓς [ἀποστόλους] ἐξελέξατο. 6, 5: ἐξελέξατο Στέφανον. 15, 7: ἐξελέξατο ὁ θεὸς διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη κτλ. John 15, 16: οὐχ ὑμεῖς μὲ ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ ἔθνηκα ὑμᾶς, ἵνα κτλ. 15, 19: ἐκ τοῦ κόσμου οὐκ ἐστὲ, ἀλλ' ἐγὼ ἐξελεξάμην ἐκ τοῦ κόσμου. 6, 70: οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην. 13, 18: οἶδα οὓς ἐξελεξάμην. (c.) The distinctively Scriptural use of ἐκλέγεσθαι of God's dealings towards man in the scheme of redemption, — Mark 13, 20; Acts 13, 17; 1 Cor. 1, 27. 28; Eph. 1, 4; James 2, 5, — corresponds with the use of the Hebrew **בָּחַר** for which it stands in all but a few places, where **בָּחַר** is = *ἐπιλέγειν* Ex. 17, 9; 18, 25; Jos. 8, 3; 2 Sam. 10, 9. *αἰρεῖσθαι* Jos. 24, 15. *προαιρεῖσθαι* Deut. 7, 6; Prov. 1, 29. *αἰρετίζειν* Zech. 1, 17; 2, 16; Hag. 2, 13; Ps. 119, 30. 173. In **בָּחַר** however the idea of testing and deciding thereby precedes that of choosing, and hence it means 'to decide for anything', *to choose out*, and is akin to the meaning b. Vid. Gen. 6, 2: ἔλαβον ἑαυτοῖς γυναῖκας ἀπὸ πασῶν ὧν ἐξελέξαντο, **בָּחַרְתִּי** **רָצָא** **לְבַח** 13, 11: ἐξελέξατο ἑαυτῷ **לֹאֵת** πᾶσαν τὴν περίχωρον τοῦ Ἰορδάνου. Deut. 30, 19: ἐκλέξαι τὴν ζωὴν, ἵνα ζῇς σύ. 1 Sam. 8, 18: ὑμεῖς ἐξελέξασθε ἑαυτοῖς βασιλέα, cf. Deut. 17, 15; Jos. 24, 22: ὑμεῖς ἐξελέξασθε κυρίῳ λατρεύειν αὐτῷ. Is. 66, 3: ἐξελέξαντο ἃ ἢ ψυχὴ αὐτῶν ἠθέλησεν. — The idea of selection must be laid stress upon when reference is made to it as in 2 Sam. 24, 12: *τρία ἐγὼ αἶρω ἐπὶ σέ. ἐκλεξαι σεαυτῷ θν ἐξ αὐτῶν*. And this onesidedness of the Hebrew expression makes it an appropriate designation for that affection and preference which love feels towards the object of its choice, and which is somewhat remote from the sense of the Gk. word, cf. 1 Sam. 20, 30: **בָּחַרְתָּ** **בְּיָהוֹנָתָן**

יִשְׂרָאֵל, οὐ μέτοχος εἰ τῷ υἱῷ Ἰησοῦ. And hence the opposite of electing, viz. refusing or rejecting, does not apply to the object not chosen, but wherever it occurs expresses simply the annulling of the election in the case of the object chosen, vid. Jer. 33, 24: αἱ δύο πατριαὶ αἷς ἐξελέξατο κύριος ἐν αὐταῖς, καὶ ἰδοὺ ἀπώσατο αὐτάς; Ps. 78, 67. 68 cf. with v. 59. Is. 14, 1: ἐλεήσει κύριος τὸν Ἰακώβ καὶ ἐκλέξεται ἔτι τὸν Ἰσραήλ. Zech. 1, 17; 2, 16. — This is important as bearing upon the christian use of the word, for its use with reference to Israel does not imply the rejection of all the nations not chosen; the παρὰ πάντα τὰ ἔθνη Deut. 4, 37; 10, 15, cf. 14, 2 is to be understood simply according to the Apostle's word Acts 14, 16: ὃς ἐν ταῖς παρεχόμεναις γενεαῖς εἵασεν πάντα τὰ ἔθνη πορεύεσθαι ταῖς ὁδοῖς αὐτῶν κτλ. Cf. also 1 Sam. 16, 8: οὐδὲ τοῦτον ἐξελέξατο ὁ κύριος, v. 9. 10 with 15, 23: ἐξουθενώσει σε κύριος μὴ εἶναι βασιλέα. The election of Israel from among the nations is parallel to the election of Levi from among the twelve tribes, Deut. 18, 5: αὐτὸν ἐξελέξατο κύριος ὁ Θεός σου ἐκ πασῶν τῶν φυλῶν σου, παρεστάναι κτλ.; and to the selection of a special locality as the dwelling place of God, Deut. 12, 5: ὁ τόπος ὃν ἂν ἐκλέξηται κύριος ὁ Θεός ὑμῶν ἐκ πασῶν τῶν φυλῶν ὑμῶν. The non-choosing which is called rejection arises only from opposition brought about by the perverted conduct and relations of the chosen, cf. Num. 16, 6. 7, concerning the opposition of the Corathites. The election of Israel while it must not be viewed without reference to other nations, must not be regarded save as appointment to a certain purpose or goal. This is the basis of the special connection between God and Israel, in virtue of which God is Israel's God, and Israel is God's peculiar treasure, cf. Deut. 14, 2: καὶ σε ἐξελέξατο κύριος ὁ Θεός σου γενέσθαι σε αὐτῷ λαὸν περιούσιον ἀπὸ πάντων τῶν ἔθνων. Ps. 135, 4; Ps. 33, 12: μακάριον τὸ ἔθνος οὗ ἐστὶ κύριος ὁ Θεός αὐτοῦ, λαὸς ὃν ἐξελέξατο εἰς κληρονομίαν ἑαυτοῦ. The election is on God's part is simply the outgo of free love, freely choosing its object, and hence the union of the word with ἐλεοῦν, ἀγαπᾶν (which see). Cf. Deut. 4, 37: διὰ τὸ ἀγαπήσαι αὐτὸν τοὺς πατέρας σου καὶ ἐξελέξατο τὸ σπέρμα αὐτῶν. 10, 15: τοὺς πατέρας ὑμῶν προείλατο κύριος ἀγαπᾶν αὐτούς καὶ ἐξελέξατο τὸ σπέρμα αὐτῶν. Is. 14, 1: ἐλεήσει κύριος τὸν Ἰακώβ καὶ ἐκλέξεται ἔτι τὸν Ἰσραήλ, cf. Zech. 1, 17;

2, 16; Is. 44, 2: ὁ ἠγαπημένος Ἰσραήλ, ὃν ἐξελεξάμην. 41, 8: σὺ δὲ Ἰσραήλ, παῖς μου, Ἰακώβ ὃν ἐξελεξάμην, σπέρμα Ἀβραάμ ὃν ἠγάπησα. Ps. 78, 68. Cf. Rom. 11, 28: κατὰ μὲν τὸ εὐαγγέλιον ἐχθροὶ δι' ὑμᾶς, κατὰ δὲ τὴν ἐκλογὴν ἀγαπητοὶ διὰ τοῦ πατέρος.

Now as any claim to God's salvation must arise solely from His free election, we may understand the ἡττημα of the Apostle Paul concerning Israel Rom. 11, 12, cf. v. 1. The election which forbids all legal claim on the part of its objects, and which characterizes God's saving plan and its realization — Rom. 9, 11: ἵνα ἡ κατ' ἐκλογὴν πρόθεσις τοῦ Θεοῦ μένῃ — demands at the same time the exercise of a faith on the part of those chosen, renouncing all legal claim, and the acknowledgment of the utter worthlessness upon man's part of all claims; but as Israel did not surrender it thus to the election, but put in claims of its own, it put itself out of connection with the divine election, cf. Rom. 9, 30 — 33. This is the gist of the argument in Romans 9 — 11 which rightly states the case. Such historically are the ἐκλογή, (a term denoting not God's act, but the historical object of that act), — those who by faith have renounced all merit and thus have entered upon the state intended for them by God's free love — as contrasted with "the rest", who have asserted the claims of their own righteousness in opposition to God's electing grace; Rom. 11, 7: ὁ ἐπιζητεῖ Ἰσραήλ, τοῦτο οὐκ ἐπέτυχεν, — ἡ δὲ ἐκλογὴ ἐπέτυχεν· οἱ δὲ λοιποὶ ἐπωρώθησαν, cf. v. 11. The ἐκλεκτοὶ are therefore the personal objects of God's choice who by faith have responded to His call, and not those whom God chose in virtue of His foreknowledge of their faith. Hence the warning of St. Peter (2 Pet. 1, 10) σπουδάσατε βεβαίαν ὑμῶν τὴν κλήσιν καὶ ἐκλογὴν ποιεῖσθαι, and the distinction between κλητοὶ and ἐκλεκτοί, cf. κατὰ πρόθεσιν κλητοί Rom. 8, 28. Election, or ἡ κατ' ἐκλογὴν πρόθεσις, is to be regarded as embracing all, but owing to man's guilt, and as his own fault, as only partially realized.

The N. T. ἐκλέγεσθαι must be understood to have as its historical objects, those in whom the divine purposes are realized, Mark 13, 20: διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο. 1 Cor. 1, 27. 28: μῶρα, ἀσθενή, ἀγενῆ ἐξελέξατο ὁ Θεός, that is, the divine election is so arranged that its realization embraces the objects named. Jas 2, 5: ὁ Θεὸς ἐξελέξατο τοὺς πτωχοὺς τῷ

κόσμῳ πλουρίους ἐν πίστει κτλ. Eph. 1, 4: ἐξελέξατο ἡμᾶς ἐν Χρῶ πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς κτλ. cannot be taken to imply a division of mankind into two classes according to a divine plan before history began; it simply traces back the state of grace and Christian piety to the eternal and independent electing-love of God.

The construction ἐκλέγεσθαι ἐν τινι occurs in some O. T. texts e. g. 1 Sam. 16, 9. 10; Jer. 33, 34, and elsewhere. See *εὐδοκεῖν*.

Ἐκλεκτός, verbal adj. with the sense of the perfect participle passive, = (a.) *chosen, separated*, e. g. Plat. Legg. 12, 946, D: εἰς τοὺς ἐκλεκτοὺς δικαστὰς εἰσαγέτω, for which he otherwise uses (e. g. 11, 926, D) ἐκκριτός. Then (b.) *chosen out, preferred*, thus occasionally in classical Gk.; oftener in the LXX, e. g. ἄνδρες ἐκλεκτοί Judges 20, 16. 34; 1 Sam. 24, 2; 26, 2; 13, 2 = chosen or picked men. 2 Esdr. 5, 8: λίθοι ἐκλεκτοί. Song 5, 16; 1 Tim. 5, 21: ἐκλ. ἄγγελοι? Lastly (c.) *elect* 1 Pet. 2, 4: ὑπὸ ἀνθρώπων μὲν ἀποδοκιμασμένον [λίθον], παρὰ δὲ Θεοῦ ἐκλεκτόν, if we may not include it under (b.), see v. 6. Otherwise it corresponds with the Scriptural use of ἐκλέγεσθαι (c). So also of an individual specially connected with God, e. g. Moses, Ps. 106, 23; cf. Ps. 89, 20, of David. Akin to this is Luke 23, 35: ὁ Χρὶς ὁ τοῦ Θεοῦ ἐκλεκτός (ἐκλελεγμένος, ἀγαπητός). And hence of Israel collectively the chosen people, ὁ ἐκλεκτός μου, Is. 42, 1; 45, 4; cf. 43, 20: τὸ γένος μου τὸ ἐκλεκτόν, λαόν μου ὃν περιποιησάμην τὰς ἀρετὰς μου διηγείσθαι, and οἱ ἐκλεκτοί Is. 65, 9; 15, 22; Ps. 105, 6. 43; 106, 5; 1 Chron. 16, 13 = יִשְׂרָאֵל. Closely connected with the passages in Isaiah is the N. T. view, viz. that the ἐκλεκτοί are persons who not only are the objects of the divine election, but who have entered upon the state of reconciliation conditioned by their election, and whose bearing towards God answers to God's bearing towards them, hence Matt. 24, 24: ὥστε πλανῆσαι εἰ δυνατόν καὶ τοὺς ἐκλεκτούς. Matt. 20, 16; 21, 24: πολλοὶ κλητοί, ὀλίγοι δὲ ἐκλεκτοί. Rev. 17, 14: κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί. Tit. 1, 1: κατὰ πίστιν ἐκλεκτῶν Θεοῦ. Thus οἱ ἐκλεκτοί, [οἱ] ἐκλεκτοὶ τοῦ Θεοῦ come to denote those in whom God's saving purpose — ἡ κατ' ἐκλογὴν πρόθεσις — is realized through free love, and this gives weight and emphasis to the texts

cited, Matt. 24, 22. 31; Mark 13, 20. 22. 27; Luke 18, 7; Rom. 8, 33; Col. 3, 12; 2 Tim. 2, 10; 1 Pet. 1, 1; 2, 9; 2 John 1. 13. Once of an individual Rom. 16, 13: *Ρουφός ὁ ἐκλεκτός ἐν Κυρίῳ*, where however the apostle seems rather to be referring to his own relations and feelings towards the person named; cf. 1 Sam. 20, 30.

Ἐκλογή, ἡ, occurs in Plato and in later Gk., and means *choice, election*, and sometimes *collecting or conscription*; Plat. Rep. 3, 414, A: ἡ ἐκλογή καὶ κατάστασις τῶν ἀρχόντων. Polyb. 6, 10, 9: κατ' ἐκλογὴν, *by conscription*. Not in the LXX. Psalt. Sal. 7, 9: τὰ ἔργα ἡμῶν ἐν ἐκλογῇ καὶ ἐξουσίᾳ τῆς ψυχῆς ἡμῶν, τοῦ ποιῆσαι δικαιοσύνην καὶ ἀδικίαν. Jos. bell. jud. 2, 8, 14: ἐπ' ἀνθρώπων ἐκλογῇ τό τε καλὸν καὶ τὸ κακὸν πρόκειται. In the N. T. Acts 9, 15: σκεῦος ἐκλογῆς ἐστίν μοι οὗτος τοῦ βαστάσαι κτλ. = *a chosen weapon or instrument*. Otherwise it corresponds with the christian sense of ἐκλέγεσθαι and denotes the divine election which distinguishes the Divine decrees of grace; hence ἡ κατ' ἐκλογὴν πρόθεσις 'God's purpose according to election', Rom. 9, 11, and Rom. 11, 5: κατ' ἐκλογὴν χάριτος, because the election which excludes all meritorious claims proceeds solely from, and is based upon grace Rom. 11, 28: κατὰ δὲ τὴν ἐκλογὴν ἀγαπητοί, vid. ἐκλέγεσθαι. 1 Thes. 1, 4: εἰδότες, ἀδελφοὶ ἡγαπημένοι ὑπὸ Θεοῦ, τὴν ἐκλογὴν ὑμῶν. 2 Pet. 1, 10: βεβαίαν ὑμῶν τὴν κλησιν καὶ ἐκλογὴν ποιῆσθαι, vid. ἐκλέγεσθαι. As ἐκλογή signifies *that which is chosen*, selection made, e. g. Phryn. 1: ἐκλογὴ ῥημάτων καὶ ὀνομάτων Ἀττικῶν, so in Rom. 11, 7 it means *the elect, the company of those in whom God's election has been realized*, ἡ ἐκλογὴ ἐπέτυχεν, οἱ δὲ λοιποὶ ἐπαρώδησαν.

Λούω, *to bathe, to wash*, while *νίζειν, νίπτειν* = *to wash or cleanse, plúnein* on the contrary of washing clothes. Cf. John 13, 10: ὁ λελουμένος οὐκ ἔχει χρεῖαν ἢ τοὺς πόδας νίψασθαι, ἀλλ' ἐστὶν καθαρὸς ὅλος. — Acts 9, 37; 16, 33. Almost always of persons; occasionally as in 2 Pet. 2, 22: ὡς λουσάμενη, of beasts.

While in classical Gk. *νίζειν* or *νίπτειν* was used of religious washings cf. Eur. Iph. T. 1191: ἀγνοῖς καθαρμοὺς νιν νίψαι

θέλω. Hom. Il. 6, 266: *χερσὶ δ' ἀνίπτοισιν Διὶ λείβειν αἶθροπα οἶνον ἄζομαι*, cf. Matt. 15, 2; Mark 7, 3; Matt. 15, 20; Mark 7, 2. 5. — *λούειν* is the term used in LXX as corresponding with the Hebrew *לָוַה* to denote the theocratic washings on account of sin; vid. *βαπτίζειν*. And while *βαπτίζειν* was used for the N. T. washing in order to purification, *λούειν*, *λουτρὸν*, *ἀπολούειν* serves in some passages to give prominence to the full import of *βαπτίζειν* which had become a *term. techn.*, or (as in Rev. 1, 5) to denote purification generally. Heb. 10, 22: *λελουμένοι τὸ σῶμα ὕδατι καθαρῷ*. Rev. 1, 5: *τῷ λούσαντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ*. The word seems occasionally to have been used in classical Gk. to denote religious cleanings Plut, Probl. Rom. 264, D: *λούσασθαι πρὸ τῆς θυσίας*. Soph. Ant. 1186: *τὸν μὲν λούσαντες ἄγνὸν λουτρὸν*.

Λουτρὸν, τὸ, a bath. Answering to the Biblical use of *λούειν* it denotes *baptism* Eph. 5, 26: *ἵνα αὐτὴν ἀγιάσῃ καθαρίσας τῷ λούτρῳ τοῦ ὕδατος ἐν ῥήματι*, (vid. *ῥήμα*); Tit. 3, 5: *ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας* — where we must bear in mind the close connection between regeneration and purification, cf. John 3, 8; 2 Cor. 5, 17; Rom. 6, 4. — Ecclus. 31, 30: *βαπτιζόμενος ἀπὸ νεκροῦ καὶ πάλιν ἀπτόμενος αὐτοῦ, τί ὠφέλησε τῷ λουτρῷ αὐτοῦ*. — In classical Gk. *λουτρά* in like manner denote propitiatory offerings and offerings for purification, vid. Soph. El. 84, 434. — LXX = *לָוַה* Song 4, 2; 6, 5.

Ἀπολούω, to wash away, seldom in the LXX, e. g. Job 9, 30: *ἐὰν γὰρ ἀπολούσωμαι χιόνι καὶ ἀποκαθάρωμαι χερσὶ καθαραῖς*. In the N. T. it denotes the purification connected with baptism, Acts 22, 16: *βάπτισαι καὶ ἀπόλουνσαι τὰς ἁμαρτίας σου*, and in 1 Cor. 6, 11, a confounding of the outward form with the inward cleansing is guarded against by the use of *ἀπελούσασθε* instead of *ἐβαπτίσθητε*. As to the Middle vid. *βαπτίζειν*.

Λύω, to loose, as opposed to *δέειν* to bind. I. to loosen, (a.) of things: to loosen or unbind, e. g. *τὸ ἱμάντα* Mark 1, 7; Luke 3, 16. *σφραγίδα* Rev. 5. 2. *τὸν δέσμον τῆς γλώσσης* Mark 7, 35, cf. Luke 13, 16. Also of the *loosing* or *unyoking* of

beasts, e. g. Matt. 21, 2. (b.) of persons, *to release, to set free*, e. g. ἐκ δουλείας, ἐκ δεσμῶν etc. Luke 13, 16; Acts 22, 30; Rev. 20, 3. 7. Also without addition *λύειν τινα, to liberate any one, to free him from punishment*, see below. II. *to loose — to unloose, to undo, to remove, to destroy, to break*, etc. Matt. 5, 19: μίαν τῶν ἐντολῶν τούτων. John 7, 23: τὸν νόμον. 10, 35: τὴν γραφὴν. 2, 19: τὸν ναόν. 1 John 3, 8: τὰ ἔργα τοῦ διαβόλου. Eph. 2, 14: τὸ μεσότοιχον τοῦ φραγμοῦ etc. The meaning of the term in Matt. 16, 19 is much contested: δώσω σοι τὰς κλεῖδας τῆς βασιλείας τῶν οὐρανῶν, καὶ ὃ ἂν δήσης ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἂν λύσης ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς. 18, 18: ὅσα ἂν δήσητε ἐπὶ τῆς γῆς ἔσται δεδεμένα ἐν οὐρανῷ, καὶ ὅσα ἂν λύσητε ἐπὶ τῆς γῆς ἔσται λελυμένα ἐν οὐρανῷ. From the time of Lightfoot, Schöttgen, Wetstein this has been taken as analogous to the Rabbinical words כִּבְדֵּם and כִּפְדֵּם, *to bind and loosen = to forbid and allow*, (cf. Dan. 9, 6. 8 often in speaking of the difference between the schools of Hillel and Shammai), and then the word is understood of “the moral and legislative power” given to the disciples. The objection certainly cannot justly be raised that this mode of expression has never been adopted in Biblical Gk., because N. T. Gk. very often differs from O. T. Gk., and adopts the language of Jewish theology. Our judgment as to the allowableness of this explanation must depend upon internal grounds. In the face of such expressions as Matt. 5, 19; 23, 3. 4, such an interpretation seems more than hazardous; the quantitative ὅσα (18, 18) especially would militate against the spirit of N. T. life, thought and teaching; and it is evident from the context that in Matt. 5, 19 a judicial and not a “legislative” authority is referred to, while in the first named passage (Matt. 16, 19) “the keys of the kingdom of heaven” simply imply the same thing, cf. Rev. 3, 7. The explanation given by the Gk. commentators (Theophylact, Euthym.) viz. *the remitting or retaining of sins*, presents no difficulty as far as *λύειν* is concerned, though as to *δέειν* = *κρατεῖν* with the object ‘sins’ it cannot be maintained. *Λύειν ἁμαρτήματα* means not only *to make atonement or compensation for sins*, as in Soph. Phil. 1224: λύσων δὲ ἐξήμαρτον, but oftener *to pass by, to put away*. Eur. Or. 596. 597: ἧ οὐκ ἀξιόχρεως ὁ θεὸς ἀναφέρει μοι μίανσμα λύσαι. Plut. Mor. 195: τὰ μὲν οὖν ἡμαρ-

τημένα λεύσθω τοῖς ἡνδραγαθημένοις. Ibid. 214: ἐβούλοντο τὴν ἀτιμίαν λῦσαι καὶ τοὺς νόμους τηρεῖν. 404: περὶ τῆς ἁμαρτίας ἡρώτα τὸν Θεὸν, εἴ τις εἶη παράκλησις καὶ λύσις (cf. Kypke, obs. scr.). Philo, vit. Mos. 669: λύσις ἁμαρτημάτων. Is. 40, 2: λέλυται αὐτῆς ἡ ἁμαρτία. Ecclus. 28, 2: αἱ ἁμαρτίαι σου λυθήσονται. We must explain δέειν as the appropriate antithesis of λύνειν. See also Job 14, 17: יְשַׁלְּחֵנִי לִפְנֵי יְהוָה וְיִסְכְּרֵנִי. — The simpler plan would perhaps be to take ὅ and ὅσα as an expression denoting people collectively, for which according to the rule the neuter sing. is used, yet also the plural, e. g. 1 Cor. 1, 27. 28. Λύειν τινὰ would then be = *to release from punishment*, as in Plat. Legg. 1, 637, B. cf. Luke 6, 37: ἀπολύετε καὶ ἀπολυθήσεσθε, and δέειν = *to bind, to put under a ban*, cf. Tob. 3, 17; 8, 3. But ὅσα would not sound acceptably to Gk. ears if used in this sense.

Λύτρον, τὸ, *the means of loosing*; almost always for the *price paid for the liberation of those in bondage* (usually in the plural), just as λύνειν sometimes means *to release from bondage, to free*, especially *by a price paid* (Xen., Thuc., Plato). So in the LXX = לִפְדּוֹת Lev. 25, 51, of the price paid for the release of one who had become a slave, see v. 24; Num. 3, 46 — 51; Lev. 19, 20; Num. 18, 15. As to the N. T. passages; — Matt. 20, 28: ὁ υἱὸς τοῦ ἀνθρώπου . . ἥλθεν . . δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν, Mark 10, 45 —, the fundamental idea in the word is the same as that more fully expressed in Num. 35, 31: οὐ λήψεσθε λύτρα περὶ ψυχῆς παρὰ τοῦ φονεύσαντος τοῦ ἐνόχου ὄντος ἀναιρεθῆναι. Θανάτῳ γὰρ θανατωθήσεται. We must also remember that λύτρον in classical Gk. denotes the means of expiation with reference to their result, e. g. in Aesch. Choeph. 48: λύτρον αἵματος (akin to λύνειν) = *acts of expiation*, e. g. φόνον φόνῳ λύνειν Soph. O. R. 100. Eurip. Or. 510. Aesch. Choeph. 803 (791): ἄγετε, τῶν πάλαι πεπραγμένων λύσασθ' αἷμα προσφάτοις δίκαις, "atone for past acts of bloodguiltiness with new punishments". So of religious or ritualistic expiations, Plat. Rep. 2, 364, E: λύσεις τε καὶ καθαρμοὶ ἀδικημάτων. Soph. El. 447: λυτρία τοῦ φόνου "the means of expiation". Even according to classical usage therefore it is by no means strange that the sacrificial death of our Lord should be called λύτρον *ransom*, and the choice of the sing.

instead of the plural (which is used in the LXX) is explained by this reference, the *ψυχὴν ἀντὶ πολλῶν* = *ψυχὴν ἀντὶ ψυχῆς*, denoting the same expiatory death. Comparisons elsewhere used also lead us to take *λύτρον* here as = *expiation*. In Num. 35, 31; Exod. 21, 30 *λύτρον* is = *כֶּפֶר*. In Ps. 49, 8 this word with a similar reference is = *ἐξίλασμα*, and *λυτροῦν* is the result-of expiation: *ἀδελφός οὐ λυτροῖται. λυτρώσεται ἄνθρωπος; οὐ δώσει τῷ θεῷ ἐξίλασμα ἑαυτοῦ καὶ τὴν τιμὴν τῆς λυτρώσεως τῆς ψυχῆς αὐτοῦ*. Cf. Is. 43, 3 = *ἀλλάγμα* with Matt. 16, 26; Mark 8, 37: *ἀντάλλαγμα τῆς ψυχῆς*. The ransom price is an expiation or (Num. 35, 31) an equivalent for the punishment due, and therefore frees from the consequences of guilt. Cf. the passages cited by Bretschneider, 3 Macc. 6, 29: *ἀντίψυχον λάβε τὴν ἐμὴν ψυχὴν*. 17, 22: *ἀντίψυχον τῆς τοῦ ἔθνους ἀμαρτίας*. Act. Thom. 47: *λύτρον αἰωνίων παραπτωμάτων*.

Λυτρόω, literally *to bring forward a ransom*, the Active being used not of him who gives but of him who receives it; hence = *to release on receipt of a ransom*, cf. Plat. Theaet. 165, E: *οὐ σε χειρωσάμενος — ἐλύτρον χρημάτων ὅσων σοὶ τε καὶ κείνῳ ἐδόκει*. Diod. 19, 73: *τῶν στρατιωτῶν οὓς μὲν ἐλύτρωσεν*. Middle, *to release by payment of a ransom, to redeem*. Pass. *redeemed, ransomed*. So in Biblical Gk., where *ἀπολυτρόω* only occurs once in the Act. = *to redeem, to ransom* Ex. 21, 8, while elsewhere this verb is also = *λυτρόω*. We find the latter only in the Mid. = *to ransom, to redeem*, and in the Pass. *to be ransomed or redeemed*. LXX generally = *פָּדָה*, e.g. Ps. 49, 8; 31, 6; 71, 23; Exod. 13, 15; Lev. 19, 20; 27, 29 etc. So also in the N. T. Mid. Luke 24, 21; Tit. 2, 14; Pass. 1 Pet. 1, 18. — As to the meaning of the word, it denotes that aspect of the Saviour's work wherein He appears as *the Redeemer of mankind from bondage*. This bondage, which is regarded as oppression in Luke 24, 21, — *ἡμεῖς δὲ ἐλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραήλ*, for the deficient understanding of Christ's death on the part of the Emmaus disciples is explained by the O. T. expressions *פָּדָה מִבֵּית עַבְדִּים*, *מִכְּלִי-צָרָה*, *מִכְּבֶּרֶץ-יָצִי* — is in the two other texts (Tit. 2, 14; 1 Pet. 1, 18) clearly the guilt and imprisonment of the sinner for sin in God's sight (vid. *λύτρον*); and hence *λύτρωσις*, *ἀπολύτρω-*

αις, redemption as the result of expiation. This is the prominent thought in the N. T. view of redemption, and this was foreshadowed in the connection between the *sin* of Israel and their *oppression* so often mentioned in the O. T., cf. Is. 40, 1. 2. That this thought was akin to the O. T. view is evident from the passages above cited under *λύτρον*, Ps. 49, 8; and Ps. 130, 8: *καὶ αὐτὸς λυτρώσεται τὸν Ἰσραὴλ ἐκ πασῶν τῶν ἀνομιῶν αὐτοῦ*. Cf. Eph. 1, 7: *ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων*. — 1 Pet. 1, 18: *ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς . . . τιμῇ αἵματι*. Cf. Is. 52, 3: *ὄψεσθαι ἐπράθητε, καὶ οὐ μετὰ ἀργυρίου λυτρωθήσεσθε*. Tit. 2, 14: *ἵνα λυτρώσῃται ἡμᾶς ἀπὸ πάσης ἀνομίας καὶ καθάρσῃ ἑαυτῷ λαὸν περὸν ἑαυτοῦ*.

Λύτρωσις, ἡ, if we are to take the Act. of *λυτρόω* as furnishing the true meaning, must literally denote not redemption or ransom, but the *act of freeing or releasing*, — *deliverance*. It occurs very occasionally in classical Gk., Plut. Arat. 11: *λύτρωσις αἰχμαλώτων* = *ransom*. In Biblical Gk. = *redemption, deliverance*, not with reference to the person delivering, but to the person delivered, and therefore in a passive sense, like most Substantives in *-σις*, Latin *-io*. — LXX = $\lambda\upsilon\tau\rho\omega$ Ps. 130, 7; 111, 9. Lev. 25, 48. In the N. T. Luke 1, 68: *ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ*, cf. v. 71. 2, 38: *προσδεχόμενοι λύτρωσιν Ἱερουσαλὴμ*. In Heb. 9, 12 of *redemption from guilt and punishment brought about by expiation*: *διὰ τοῦ ἰδίου αἵματος εἰληθέν ἐφάπαξ εἰς τὰ αἰγια, αἰωνίαν λύτρωσιν εὐράμενος*.

Λυτρωτής, ὁ, only in Biblical and Eccles. Gk., *Redeemer, Liberator*. LXX = $\lambda\upsilon\tau\rho\omega\tau\eta\varsigma$ Ps. 19, 15; 78, 35, which in Isaiah (where it more frequently occurs in the sense of Saviour) is = *ὁ ῥυόμενος, ῥυσάμενος*, vid. Is. 49, 7; 59, 20; 47, 4 and often. In the N. T. only in Acts 7, 35, of Moses: *τοῦτον ὁ Θεὸς καὶ ἄρχοντα καὶ λυτρωτὴν ἀπέσταλκεν*.

Ἀντίλυτρον, τὸ, only in the N. T. and indeed only in 1 Tim. 2, 6: *ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων*, = *Ransom*; the *λύτρον ἀντὶ πολλῶν* of Matt. 20, 28; Mark 10, 45 is here called *ἀντίλυτρον*. In order to lay stress upon the fact of Christ suffering *in the stead of all, and for their advantage*,

ὑπέρ is added. As in Matt. 20, 28; Mark 10, 45 a reference at least to expiation is undeniable, so here also (cf. 1 Pet. 1, 18. 19), because the διδόναι ἑαυτὸν can denote nothing less than self-surrender in death; cf. Tit. 2, 14: ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα λυτρώσῃται ἡμᾶς. Gal. 1, 4.

Ἀπολύτρωσις, ἡ, literally *releasing on receipt of a ransom*, but in Plut. Pomp. 24 = *ransoming*, cf. ἀπολυτρόω = *to ransom*, Ex. 21, 8. — Rarely in classical Gk.; elsewhere only in N. T. and Patristic Gk., and indeed only = *liberation, redemption*, cf. λύτρωσις. (a.) *Deliverance from suffering, persecution etc.*, Heb. 11, 35: οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως τύχωσιν. (c.) *Redemption as the result of expiation, deliverance from the guilt and punishment of sin*; Eph. 1, 7: ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων. Col. 1, 14; Rom. 3, 24: διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χρῆστῳ, ὃν προέθετο ὁ θεὸς ἱλαστήριον; Heb. 9, 15: θανάτου γινομένου εἰς ἀπολύτρωσιν τῶν — παραβάσεων; 1 Cor. 1, 30: δικαιοσύνη τε καὶ ἁγιασμός καὶ ἀπολύτρωσις. (c.) *redemption*, as a deliverance still future, a being brought into ἐλευθερία τῆς δόξης τῶν υἱῶν τοῦ θεοῦ Rom. 8, 21, denoting *the final consummation of God's salvation*; Luke 21, 28: ἐγγίξει ἡ ἡμέρα. Eph. 1, 14: ἀρραβὼν . . . εἰς ἀπολύτρωσιν τῆς περιποιήσεως κτλ. 4, 30: ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως. — Rom. 8, 23: υἱοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν.

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Μανθάνω, μαθήσομαι, ἔμαθον; probably akin to μάομαι *to endeavour, to desire, to seek, = to learn, to understand, to learn by experience*; Acts 23, 27: μαθὼν ὅτι Ῥωμαῖός ἐστιν. Gal. 3, 2: τοῦτο μόνον θέλω μαθεῖν ἀφ' ὑμῶν, ἐξ ἔργων νόμου τὸ πνεῦμα ἐλάβετε ἢ ἐξ ἀκοῆς πίστεως; cf. Jos. Ant. 5, 8, 11: μαθεῖν τὴν αἰτίαν τῆς ἰσχύος. The Aorist is = *to have learnt any thing, to understand it*, Phil. 4, 11: ἐγὼ γὰρ ἔμαθον ἐν οἷς εἰμι αὐτάρκης εἶναι. Answering to

διδάσκειν (1 Tim. 2, 11. 12), which denotes instruction concerning the facts and plan of salvation, *μανθάνειν* denotes a relation corresponding thereto, and is therefore = *to be docile or teachable*, a moral state which is presupposed in the religious life. Cf. John 6, 45: ἔσονται πάντες διδακτοὶ τοῦ Θεοῦ. πᾶς ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς μέ. Phil. 4, 9: ἃ καὶ ἐμάθετε . . . ταῦτα πράσσετε. In Col. 1, 7 *μανθάνειν* answers to ἐπιγινώσκειν τὴν χάριν τοῦ Θεοῦ ἐν ἀληθείᾳ v. 6; 2 Tim. 3, 7: πάντοτε μανθάνοντα καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν δυνάμενα, cf. v. 6. vid. ἐπιγινώσκειν. Matt. 9, 13; 11, 29; Rom. 16, 17; 1 Cor. 14, 31.

It once occurs with a personal object, Eph. 4, 20: οὐχ οὕτως ἐμάθετε τὸν Χν, εἴ γε αὐτὸν ἤκούσατε καὶ ἐν αὐτῷ ἐδίδαχθητε καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ιν. This cannot be compared with *μανθάνειν* τινα, 'to perceive or notice any one' in classical Gk., e. g. Eurip. Bacch. 1345: ὄψ' ἐμαθεθ' ὅμᾶς, 'too late ye have known yourselves' i. e. perceived what manner of persons ye are, what ye have done. In Eph. 4, 20, as the following εἴ γε αὐτὸν ἤκούσατε shows, Christ is the object of *μανθάνειν*, rather as He is the object matter, the sum and substance of the Gospel, than as He is a Person; hence τὸν χριστόν is used, whereas we have ἐν τῷ Ἰησοῦ immediately afterwards. Χριστός is the descriptive name for the Person *Jesus*. — The word also occurs in Matt. 24, 32; Mark 13, 28; 1 Cor. 4, 6; 14, 35; 1 Tim. 2, 11; 5, 4. 13; 2 Tim. 3, 14; Tit. 3, 14; Heb. 5, 8; Rev. 14, 3; John 7, 15. LXX = 725.

Μαθηθῆς, ὁ, *a learner, pupil*, over against διδάσκαλος, εὐρέτης; often in Xen., Plat. and others, = *μανθάνων* Xen. Mem. 1, 2. 17. Matt. 10, 24: οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον. v. 25: ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ. Luke 6, 40. In the N. T. only in the Gospels and Acts; I. οἱ μαθηταὶ Ἰωάννου Mark 2, 18; Luke 5, 33; 7, 18; Matth. 11, 2; John 3, 25. καὶ οἱ τῶν φαρισαίων Mark 2, 18; John 9, 28: σὺ μαθητὴς εἰς ἐκείνον, ἡμεῖς δὲ τοῦ Μωυσέως ἐσμὲν μαθηταί. It is clear that *μαθηθῆς* means more than a mere pupil or learner; it signifies a *follower*, who keeps the instruction given to him and makes it his rule of conduct. Cf. Plat. Apol. 33, A: οὐδ' οἱ διαβάλλοντες ἐμὲ φασιν ἐμοὺς μαθητὰς εἶναι. ἐγὼ δὲ διδάσκαλος μὲν οὐδενὸς πώ.

ποτ' ἐγενόμην. εἰ δέ τις ἐμοῦ λέγοντος καὶ τὰ ἐμαντοῦ πράττοντος ἐπιθυμῇ ἀκούειν . . . οὐδενὶ πώποτε ἐφθόνησα. Xen. Mem. 1, 6, 3: οἱ διδάσκαλοι τοὺς μαθητὰς μιμητῆς ἑαυτῶν ἀποδεικνύουσιν. In this sense it is used especially II. of the disciples of Jesus ὁ Ἰς καὶ οἱ μαθ. αὐτοῦ Matt. 9, 19. Cf. John 8, 31: ἔλεγεν οὖν ὁ Ἰς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους· ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταί μου ἔστε. Luke 14, 26. 27. 33; v. 27: ὅστις οὐ βασιάζει τὸν σταυρὸν ἑαυτοῦ καὶ ἔρχεται ὀπίσω μου, οὐ δύναται εἶναί μου μαθητής. John 15, 8: ἵνα καρπὸν πολλὸν φέρητε καὶ γενήσεσθε ἐμοὶ μαθηταί. Cf. John 9, 27; Matt. 5, 1 with 4, 22. Thus (a.) of the twelve apostles, οἱ δώδεκα μ. Matt. 11, 1, or οἱ ἔνδεκα μ. Matt. 28, 16, who are usually called οἱ μαθ' αὐτοῦ as in Matt. 5, 1; 8, 23. 25; 9, 10 etc. also simply οἱ μαθηταί Matt. 14, 19; Mark 9, 14 etc. Also with the Dative, vid. Krüger 48, 12, 1, οἱ σοὶ μαθηταί Mark 2, 18; John 15, 8. Then (b.) of all followers of Jesus, Matt. 8, 21; Luke 6, 13: προσεφώνησεν τοὺς μαθητὰς αὐτοῦ καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασεν. 6, 17: ὄχλος μαθητῶν αὐτοῦ. 7, 11: συννεπορεύοντο αὐτῷ οἱ μαθηταί αὐτοῦ ἱκανοὶ καὶ ὄχλος πολὺς. John 6, 60. 66; Luke 10, (1, 17), 23. Hence it came to be (c.) the name given to those who believe on Christ (John 8, 31, see above), simply as μαθηταί. Matt. 10, 42: ὃς ἐὰν ποιίῃ ἕνα τῶν μικρῶν τούτων . . . εἰς ὄνομα μαθητοῦ. Cf. 18, 6: ἕνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ. So generally in the Acts, cf. Acts 19, 9: ὡς δέ τινες ἐσκληρύνοντο καὶ ἤπειθουν κακολογοῦντες τὴν ὁδὸν ἐνώπιον τοῦ πλήθους, ὀποσιᾶς ἀπ' αὐτῶν ἀφώρισεν τοὺς μαθητὰς. Acts 6, 2: τὸ πλῆθος τῶν μαθητῶν, with 4, 32: τὸ πλῆθος τῶν πιστευσάντων. Acts 1, 15; 6, 1. 2. 7; 9, 10. 19. 25. 26. 38; 11, 29; 13, 52; 14, 20. 22. 28; 15, 10; 16, 1; 18, 23. 27; 19, 1. 9. 30; 20, 1. 7. 30; 21, 4. 16; 9, 1: οἱ μ. τοῦ κυρίου. 11, 26: χρηματίσαι τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς. Most remarkable is the application of the name μαθηταί (Acts 19, 1) to John's disciples at Ephesus, evidently on account of the relation of John the Baptist to the Messiah. These disciples were utterly ignorant that the Messiah was *Jesus*, cf. v. 4, and hence it is evident that μαθηταί denoted the followers (or the expectants) of the *Christ*, the Messiah, — a significant fact, shewing the connection between O. T. and N. T. believers.

Μαθήτρια, *ἡ*, with *μαθήτρις* occurring only in later Gk. (Diod. Sic., Diog. Laert., Philo), a *female pupil or disciple*, in the N. T. sense of *μαθητῆς*, Acts 9, 36.

Μαθητεύω, in Plutarch and others after him, a verb formed from the noun, = *to be a pupil*, e. g. Plut. Mor. 837, C: *ἐμαθήτευσε δ' αὐτῷ καὶ Θεοπόμπος*. So Matt. 27, 57: *ἐμαθήτευσεν τῷ Ἰω. of Joseph of Arimathea*. In Patristic Gk. the medial Passive occurs *μαθητεῖσθαι τινι*, *to be instructed by, to be any one's pupil*, e. g. ὁ ἅγιος Ἰερόθεος τῷ ἁγίῳ Παύλῳ ἐμαθητεύθη, Basil. M.; Ignat. ad Eph. 10: *ὑμῖν μαθητευθῆναι, to be instructed by you, or to learn of you*. And thus I would explain Matt. 13, 52: *πᾶς γραμματεὺς μαθητευθεὶς τῇ βασιλείᾳ τῶν οὐρανῶν — who is a disciple of the kingdom of heaven*, for the various readings *ἐν τῇ βασ.* or *εἰς τὴν βασ.* indicate a misunderstanding of the expression. In the other texts where it occurs the verb is transitive, = *to instruct any one, to teach, to make any one a disciple* in the N. T. sense of *μαθητῆς*; cf. Matt. 10, 42, the only place where *μ.* occurs in this sense (except in the Acts) and by the same Evangelist who in Matt. 28, 19, writes: *μαθητεύσατε πάντα τὰ ἔθνη — μαθητεύειν* being divided, according to v. 19, 20, into the two elements *βαπτίζειν* and *διδάσκειν*. So also Acts 14, 21: *εὐαγγελιζόμενοι τε τὴν πόλιν ἐκείνην καὶ μαθητεύσαντες ἱκανοὺς*. — The transitive meaning is sometimes found in other verbs in *εὐω*. e. g. 1 Kings 1, 43: ὁ βασιλεὺς Δαυὶδ ἐβασίλευσε τὴν Σαλωμών. 1 Sam. 8, 22; Is. 7, 6; 1 Macc. 8, 13; cf. Winer § 38, 1.

Μάρτυς, *υῖος*, ὁ, dat. plur. *μάρτυσι*, is derived by *Curtius* (as before 296) and *Schenkl* (Griech.-deutsch. Schulwörterb.) from the Sanskrit root *smṛi*, *smarami* 'to remember', *smṛtis*, 'remembrance', Latin *memor*, Old-German *mari* 'a report' or 'tale', literally *one who remembers*. In the Zend language *mar* signifies 'to recollect', 'to know', 'to mention', *mareti* 'doctrine'. Gothic *merjan*, *κηρύσσειν*. — = *witness*, i. e. one who has information or knowledge of any thing, and hence one who can give information, or bring to light or confirm anything Matt. 26, 65: *τί ἔτι χρεῖαν ἔχομεν μαρτύρων; ἴδε νῦν ἰκούσατε τὴν βλασφημίαν*.

Mark 14, 63. Plat. Polit. 340, A: τί δέεται μάρτυρος; αὐτὸς γὰρ ὁ Θρασύμαχος ὁμολογεῖ. Matt. 18, 16: ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα. So 2 Cor. 13, 1; 1 Tim. 5, 19; Heb. 10, 28; Acts 7, 58. It usually denotes simply that the witness confirms something, though in many cases it also implies that he avers something, and supports his statement on the strength of his own authority. Thus in Acts 6, 13: ἔστησαν μάρτυρας λέγοντας· Ὁ ἄνθρωπος οὗτος οὐ παύεται ῥήματα λαλῶν κτλ. In the sense simply of *confirmation* it occurs 2 Cor. 1, 23: μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι, cf. Mal. 3, 5. Again, simply of the *information or knowledge which the witness possesses*, Rom. 1, 9: μάρτυς γὰρ μοῦ ἐστίν ὁ Θεός. Phil. 1, 8; 1 Thes. 2, 5: Θεὸς μάρτυς. v. 10: ὑμεῖς μάρτυρες καὶ ὁ Θεός, ὡς ὁσίως . . . ἐγενήθημεν. — 1 Tim. 6, 12; 2 Tim. 2, 2. — In Heb. 12, 1: τοσοῦτον ἔχοντες περιεχόμενον ἡμῖν νέφος μαρτύρων they are described as *witnesses* who have an experimental knowledge of that which is required of us, viz. faith, 10, 35—37; 11, 6 sqq. We cannot (as some have tried to do) bring the active or at least intransitive μάρτυς into connection with the passive μαρτυρεῖσθαι 11, 2. 4. 5. 39 as if it referred to the witness meted out to them or given of them. This passive μαρτυρεῖσθαι cannot determine the meaning of the word; at best it can only be regarded as expressing a confirmation of the μάρτυρες in their capacity as witnesses. Their relation to us as witnesses is to be deduced not from v. 39, but from v. 40. In the N. T. the word properly means (a.) *those who announce the facts of the Gospel, and tell its tidings* as μάρτυρες, e. g. Acts 1, 8: ἔσεσθέ μου μάρτυρες ἐν τε Ἱερουσαλὴμ ἕως ἐσχάτου τῆς γῆς. Rev. 11, 3: τοῖς θυσιὶν μάρτυσίν μου. Derivatives from μ. are used according to the analogy of this meaning. Cf. διαμαρτύρομαι, ἐπιμαρτυρεῖν. 1 Cor. 15, 15: ψευδομάρτυρες τοῦ Θεοῦ. This implies the integrity which the apostles lay claim to as preachers of the Gospel, and as witnesses to Jesus, Acts 13, 31: οἵτινες (sc. συναναβάντες αὐτῷ) νῦν εἰσὶν μάρτυρες αὐτοῦ πρὸς τὸν λαόν. Acts 2, 32: τοῦτον τὸν Ἰν ἀνέστησεν ὁ Θεός, οὗ πάντες ἡμεῖς ἐσμὲν μάρτυρες. 3, 15; 10, 39: ἡμεῖς μάρτυρες πίπτων ὡν ἐποίησεν κτλ. v. 40. 41: τοῦτον ὁ Θεὸς ἡγειρεν . . . καὶ ἔδωκεν αὐτὸν ἐμφανῇ γενέσθαι οὐ παντὶ τῷ λαῷ, ἀλλὰ μάρτυσιν τοῖς προκεχειροτονημένοις ὑπὸ τοῦ Θεοῦ. Hence Acts 1, 22: μάρ-

τυρα τῆς ἀναστάσεως σὺν ἡμῖν γενέσθαι ἓνα τούτων. 22, 15: ἔση μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους ὧν ἑώρακας καὶ ἤκουσας. 26, 16. *They declare the truth concerning Christ, and ratify it by their own experience*, Acts 5, 32 (cf. v. 31 and John 15, 26. 27). (b.) μάρτυς is used as a designation of those who have suffered death in consequence of confessing Christ, Acts 22, 20: τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου. Rev. 2, 13: Ἀντίπας ὁ μάρτυς μου ὁ πιστὸς ἀπεκτάνθη. 17, 6: ἐκ τοῦ αἵματος τῶν ἁγίων καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων *Iv*. This however must not be understood (as in Eccles. Gk.) to denote that their witness consisted in their suffering death — cf. Constit. apost. 5, 9, 923: ὁ ἐν μαρτυρίῳ ἐξεληθὼν ἀψευδῶς ὑπὲρ τῆς ἀληθείας, οὗτος ἀληθινὸς μάρτυς ἀξιόπιστος ἐν οἷς συνηγωνίσαιτο τῷ λόγῳ τῆς εὐσεβείας διὰ τοῦ οὐκ ἐλίου αἵματος —, it refers rather to the witnessing of Jesus which was the cause of their death, cf. in 17, 6, the distinction between ἅγιοι and μάρτυρες. 20, 4: αἱ ψυχαὶ τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν *Iv*. — (c.) Rev. 1, 5 Jesus Christ is called ὁ μάρτυς ὁ πιστός. 3, 14: ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινός, which according to 22, 20: λέγει ὁ μαρτυρῶν ταῦτα must mean, *He who gives the information contained in the Apocalypse concerning ἃ δεῖ γενέσθαι ἐν τάχει*, 1, 1; cf. the words at the outset: ἀποκάλυψις *Iv* Χυ ἦν ἔδωκεν αὐτῷ ὁ Θεός.

Μαρτύριον, τὸ, *testimony*, ordinarily the declaration which confirms or makes known anything, as in 2 Cor. 1, 12: τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν. Hence of things which testify to anything, e. g. Plat. Legg. 12, 943, C: τὸν στέφανον ἀναθεῖναι μαρτύριον εἰς κρίσιν. Thus Jas. 5, 3: ὁ ἰὸς αὐτῶν (τοῦ χρυσοῦ καὶ τοῦ ἀργύρου) εἰς μαρτύριον ὑμῖν κεῖται — viz. in proof of the following accusation: ἐθυσανρίξεσθε ἐν ἐσχάταις ἡμέραις. Cf. Ruth 4, 7. Also in classical Gk. with the sig. *proof*. — When N. T. preaching is called τὸ μαρτύριον τοῦ Χυ, “the testimony of Christ”, 1 Cor. 1, 6, cf. 2 Tim. 1, 8: μὴ οὖν ἐπαισχυνθῆς τὸ μαρτύριον τοῦ κυρίου ἡμῶν, the meaning is that the preacher bases what he says upon his own direct knowledge, and clothes it with the authority of a testimony at one with the reality, that the Gospel preached is a narrative of actual and practical truth, a declaration of facts, (and thus the ex-

pression is distinguished from the work of christian teaching); cf. Acts 4, 33: *δυνάμει μεγάλη ἀπεδίδουν τὸ μαρτύριον οἱ ἀποστολοὶ τῆς ἀναστάσεως τοῦ κυρίου Ἰη.* 2 Thes. 1, 10: *ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς.* For Acts 5, 32 see *μάρτυς*. 1 Tim. 2, 6: *ὁ θὸς ἐναντὶν ἀντίλυτρον ὑπὲρ πάντων, τὸ μαρτύριον καιροῖς ἰδίοις*, is somewhat similar to *τὸ λεγόμενον* = 'according to the saying'; for *καιρ.* *ιδ.* compare Tit. 1, 2, 3; and therefore is = *as now in His time is testified or preached*; conformably with what is testified. — The preaching of the Gospel is accordingly called 1 Cor. 2, 1 *τὸ μαρτύριον τοῦ θεοῦ* akin to the O. T. expression *יְהוָה יִדְבֹק*, *what Jehovah testifies or announces* Ps. 19, 8; 119, 14 etc. — cf. *ἡ σκηνὴ τοῦ μαρτυρίου*, *יְהוָה לְאֵלֵינוּ* Num. 9, 15; Acts 7, 44; Rev. 15, 5 (a mistranslation by the LXX of *מִן הַלְלוּ*). — This view of N. T. facts is implied in the expression *εἰς μαρτύριον* often occurring in the synoptical Gospels, and first in Matt. 8, 4; Mark 1, 44; Luke 5, 14, where our Lord directs the leper to shew himself to the priest and to offer the gift that Moses commanded *εἰς μαρτύριον αὐτοῖς*. Whatever doubt there might be as to the force of the expression here, a comparison of the places where it occurs leads us naturally to the conclusion that *μαρτύριον* has always the same signification, and that here it is = *that they may thus hear of Christ the Messiah*, or as Bengel says, "*de Messia praesente*". Matt. 10, 18: *ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀκθήσεσθαι ἐνέκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν*. Cf. Mark 13, 9; Luke 21, 13: *ἀποβήσεται ὑμῖν εἰς μαρτύριον*, i. e. for those mentioned in v. 12 Matt. 24, 14: *κηρυχθήσεται τοῦτο τὸ εὐ. τῆς βασ. . . εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν*. On Matt. 8, 4, Bengel aptly refers to John 5, 36: *αὐτὰ τὰ ἔργα ἃ ἐγὼ ποίω, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκεν*. But Mark 6, 11; Luke 9, 5: *τὸν κοινοῦτον . . . ἀποτινάξατε εἰς μαρτύριον ἐπ' αὐτούς* (Mark 6, 11: *αὐτοῖς*) must be understood like Ja. 5, 3, though not without reference to the fact of the Gospel having been preached. Heb. 3, 5: *Μωυσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ — εἰς μαρτύριον τῶν λαληθησομένων*, "for the averment of that which" etc. Cf. 1 Pet. 1, 11 *προμαρτύρομαι*.

Μαρτυρία, ἡ, (a.) a bearing witness, certifying, e. g. *εἰς μαρτυρίαν καλεῖσθαι* to be required to bear witness, John 1, 7:

ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ. (b.) *certifying, witnessing to*, Mark 14, 55. 56. 59; Luke 22, 71; *that which anyone witnesses or states concerning any person or thing*, Tit. 1, 13: ἡ μαρτυρία αὕτη ἐστὶν ἀληθείης concerning the saying of Epimenides as to the Cretans. 1 Tim. 3, 7: δεῖ καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἔξωθεν. Besides these texts and Acts 22, 18: οὐ παραδέχονται σου τὴν μαρτυρίαν περὶ ἐμοῦ it is used only by St. John. In John 19, 35; 21, 24, of the Evangelist's testimony. In 1, 19, of the testimony of the Baptist concerning Jesus, cf. 3, 26 under μαρτυρεῖν, and with this 5, 36: ἐγὼ δὲ ἔχω μαρτυρίαν μελίζω τοῦ Ἰωάννου. 8, 17; 3 John 12. Of the declarations of Jesus concerning Himself 8, 13. 14; 5, 31; cf. v. 32. It is a declaration which not only informs but corroborates, a testimony borne by a witness who speaks with the authority of one who knows; 5, 34: ἐγὼ δὲ οὐ παρὰ ἀνθρώπων τὴν μαρτυρίαν λαμβάνω — *the corroboration of that which I really am*. So in 1 John 5, 9. 10: μαρτυρία τοῦ Θεοῦ, ἣν μεμαρτύρηκεν περὶ τοῦ υἱοῦ αὐτοῦ — and the apostle designates the eternal life possessed by the believer as God's gift, as *the witness testifying* to him what is of Christ, v. 11: αὕτη ἐστὶν ἡ μαρτυρία ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ Θεός. Cf. v. 10: ὁ πιστεύων εἰς τὸν υἱὸν τοῦ Θεοῦ ἔχει τὴν μαρτυρίαν ἐν αὐτῷ. In John 3, 11. 32. 33 the testimony of Jesus is *that which Jesus declares with the authority of a witness, of one who knows*; v. 11: ὃ οἶδαμεν λαλοῦμεν καὶ ὃ ἑωράκαμεν μαρτυροῦμεν, καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. But in Rev. 1, 2. 9 ἡ μαρτ. *Iv* is *the preaching of the Gospel, the apostolic testimony concerning Christ*, defined by apostolic authority, cf. v. 2: ὅσα εἶδεν. This testimony which specially concerns Christ and which is based upon a special knowledge of Him is also spoken of as ἡ μαρτ. τοῦ *Iv* Rev. 12, 17; 19, 10; 20, 4, of which 19, 10 we read: ἡ μ. *Iv* ἐστὶν τὸ πνεῦμα τῆς προφητείας. This explains the expression ἔχειν τὴν μ. *Iv* 12, 17; 19, 10; 6, 9 which may be taken as synonymous with ἔχειν τὸ πν. τῆς προφ. (Instead of μ. *I*. we find in 6, 9 cf. with 1, 2. 9 simply μαρτ., cf. 12, 11: ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου καὶ διὰ τὸν λόγον τῆς μ. αἰτῶν.) Cf. 11, 3: δώσω τοῖς θυσὶν μάρτυσίν μου καὶ προφητεύουσιν with v. 7: ὅταν τελέσωσιν τὴν μαρτ. αὐτῶν. That μ. is used in the N. T. to denote *martyrdom* is an untenable inference from Rev. 11, 7; 12, 11. Vid. μάρτυς.

Μαρτύρομαι, to witness for oneself, to call to witness. So also in Judith 7, 28. But in the N. T. Acts 20, 26; Gal. 5, 3; Eph. 4, 17 = to attest, to announce and ratify as truth. Also in Acts 16, 22; 1 Thes. 2, 12 apparently the more correct reading instead of *μαρτυρεῖσθαι*. So in classical Gk. only occasionally Plat. Phileb. 47, D: ταῦτα δὲ τότε μὲν οὐκ ἐμαρτυράμεθα, νῦν δὲ λέγομεν = to affirm.

Διαμαρτύρομαι, I. To call to witness, Deut. 4, 26: διαμαρτύρομαι ὑμῖν σήμερον τὸν τε οὐρανὸν καὶ τὴν γῆν. Oftener II. (a.) to assert or attest anything, to make known or affirm a truth with emphasis. Xen. Hell. 3, 2, 13: διαμαρτυρόμενος ὅτι ἐτοιμος εἶη κοινῇ πολεμεῖν καὶ ξυμμάχεσθαι, seemingly borrowed from the expression "to call the gods to witness that" etc. Acts 20, 23: τὸ πν. τὸ ἅγ. διαμαρτύρεται μοι λέγον ὅτι δέσμα καὶ θλίψεις με μένουσιν. Heb. 2, 6. Used in N. T. Gk. of attesting the facts and truths of redemption, — an impressive statement of Christian doctrine excluding the possibility of reasonable objection, as distinct from progressive instruction; Acts 8, 25: διαμαρτυρόμενοι καὶ λαλήσαντες τὸν λόγον τοῦ κυρίου. 18, 5: διαμαρτυρόμενος τοῖς Ἰουδαίοις τὸν Χν. 20, 24: τὸ εὐαγγ. 28, 23: τὴν βασ. τ. θ. 23, 11: τὰ περὶ ἐμοῦ (Ἰν Χν). 20, 21: τὴν εἰς Θεὸν μετάνοιαν καὶ πίστιν εἰς τὸν κύριον ἡμῶν Ἰν. 10, 42: κηρύξαι τῷ λαῷ καὶ διαμαρτυράσθαι ὅτι αὐτός ἐστιν ὁ ὠρισμένος ὑπὸ τοῦ Θεοῦ χριτὴς κτλ. 1 Thes. 4, 6: ἐκδικος κύριος . . . καθὼς — διεμαρτυράμεθα. LXX = 𐤓𐤕 Hiph. Ez. 16, 2: διεμαρτύρον τῇ Ἱερουσαλὴμ τὰς ἀνομίας. So also 20, 4 = 𐤓𐤕𐤕 Deut. 32, 46: λόγους οὓς ἐγὼ διαμαρτύρομαι ὑμῖν. — (b.) to conjure anyone, to exhort earnestly Diod. 18, 62: διαμαρτυρόμενος μὴ διδόναι μηδὲν τῶν χρημάτων Εὐμένει. Thus often in Plut. — 2 Tim. 2, 14; 4, 1. Followed by ἵνα 1 Tim. 5, 21; Lnke 16, 28: ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου. LXX = 𐤓𐤕𐤕 Neh. 9, 26: διεμαρτύροντο ἐν αἰτοῖς ἐπιστρέψαι.

Μαρτυρέω, to be a witness, to bear witness, i. e. to attest anything that one knows, and therefore to state with a certain degree of authority, usually for something, and hence to confirm or prove. In the N. T. chiefly in St. John's writings

and in the Hebrews; in but few other places. (a.) μαρτυρεῖν τι, ὅτι etc. John 1, 34; 3, 32; 4, 39. 44; 12, 17; 1 John 1, 2; 4, 14; 5, 6. Without object = *to bear witness* 3 John 12; John 19, 35; 1, 32; Acts 26, 5. (b.) μ. τινὶ ὅτι, ὡς, *to bear witness to any one that* etc. Matt. 23, 31; Luke 4, 22; Gal. 4, 15; Col. 4, 13; Rom. 10, 2; Acts 22, 5; John 3, 28. Cf. 2 Cor. 8, 3. Usually μ. τινὶ *to bear witness for, or in favour of anyone*. Hdt. 2, 18; 4, 29: μαρτυρεῖ μοι τῇ γνώμῃ, *it favours my opinion*. So John 3, 26: ᾧ σὺ μεμαρτύρηκας, *for whom thou hast witnessed*. 5, 33: τῇ ἀληθείᾳ, as in 18, 37. cf. 1 Tim. 6, 13; 3 John 3, 6: ἐμαρτύρησάν σου τῇ ἀγάπῃ, Acts 10, 43: τούτῳ πάντες οἱ προφῆται μαρτυροῦσιν κτλ. 13, 22; 14, 3: κύριος ὁ μαρτυρῶν τῷ λόγῳ τῆς χάριτος αὐτοῦ, cf. συνεπιμαρτυρεῖν Heb. 2, 4. — Acts 15, 8: ὁ καρδιογνώστης Θεὸς ἐμαρτύρησεν αὐτοῖς, δοὺς τὸ πν. κτλ. Perhaps also Heb. 10, 15: μαρτυρεῖ δὲ ἡμῖν καὶ τὸ πν. τὸ ἅγ. is = *the Holy Ghost also witnesseth for us*. Thus taken the question as to the object to be supplied is obviated, (cf. Rev. 22, 16) and significance is added to the expression ἔχοντες οὖν παραρησίαν v. 19. In a derived sense only μ. τινὶ means *to testify or give assurance to anyone*, Rev. 22, 16. 18. Cf. the Passive, μαρτυρεῖται τινι, a good report is given of any one, 3 John 12: Δημητρίῳ μεμαρτύρηται ὑπὸ πάντων καὶ ὑπ' αὐτῆς τῆς ἀληθείας. Also μ. περὶ τινος generally means (as the connection shews) *to witness in favour of*; and thus μ. τι, τινὶ, περὶ, ὑπέρ τινος in the more formal sense = *to declare, to witness*, occur comparatively rarely. This import of the word, viz. *witnessing in favour of the object referred to*, is all the more obvious when the witnessing does not concern a declaration, but the object, the reality of which is attested. Accordingly μ. περὶ τοῦ φωτός is equivalent to *to witness for the light* John 1, 7: ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ. V. 8. 15; 5, 31. 32. 36. 37. 39; 8, 13. 14. 18; 10, 25; 15, 26; 1 John 5, 9. 10. Cf. John 18, 23: εἰ κακῶς ἐλάλησα μαρτύρησον περὶ τοῦ κακοῦ. In John 2, 25: οὐ χρεῖαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρ. on the contrary, the witnessing is indifferent — either for or against; in 7, 7: μαρτυρῶ περὶ τοῦ κόσμου ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἔστιν it must be understood unfavourably, cf. 1 Cor. 15, 15: ἐμνηστεύσαμεν κατὰ τοῦ Θεοῦ. — (c.) the Pass. μαρτυροῦμαι

I am witnessed to, recognized, is derived from an Active μαρτ. τινά which does not occur except in inscriptions, e. g. Murat. MXXVI, 5: ἦν καὶ θεοὶ καὶ βροτοὶ ἐμαρτύρησαν σωφροσύνης ἐνεκα, but may be explained from μ. τι 'to be a witness of any thing', 'to recognize it' (vid. d., cf. μ. τινί τι). So Rom. 3, 21: δικαιοσύνη θεοῦ — μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφ. The Subject is usually personal Acts 10, 22: μαρτυρούμενος ὑπὸ ὅλων τοῦ ἔθνους. 16, 2: ὃς — ἐμαρτυρεῖτο ὑπὸ τῶν ἀδελφῶν. 22, 12; 6, 3. 1 Tim. 5, 10: ἐν ἔργοις καλοῖς μαρτυρουμένη, cf. ἐπαινεῖσθαι ἐν τινι 1 Cor. 11, 22. Heb. 11, 2: ἐν τῇ πίστει ἐμαρτυρήθησαν οἱ πρεσβ. 11, 39: μαρτυρηθέντες διὰ τῆς πίστ. of divine recognition given to a person, cf. v. 4: δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ θεοῦ. V. 5: μεμαρτύρηται εὐαρεστηκέναι τῷ θεῷ. Indefinitely = 'witness is given concerning' Heb. 7, 8: μαρτυροίμενος ὅτι ἔζη. So too v. 17: μαρτυρεῖται γὰρ ὅτι σὺ ἱερεὺς κτλ., if we do not read μαρτυρεῖ sc. ἡ γραφή. It is observable that this mode of expression occurs only in Acts and Hebrews, excepting Rom. 3, 21; 1 Tim. 5, 10. (d.) μ. τι to testify or aver something, and in Acts 23, 11, of apostolic preaching, cf. Rev. 1, 2: ἐμαρτύρησε τὴν μαρτυρίαν Ἰυ. But in Rev. 22, 20: ὁ μαρτυρῶν ταῦτα of Christ's teaching in the Apocalypse, cf. 1, 1. 5; 3, 14, vid. μάρτυς.

The Middle, which occurs occasionally in later Gk. μαρτυρεῖσθαι, is = to testify, to aver, and according to some Mss. occurs in Acts 26, 22; 1 Thes. 2, 12, instead of μαρτύρεσθαι. In Heb. 7, 17 also, the reading μαρτυρεῖται for μαρτυρεῖ may be explained in like manner.

Ἐπιμαρτυρέω, to testify emphatically, to appear as a witness decidedly for any thing, in contrast with ἀντιμαρτ., to bear counter evidence, to contradict. 1 Pet. 5, 12: ἐπιμαρτυρῶν ταύτην εἶναι ἀληθῆ χάριν τοῦ θεοῦ. Συνεπιμαρτυρεῖν Heb. 2, 4.

Μένω, ἔμεινα, (a.) intrans. to stay, to wait. (b.) trans. to expect.

Ὑπομένω, (a.) intrans. *to stay behind*, Luke 2, 43; Acts 17, 14; *to continue*, synonym. καρτερεῖν. So 1 Pet. 2, 20: *κολαφιζόμενοι — πάσχοντες ὑπομενεῖτε*. It denotes especially the psychological definiteness or stayedness of Messianic or Christian hope in the midst of the contradictions of this life, vid. ὑπομονή, ἐλπίς. Matt. 10, 22; 24, 13; Mark 13, 13: ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. Cf. Luke 21, 19: ἐν τῇ ὑπομονῇ ὑμῶν κτήσεσθε τὰς ψυχὰς ὑμῶν. Hence as contrasted with ἀρνεῖσθαι 2 Tim. 2, 12; εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν· εἰ ἀρνησόμεθα, ἀκείνους ἀρνήσεται ἡμᾶς· εἰ ἀπιστοῦμεν κτλ. Rom. 12, 12: τῇ ἐλπίδι χαίροντες, τῇ θλίψει ὑπομένοντες. (b.) transitive *to bear, to acquiesce in* 1 Cor. 13, 7: ἡ ἀγάπη πάντα ἐλπίζει, πάντα ὑπομένει. 2 Tim. 2, 10: πάντα ὑπομένω διὰ τοὺς ἐκλέκτους. Heb. 12, 2: σταυρόν. 12, 3: ἀντιλογίαν. 12, 7: παιδείαν. Of persons in conflict = *to keep one's ground*, e. g. Hom. Il. 16, 814: οὐδ' ὑπέμειναν Πάτροκλον. Cf. ἀνδρικῶς ὑπομεῖναι — ἀνάνδρως φεύγειν Plat. Theaet. 177, b. Heb. 10, 32: πολλὴν ἀθλήσιν. Ja. 1, 12: πειρασμόν.

Ὑπομονή, ἡ, *a remaining behind, or staying*, e. g. Πελοποννησίων ὃ ἐν Ἰταλίᾳ Dion. Hal. ant. Rom. 1, 44. According to the Gk. expression we may thus understand 1 Chron. 29, 15: ὥς σκεῖ αἱ ἡμέραι ἡμῶν ἐπὶ γῆς, καὶ οὐκ ἔστιν ὑπομονή. But this does not correspond with the Hebrew תַּקְוָה, *hope*, cf. Job 14, 2. 5. 7. The word occurs only in later Gk., and answers to the usual καρτερία, καρτέρησις *holding out, enduring*. Mostly in Biblical and Patristic Gk., because the LXX used it as a rendering of Hebrew words denoting hope, vid. ἐλπίς, hope being the basis of ὑπομονή. It denotes the peculiar psychological clearness and definiteness which hope attains in the economy of grace, in virtue of its distinctive character excluding all wavering, doubt, and uncertainty, and in conformity with its self-assertion amid the contradictions of this present world. Hence e. g. Jehovah is called the ὑπομονή Ἰσραήλ, Jer. 14, 8; 17, 13. Cf. Ps. 39, 8; 27, 14 etc. Thus are explained the expressions 2 Thes. 3, 5: ὑπομονὴ Χρ., 'the patience which waits for Christ'; Rev. 3, 10: ὁ λόγος τῆς ὑπομονῆς μου, *the word which treats of patient waiting for me*, — *the word of prophecy*, cf. 1 Thes. 1, 3: ἡ ὑπομ. τῆς ἐλπίδος τοῦ κυρίου ἡμῶν *Iu Xu*. Further cf. Rom. 15, 5:

ὁ Θεὸς τῆς ἑπομονῆς, v. 13: τῆς ἐλπίδος, with v. 4: ἵνα διὰ τῆς ἑπομονῆς καὶ τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχομεν. Again, the threefold graces πίστις, ἀγάπη, ἑπομονή Tit. 2, 2 with 1 Cor. 13, 13: πίστις, ἐλπίς, ἀγάπη. Similarly 1 Tim. 6, 11; 2 Tim. 3, 10. — Luke 21, 19: ἐν τῇ ἑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν with reference to the final manifestation of messianic redemption. Like 2 Thes. 3, 5; Rev. 3, 10, is Rev. 1, 9 to be understood: συγκοινωνὸς ἐν τῇ θλίψει καὶ κασιλείᾳ καὶ ἑπομονῇ Χρ. Ιν, if this the received reading be (as I think it is) preferable to that which explains the text by ἐν Χρ. Ιν. These representations coupled with ἑπομονή give special significance to the words in Rev. 13, 10: ὧδε ἐστὶν ἡ ἑπομονή καὶ ἡ πίστις τῶν ἁγίων. 14, 12: ὧδε ἡ ἑπομονή τῶν ἁγίων ἐστίν, οἱ τηροῦντες τὰς ἐντολὰς τοῦ Θεοῦ καὶ τὴν πίστιν Ιν. Patience is expressly named in Rom. 8, 25, as the appropriate result of hope: εἰ δὲ ὁ οὐ βλέπομεν ἐλπίζομεν, δι' ἑπομονῆς ἀπεκδεχόμεθα. Cf. 2 Pet. 3, 12: προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ Θεοῦ ἡμέρας. Col. 1, 11 cf. with v. 12. It manifests itself amid the disappointments and contradictions of this life Rom. 5, 3, 4: ἡ θλίψις ἑπομονὴν κατεργάζεται, ἡ δὲ ἑπομονή δοκιμὴν, ἡ δὲ δοκιμή ἐλπίδα. Ja. 1, 3, 4. — 2 Thes. 1, 4; Heb. 10, 36: ἑπομονῆς γὰρ ἔχετε χρεῖαν, ἵνα τὸ θέλημα τοῦ Θεοῦ ποιήσαντες κομίσησθε τὴν ἐπαγγελίαν, cf. Rev. 14, 12; Heb. 12, 1; Rev. 2, 2, 3, 19; 2 Pet. 1, 6. — Luke 8, 15: καρποφορεῖν ἐν ἑπομονῇ. Rom. 2, 7: καθ' ἑπομονὴν ἐργοῦ ἀγαθοῦ. 2 Cor. 12, 12: τὰ σημεῖα τοῦ ἀποστόλου κατεργάσθη — ἐν πάσῃ ἑπομονῇ is simply = *endurance, perseverance*. cf. Plut. Pelop. 1: αἰσχροῶν λόγων καὶ πράξεων ἑπομονή. — 2 Cor. 1, 6: ἐν ἑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχομεν. 6, 4: ὡς Θεοῦ διάκονοι, ἐν ἑπομονῇ πολλῇ, ἐν θλίψεσιν κτλ. = *endurance, patience in sufferings*.

Μέσος, η, ον, *middle, in the midst*. Hence

Μεσίτης, ον, ὁ, *Mediator*. This word is unknown in Attic Gk., it occurs in Philo, Jos., Polyb., Diod., Lucn., and even of treaties of peace, Polyb. 28, 15, 8: τοὺς Ῥοδίους μεσίτας ἀποδεῖξαι. Cf. Ant. 16, 2, 2: τῶν παρ' Ἀγρίππα τινῶν ἐπιζη-

τευμένων μεσίτης ἦν. Phil. de vit. Mos. 160, 14: οἷα μεσίτης καὶ διαλλακτὴς οὐκ εὐθὺς ἀπεπῆδησεν, ἀλλὰ πρότερον τὰς ὑπὲρ τοῦ θῆνους ἐκείας καὶ λιτὰς ἐποιεῖτο, συγγινῶναι τῶν ἡμαρτημένων δεόμενος. Luc. amor. 27: τράπεζα, φίλιας μεσίτης. Cf. μεσιτεύω Polyb. 11, 34, 3: μεσιτεῦσαι τὴν διάλυσιν εὐνοικῶς, *to bring about a reconciliation*. Suid.: μεσίτης· ὁ εἰρηνοποιός. μεσέγγνος² μεσίτης, ἐγγνητής, μέσος δύο μερῶν, Further = *he who appears or stands security for anything*; Diod. 4, 54: μεσίτην γεγονότα τῶν ὁμολογιῶν, *he who pledges himself for the promises*. Jos. ant. 4, 6, 7: ταῦτα δὲ ὁμνύντες ἔλεγον, καὶ θεὸν μεσίτην, ὃν ἐπισχυνοῦντο, ποιούμενοι. — According to Moeris μεσέγγνος (Hesych.: μεσέγγνος, μεσίτης) denotes the surety, who lays down a guarantee in order to mediate between two parties, for which the appropriate term was μεσιδῖος, μεσιδιωθῆναι, (Lob. Phryn. p. 121. 122). Μεσιδῖος occurs in a passage in Aristotle (Eth. 5, 4), where some read μεσόδικος, = μέσος δικαστής Thuc. 4, 83. Aristot. Eth. 5, 4: καὶ καλοῦσιν ἔνιοι μεσιδῖους [τοὺς δικαστὰς], εἰὰν τοῦ μέσου τύχωσιν, τοῦ δικαίου τευξόμενοι, i. e. when both parties were just. Μεσίτης hardly corresponds with these expressions, it rather resembles διαιτήτης, διαλλακτήρ, διαλλακτὴς, the *arbitrator*, forestalling the judge, whose province it is amicably to arrange matters, cf. Philo *passim*. In the LXX it occurs only in Job 9, 33: εἶθε ἦν ὁ μεσίτης ἡμῶν καὶ ἐλέγχων καὶ διακούων ἀνὰ μέσον ἀμφοτέρων, therefore = διαιτήτης; a paraphrase of the Hebrew expression: לֹא יֵשׁ בֵּינֵינוּ וּבֵין ה' אֲרִיֹבֶרֶת, *there is no arbitrator between us, who can lay his hand upon us both*. In the N. T. μεσίτης is used in both senses, *a mediator*, and *one who guarantees*. (a.) *Mediator*, first in a general sense Gal. 3, 19. 20: ὁ νόμος — διαταγεῖς δι' ἀγγέλων ἐν χειρὶ μεσίτου. ὁ δὲ μεσίτης ἐνὸς οὐκ ἔστιν, ὁ δὲ θεὸς εἷς ἐστίν. In explanation of this much disputed passage we offer the following remarks. In v. 21 the question is introduced by the οὖν (which both concludes and resumes the argument): ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ θεοῦ; and the answer is given: μὴ γένοιτο. That the law is not opposed to the promises of God, — not opposed to the δι' ἐπαγγελίας κεχάρισται or the χαρίζεται ὁ θεός of v. 18, — is manifest from the fact that it was ordained by the hand of a mediator. Now a mediator presupposes two differing parties. But as God is

one, this disagreement cannot be in Him, — which would be the case if the law contradicted the promises and their characteristic features as free acts of grace. In such a case God would contradict Himself. Now it is evident, — from the fact that there was introduced a mediator between the people and God, and that God employed angels in the dispensation of the law, — that the relation of God to Israel had been disturbed, and that Israel was no longer τὸ σπέρμα ᾧ ἐπ' ἠγγέλται; so that the interposition of the law had its cause not in God but in Israel and their sin, the people having rejected the promises of God, and there being as yet no 'seed' who might inherit those promises. This very fact is brought out fully and clearly by the law itself, cf. Rom. 5, 20; Gal. 3, 22 — 24; Heb. 10, 1. Cf. τῶν παραβάσεων χάριν (p. 92). The apostle does not further dwell upon the διαταγὴς δι' ἀγγέλων because it simply serves to strengthen the ἐν χειρὶ μεσίτου, which throws the necessary light upon it. Instead of God and Israel we have angels and a mediator (Moses) acting in the dispensation of the law. — Thus μεσίτης in Pauline phraseology is = *one who unites parties, one who mediates for peace*, 1 Tim. 2, 5: εἰς Θεός, εἰς καὶ μεσίτης Θεοῦ καὶ ἀνθρώπων, ἀνθρώπος Χρὶς Ἰς, ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων. Christ is thus called *Mediator* because in man's behalf He satisfies the claims of God upon man. But in the Epistle to the Hebrews He is called μεσίτης clearly in the sense (b.) viz. as a *surety, one who becomes security for another*, Heb. 8, 6: κρείττονος ἐστὶν διαθήκης μεσίτης, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίας νενομοθέτηται. cf. 7, 22: κρείττονος διαθήκης γέγονεν ἔγγυος Ἰς. 9, 15: διαθήκης καινῆς μεσίτης. 12, 24: προσελήλυθατε — διαθήκης νέας μεσίτη Ἰν. He it is who for and with reference to *mankind* guarantees for them a better διαθήκη, and before or with reference to *God* appears as High Priest; cf. 7, 20—22. What the Epistle to the Hebrews divides into these two elements, the Highpriesthood and the Mediatorship of Christ, St. Paul represents as blended in the Mediatorship (1 Tim. 2, 5).

Μεσιτεύω, (a.) *to be a Mediator between two contending parties*, vid. μεσίτης. (b.) *to guarantee*, Heb. 6, 17: ὁ Θεός — τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ ἐμεσίτευσεν ὄρκῳ, corresponding with the use of μεσίτης in the Hebrews. There are no other instances of its use in this sense. Delitzsch compares

with it עִבְדִּי בְנִי "become a surety for me with thyself" Job 17, 3; Is. 38, 14; cf. with Ps. 119, 22, but this does not correspond with the point of the text in the Hebrews, and in a forced manner takes the word back to the first meaning.

Μορφή, ἡ, the form distinctively belonging to any essence, synon. with *εἶδος* the form or appearance of a thing as presented to the mind; *ἰδέα* the form as the distinctive nature and character of the object; *σχῆμα* the *habitus* or *condition*, Aristot. *Metaph.* 6: λέγω δὲ τὴν μὲν ἔλκην οἶον τὸν χάλκον, τὴν δὲ μορφήν τὸ σχῆμα τῆς ἰδέας. Plut. *Mor.* 1013, C: αὐτός τε γὰρ ὁ κόσμος οὗτος καὶ τῶν μεγάλων ἑκαστον αὐτοῦ συνέστηκεν ἐκ τε σωματικῆς οὐσίας καὶ νοητῆς· ὣν ἡ μὲν ἔλκην καὶ ὑποκείμενον, ἡ δὲ μορφήν καὶ εἶδος τῷ γενομένῳ παρέσχε. Aeschyl. *Suppl.* 496: μορφῆς οὐχ ὁμόστολος φύσις, 'is not of the same nature', 'does not correspond with the appearance'. Aeschyl. *Prom.* 210: Θέμις καὶ Γαῖα, πολλῶν ὀνομάτων μορφῇ μία. Plut. *Mor.* 1064, A: μεταβαλεῖν εἰς θηρίον μορφήν τὸ εἶδος. In this sense = *form*, as it is peculiar to any one, Dan. 4, 33: ἡ μορφή μου ἐπέστρεψεν ἐπ' ἐμέ (Theodotion; LXX = δόξα). Hence generally, *the form in which any thing appears*. Plat. *Rep.* 2, 380, D: ἀρα γόητα τὸν θεὸν οἶει εἶναι καὶ οἶον ἐξ ἐπιβουλῆς φαντάζεσθαι ἄλλοτε ἐν ἄλλαις ἰδέαις, τότε μὲν ἄλλον γιγνόμενον καὶ ἀλλάττοντα τὸ αὐτοῦ εἶδος εἰς πολλὰς μορφὰς, τότε δὲ κτλ. Especially of *the human form*; cf. Dan. 5, 6. 9. 10; 7, 28 = יָלַד, and 4, 33. Elsewhere in the LXX Is. 44, 13 = עָשָׂה: ἐποίησεν αὐτὸ ὡς μορφήν ἀνδρός. Job 4, 16 = מַהֲבֵרָה: οὐκ ἦν μορφή πρὸ ὀφθαλμῶν μου, cf. *Wisd.* 18, 1: φωνήν μὲν ἀκούοντες, μορφήν δὲ οὐχ ὁρῶντες. — In the N. T. only in Mark 16, 12: ἐφανερώθη ἐν ἑτέρῃ μορφῇ and Phil. 2, 6. 7: ὃς ἐν μορφῇ θεοῦ ὑπάρχων — — μορφήν δούλου λαβών. As *μορφήν δούλου* denotes *the form which evidences the position of a servant, which belongs to a slave as expressive of his state*, so *μορφή θεοῦ* means *the form of God*, as the expression of the divine essence, the formal designation of that which as to its substance is called positively *δόξα τοῦ θεοῦ*, cf. John 17, 5; and see *δόξα*. Cf. John 5, 37: τὸ εἶδος τοῦ θεοῦ. 1 John 3, 2.

This formal designation is chosen both on account of the parallel with *μορφῇ δούλον*, and because even in the first clause what is treated of is not the nature or essence but *the condition, the standing*. From a divine position or state Christ came down into the position or state of a servant by the renunciation of what belonged to Him in His position as divine. Thus *ἐν μορφῇ Θεοῦ ὑπάρχων* is not identical with, but is parallel to *ὢν εἰκὼν τοῦ Θεοῦ*, and Meyer rightly refers to Heb. 1, 3: *ὁπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ*. For further criticism of the passage vid. *κενόω*.

Μορφόω, to form. The word rarely occurs, and when it is = *to fashion or delineate*, it is easily referred back to its primary meaning, (e. g. *ἄμορφα μορφοῦν* in Philo), as in Anth. 1, 33, 1: *μορφῶσαι τὸν ἀσώματον* = *to mould into a form*. Clem. Alex. Stromm. 6, 635: *μορφῶσαντες ξύλα καὶ λίθους κτλ.* In the N. T. Gal. 4, 19: *οὕς πάλιν ὡδίνω ἄχρις οὗ μορφωθῇ Χρὸς ἐν ὑμῖν*. We are also reminded of it in 2, 20: *ζῶ δὲ οὐκέτι ἐγὼ, ζῇ δὲ ἐν ἐμοὶ Χρ.* and in Rom. 8, 29: *προώρισεν συμμορφους τῆς εἰκόνης τοῦ υἱοῦ αἰτοῦ*. 2 Cor. 3, 18: *τὴν αὐτὴν εἰκόνα μεταμορφούμεθα*.

Μόρφωσις, ἡ, a shaping, pass. the image or impress. In its active signification e. g. Theophr. Char. pl. 3, 7, 4: *μόρφωσις τῶν δένδρων ὕψει τε καὶ ταπεινότητι καὶ πλάτει*, of the culture of trees. In the N. T. passively, Rom. 2, 20: *ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ* — an expression like *τύπος διδαχῆς* 6, 17. Also in 2 Tim. 3, 5: *ἔχοντες μορφωσιν εὐσεβείας, τὴν δὲ δύναμιν αὐτῆς ἡρνημένοι* — cf. Aesch. Suppl. 496: *μορφῆς οὐχ ὁμόστολος φύσις*.

Μεταμορφώω, to transform, to alter, to metamorphose; usually *ἀλλοιοῦν, ἑτεροιοῦν, μεταβάλλειν*. Primarily of the bodily form, Ammon. 92: *μεταμορφοῦσθαι μεταχαρακτηρισμὸς καὶ μετατύπωσις σώματος εἰς ἕτερον χαρακτῆρα*. Rarely of moral transformation (*μεταβάλλειν τοὺς τρόπους*). Symmach. Ps. 34, 1: *ὅτε μετεμόρφωσε τὸν τρόπον αὐτοῦ*, LXX; *ἥλλοίωσε τὸ πρόσωπον αὐτοῦ*, of change in the outward habitus. In the N. T. of Christ's transfiguration Matt. 17, 2: *μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλμψεν το πρόσωπον αὐτοῦ κτλ.*

Mark 9, 2. Cf. Luke 9, 28: τοῦ προσώπου αὐτοῦ ἕτερον. The words of the Apostle in 2 Cor. 3, 18: τὴν δόξαν κυρίου κατοπιριζόμενοι τὴν αὐτὴν εἰκόνα μεταμορφούμεθα κτλ., must be understood of redeemed mankind collectively, cf. v. 7. 17. Rom. 12, 2 on the contrary must be understood of the moral habits and conduct of life: μὴ συσχηματίζεσθε τῷ αἰῶνι τοῦτω, ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοῦς. Cf. μορφὴ and σχῆμα Phil. 2, 7. Phil. 3, 21: μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν τῷ σώματι τῆς δόξης αὐτοῦ.

We find also the compounds σύμμορφος Rom. 8, 29; Phil. 3, 21; of like or similar form (Lucian amor. 29); συμμορφοῦν to form similarly with, to make conformably to, Phil. 3, 10; for which Lachm. reads συμμορφίζειν.

Μυστήριον, τὸ, from μύω to close, to shut, e. g. the lips, the eyes; intransitive, to close or end, also of wounds, muscles; connected with the Latin *mutus* vid. Passow, Curtius, Schenkl; hence too a locking up, or that which serves for locking up, and (as μίειν is properly used of the organs of sense, of perception or communication) what shuts or hinders perception or communication, — *mystery*. In classical Gk. usually in the plural τὰ μυστήρια, as denoting secret politico-religious doctrines, the *mysteries*, especially of the Eleusinian mysteries, wherein some secret information, which was in turn to be kept secret, was communicated to the initiated; cf. Hdt. 2, 51, 2: οἱ δὲ Πελασγοὶ ἱερὸν τινα λόγον περὶ αὐτοῦ (sc. Ἑρμῆω) ἔλεξαν, τὰ ἐν τοῖσι ἐν Σαμοθρηΐκῃ μυστηρίοισι δεδήλωται. Thus μυστήριον does not properly denote that which is wholly withdrawn from knowledge, or cannot be known, but a knowledge of hidden things, which is itself to be kept secret, or which at least is unknowable without special communication of it. This is clear from the two remarks of the Schol. on Aristoph. Ran. 459. Av. 1073. In the first passage we read: μυστήριον δὲ ἐκλήθη παρὰ τὸ τοὺς ἀκούοντας μίειν τὸ στόμα καὶ μηδενὶ ταῦτα ἐξηγεῖσθαι· μύειν δὲ ἔστι κλεῖν τὸ στόμα. In the second passage it is said of Diagoras who disparaged the Eleusinian mysteries: τὰ μυστήρια πᾶσι διηγείτο, κοινοποιῶν αὐτὰ καὶ μικρὸ ποιῶν καὶ τοὺς βουλομένους μυεῖσθαι ἀπειρέπων. Hence Theodoret on Rom. 11, 25: μυστηρίον ἔστι τὸ μὴ πᾶσιν γνῶριμον, ἀλλὰ

μόνον τοῖς θεωρουμένοις. In a secondary and material sense the word denotes generally what withdraws itself, or is, or ought to be, withdrawn from knowledge or manifestation. Thus in Menander: μυστήριόν σου μὴ κατείπης τῷ φίλῳ — *that which thou wilt or oughtest to keep secret*; Marc. Ant. 4, 5: ὁ θάνατος τοιοῦτον οἷν γενέσεις φύσεως μυστήριον. Plat. Theaet. 156, A: ὧν μέλλω σοι τὰ μυστήρια λέγειν.

We find the word used in both significations, closely bordering on each other, in Biblical Gk. (Of heathen worship in Wisd. 14, 15. 23.) (a.) formal: *a knowledge of hidden things*, requiring a special communication or revelation; Wisd. 6, 24: οὐκ ἀποκρύψω ὑμῖν μυστήρια. Rom. 16, 25: μυστήριον σεσιγημένον. 11, 25: οὐ θέλω ὑμᾶς ἀγνοεῖν τὸ μυστήριον τοῦτο. 1 Cor. 2, 7: λαλοῦμεν θεοῦ σοφίαν ἐν μυστηρίῳ. Eph. 6, 19: γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου. 1 Tim. 3, 9: ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει — *the knowledge which faith possesses*, 3, 16: τὸ τῆς εἰσεβείας μυστήριον. Thus also we must understand it in what our Lord says of the mysteries of the kingdom of heaven Luke 8, 10: ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσιν κτλ. Matt. 13, 11 (Mark 4, 11: τὸ μ. τῆς β.). The knowledge of the mysteries of the kingdom of heaven was given in parables. It is evident from the passages now quoted that μυστήριον is a knowledge dependent on divine revelation, *a knowledge of the truths of the Gospel so far as these have been, or are made known by divine revelation*, and this must be regarded as the Biblical or N. T. meaning of the expression. (No where in the O. T. save in the texts cited under (b).) In this sense the word occurs in 1 Cor. 4, 1: οἰκονόμοι μυστηρίων θεοῦ. 13, 2: εἰδὼν ἔχω προφητείαν καὶ εἰδὼν τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γινῶσκιν. Col. 4, 3: λαλῆσαι τὸ μυστήριον τοῦ Χυ. Col. 2, 2: εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ θεοῦ, ἐν ᾧ εἰσὶν πάντες οἱ θησανροὶ τῆς σοφίας καὶ τῆς γνώσεως ἀπόκρυφα. So also, if the reading be genuine, in 1 Cor. 2, 1: καταγγέλλω ὑμῖν τὸ μυστήριον τοῦ θεοῦ. (b.) *that which is withdrawn from knowledge, which is hidden as the object of divine revelation*; — the word in the sense (a.) being a more formal term. — So especially in Ephesians and Colossians. Eph. 1, 9: γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ. 3, 3: κατὰ ἀπο-

κάλυψιν ἐγνωρίσθη μοι τὸ μυστήριον. v. 4: ἡ σύνεσις μου ἐν τῷ μυστηρίῳ τοῦ Χυ, cf. v. 6. v. 9: τίς ἡ οἰκονομία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου . . . ἐν τῷ Θεῷ, Col. 1, 26: τὸ μυστήριον τὸ ἀποκεκρυμμένον . . . νυνὶ δὲ ἐφανερώθη; cf. v. 27: τὸ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν, ὅς ἐστιν Χς ἐν ὑμῖν. Rev. 10, 7: ἐτελέσθη τὸ μυστήριον τοῦ Θεοῦ, ὡς εὐηγγέλισεν τοὺς — προφῆτας. Cf. Dan. 2, 18. 19. 27—30; 4, 6. Wisd. 2, 22: τὰ μυστήρια τοῦ Θεοῦ, *the hidden laws of the divine government, God's secret purposes*. Ecclus. 22, 22; 27, 16. 17: τὰ μυστήρια τοῦ φίλου. v. 21. Tob. 12, 7. 11: μυστήριον βασιλέως. Judith 2, 2: ἔθετο μετ' αὐτῶν τὸ μυστήριον τῆς βουλῆς αὐτοῦ. 2 Macc. 13, 21: προσήγγειλε τὰ μυστήρια τοῖς πολεμίοις. So also in 1 Cor. 14, 2: πνεύματι λαλεῖ μυστήρια. 15, 51: μυστήριον ὑμῖν λέγω. 2 Thes. 2, 7: τὸ μυστήριον τῆς ἀνομίας ἐνεργεῖται. Eph. 5, 32: τὸ μυστήριον τοῦτο μέγα ἐστίν. So in Rev. 1, 20: τὸ μυστήριον τῶν ἐπὶ τὰ ἀστέρων — *that which is hidden beneath the seven stars*, 17, 7: σοὶ ἔρω τὸ μυστήριον τῆς γυναικός, *the inscription μυστήριον upon the forehead of the woman* 17, 5. So also when the Parables themselves apart from their import are called μυστήρια (if this indeed be any where the case) vid. Matt. 13, 11: τὰ μυστήρια τῆς βασιλ. τ. οἴου.

N

Νεκρός, ὁ, poet. (especially in Homer) νεκρός, akin to the Latin *nex, necare, nocere*, also an Adj. νεκρός, ἄ, ὄν; *a dead body, a human corpse*, especially of those fallen in battle (vid. Rev. 16, 3); hence generally of the dead as distinct from the living, the deceased, — the dead in Hades νεκροὶ τεθνηῶτες. Cf. Hom. Od. 12, 583: δύσομαι εἰς Ἄϊδαο καὶ ἐν νεκνέσσι φασίνω. 1 Pet. 4, 6: νεκροῖς εὐηγγελίσθη. Luke 16, 30: εἰάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτούς. *Τεθνηκώς* denotes *one who has experienced death*; νεκρός *one who is in a state of death*, (cf. Θάνατος 2, a. and b.). John 12, 1: ὅπου ἦν Λάζαρος ὁ τεθνηκώς, ὃν ἤγειρεν ἐκ νεκρῶν. Rev. 1, 17; Acts 20, 9 etc. Cf. 1 Thes. 4, 14: οἱ κοιμηθέντες διὰ τοῦ *Iu* with

v. 16: οἱ νεκροὶ ἐν Χφ. In the N. T. the Article is usually omitted when the word is joined with ἐγείρειν, ἐγείρεσθαι, ἀναστῆναι ἐκ νεκρῶν, while νεκροί and οἱ νεκροί are carefully to be distinguished, cf. Mark 12, 26. 27; 1 Cor. 15, 15. 16. 29. 32. 52. In classical Gk. on the contrary νεκροί is often used without the Article to denote *the dead*.

Νεκρός corresponds with θάνατος as the state of man when he has suffered the penal sentence of death, and therefore like θάνατος it is often used in N. T. Gk. to denote the state of man still living, and we may understand it of the state of those whose life is ended by death or given over to death, as the punishment of sin; but *not* as is so often supposed of so called "spiritual death". Cf. Col. 2, 13; Eph. 2, 1. 5: νεκροὶ ἐν παραπτώμασιν (an expression like νεκροὶ ἐν Χφ, except that this implies the death of the body) with Rom. 7, 9: ἡ ἁμαρτία ἀνέζησεν, ἐγὼ δὲ ἀπέθανον. Eph. 4, 18: ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ Θεοῦ and Harless in loc. See also the context in Eph. 2, 1. 5—7: νεκροὺς ἐν παραπτώμασιν συνεζωοποίησεν τῷ Χφ, χάριτί ἐστε σεσωσμένοι, καὶ συνήγειρεν, καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν Χφ Iv. Were we to take νεκρός to denote religious inaction and incapability, we should violate the connection of the passage which treats of the reception of salvation. Cf. the O. T. passages Prov. 21, 16; 9, 18; 2, 18 Hebrew. So also cf. Eph. 5, 14: ἐγειρε ὁ καθεύδων καὶ ἀνάστα ἐκ τῶν νεκρῶν καὶ ἐπιφάνει σοι ὁ Χς with Is. 9, 1; 60, 1 sqq.; Ez. 37. Death in the language of Scripture denotes the condition of man apart from salvation, which certainly implies a moral condition, a moral relationship — νεκροὶ ἐν παραπτ. —, but this moral condition is not itself called death. The main element in the conception of death is a judicial sentence on account of sin, just as life in its highest sense means salvation, and yet ζῆν never (save with an express qualification) denotes moral action in life; cf. Rom. 6, 11: νεκρὸς τῇ ἁμαρτίᾳ. Νεκρός = *given over to death*, even during life, vid. Rom. 8, 10: σῶμα νεκρὸν δι' ἁμαρτίαν. The passage which seems most to favour the meaning 'spiritual death', is Rom. 6, 13: παραστήσατε ἑαυτοὺς τῷ Θεῷ ὡς ἐκ νεκρῶν ζῶντας, but these words are so closely connected with v. 6—11 (see especially v. 8. 10. 11) that they cannot have this meaning; ὡς not being = *inquam*, but = *quippe qui*. In Rom. 11, 15: εἰ γὰρ ἡ ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου, τίς ἡ

πρόσλημψις εἰ μὴ ζωὴ ἐκ νεκρῶν, νεκρός evidently denotes the state of unbelieving Israel apart from the Gospel. — In Matt. 8, 22 (Luke 9, 60): ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς, it is clear that the *mortui sepelientes* as well as the *mortui sepeliendi* are in a state of death, with this difference however, the former are under sentence of death, and the latter have already suffered the penal sentence; whereas they who follow the Lord have found salvation and have entered upon fellowship with Him; cf. Is. 9, 1. There remains for consideration Rev. 3, 1: ὄνομα ἔχεις ὅτι ζῆς καὶ νεκρός εἶ where mention is not certainly made of moral inability but only of inaction, and we may understand ζῆν and νεκρός as e. g. in Xen. Cyr. 8, 7, 23: τὰ ἔργα τινὸς ζῶσιν ἐμφανῆ (perhaps = "to flourish"). Still see also v. 2: στήρισον τὰ λοιπὰ ἃ ἔμελλον ἀποθανεῖν. — For Luke 15, 24 of the Prodigal son: νεκρός ἦν καὶ ἀνέζησεν, ἦν ἀπολωλὼς καὶ εὐρέθη cf. Soph. Philoct. 1030: ὃς οὐδὲν εἰμι καὶ τέθνηχ' ὑμῖν πάλαι. For other examples vid. Kypke, observ. scr. — In classical Gk, νεκρός is certainly used in the same manner as when we speak of spiritual death, cf. Clem. Alex. Stromm. 5: διὸ καὶ ἐν τῇ βαρβάρῳ φιλοσοφίᾳ νεκροὺς καλοῦσι τοὺς ἐκπεσόντας τῶν δογμάτων καὶ καθυποτάξαντας τὸν νοῦν τοῖς πάθεσι τοῖς ψυχικοῖς. Cf. Schol. ad Aristoph. Ran. 423: διὰ τὴν κακοπραγίαν νεκροὺς τοὺς Ἀθηναίους καλεῖ. So also in Patristic Gk.

The adjective is in N. T. Gk., like ζῆν in classical Gk., applied to other conceptions whose position force or efficacy is to be specially characterized (vid. ζάω), e. g. πρίστις νεκρά Ja. 2, 17. 26. ἁμαρτία νεκρά Rom. 7. 8. ἔργα νεκρά Heb. 6, 1; 9, 14.

Νέκρωσις, ἡ, a killing, — rarely in classical Gk., and very rarely it would seem with an active meaning; usually *decay* (Galen) or *deadness*, Rom. 4, 19: τὴν νέκρωσιν τῆς μήτρας Σάρρας. Cf. Chrys.: νέκρωσιν χρὴ νοεῖν ψυχῆς τὴν κακοπραγίαν. Then in 2 Cor. 4, 10: τὴν νέκρωσιν τοῦ Ἰν ἐν τῷ σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰν ἐν τῷ σώματι ἡμῶν φανερωθῇ = death as something past, "as Jesus has died, what befel Him also befalls us." Cf. 1 Cor. 15, 31; Rom. 8, 36. — νεκρώω Rom. 4, 19; Col. 3, 5; Heb. 11, 12.

Νέος, α, ον, *new, not yet old*, i. e. *young and lively*. See *καινός*. Cf. *οἶνος νέος* Matt. 9, 17; Mark 2, 22; Luke 5, 37. 38, in contrast with *οἶνο*; *πάλαιος* v. 39. What has not long existed, e. g. *νέοι θεοὶ*, of Zeus etc. in contrast with the Titans; *νέος μαθητής*, a *novice*, Aristotle Eth. 1, 3. In the LXX generally = *נָעַר* in Lev. 23, 16; 26, 10 only. Song 7, 13 = *נָעִירָה*. Its related to *καινός* is that it does not displace or supplant the old, but simply excludes oldness and what pertains to age. Hence *διαθήκη νέα* Heb. 12, 24, not as supplanting the *πάλαια*, but because it is not as the *πάλαια*, 8, 13; 7, 18. 19. Thus also we must take Col. 3, 10: *ἐνδυσάμενοι τὸν νέον τὸν ἀνακαινούμενον κτλ.*, where *ἀνοκαιν.* denotes the exclusion and supplanting of the old man, while *νέος* answers to *παλιγγενεσία* Tit. 3, 5, and to *ἀνωθεν γεννηθῆναι* John 3, 3. Cf. Ps. 103, 5· *ἀνακαινισθήσεται ἡ νεότης σου*. We may observe the same relation of *νέος* to *παλαιός* in 1 Cor. 5, 7: *ἐκκαθάρατε τὴν παλαιὰν ζύμην, ἵνα ᾗτε νέον φύραμα, καθὼς ἐστε ἄζυμοι*. — Elsewhere, excepting in Tit. 2, 4 (Feminine), the comparative *νεώτερος* Luke 15, 12. 13; 22, 26; John 21, 18; Acts 5, 6; 1 Tim. 5, 1. 2. 11. 14; Tit. 2, 6; 1 Pet. 5, 5.

Νεόω, to *renew*; very rarely in classical Gk. Jer. 4, 3: *νεώσατε ἑαυτοὺς νεώματα (fallow ground) καὶ μὴ στείρητε ἐπ' ἀκάνθαις*. Somewhat oftener we meet with *νεάω* in classical Gk., to *plough fallow ground, to prepare it for seed*.

Ἀνανεόω, to *renew, to make young*. Suid.: *ἀναζωπυρῆσαι, ἀνανεῶσαι, ἀνεγείραι ζωῶσαι*. The Active rarely occurs, e. g. Marc. Anton. 4, 3: *ἀνανέου σεαυτόν*. LXX Job 33, 24: *ἀνανεώσει αὐτοῦ τὸ σῶμα ὥσπερ ἀλοιφὴν ἐπὶ τοίχον*. Aquila Ps. 29, 2: *ἀνανέωσάς με*. The Middle in a transitive sense occurs somewhat oftener, in Thucyd., Herodian., Polyb., Diodor.; *παλαιὰν φιλίαν* Thuc. 7, 33; 1 Macc. 12, 1. 10. 16. *τὴν μαχὴν* Hrdn. 4, 15. 16. But the Middle never occurs with a reflexive meaning = *to renew oneself*. It is evident that the meaning '*to recollect*', e. g. Luc. amor. 8: *ἡρωϊκὸς μύθος ἀνανεούμενος*. Sext. Pyrrh. hyp. 3, 268: *ἀναμνησκόμενοι καὶ ἀνανεούμενοι ταῦτα ἅπερ ᾗδεσαν* is only a particularizing of the meaning *to renew, to refresh*, for the full expression is *ἀνανεοῦσθαι τι τῇ μνήμῃ* Thom. Mag. p. 28. It is accordingly in

Eph. 4, 23: ἀνανεοῦσθαι τῷ πνεύματι τοῦ νοός ὑμῶν to be taken passively cf. 2, 10; 4, 24. As to the thing meant see νέος, and what is there said upon Col. 3, 10.

Νόμος, ὁ, *usage, custom, right, ordinance*; Hes., Pind., Herodot., e. g. Hes. th. 66: Μοῦσαι — μέλπονται πάντων τε νόμους καὶ ἥθεα κέδνα. Hdt. 1, 132: ἄνευ μάγου οὐ σφι νόμος ἐστὶ θυσίας ποιέεσθαι. 1, 61: ἐμίσγετό οἱ οὐ κατὰ νόμον. 3, 38: νόμον πάντων βασιλέα φήσας εἶναι — *usus est tyrannus*. The word is derived from νέμω to *assign* or *distribute*, cf. νέμεσις, νεμέσεια, and according to Curtius as akin to Numa, Numitor, numerus. Cic. de leg. 1, 19: Legem doctissimi viri Graeco putant nomine a suum cuique tribuendo appellatam. Plut. Symp. 2, 644, C: οἱ νόμοι τῆς ἴσα νεμουσῆς εἰς τὸ κοινὸν ἀρχῆς καὶ δυνάμεως ἐπώνυμοι γεγόνασιν. (That the idea of *order* is the prominent one appears from the fact that νόμος is applied to the order of tone and of key in music, cf. Deut. 32, 46 = טַבָּעַת). It had come to be used in a special sense of laws of state and equity committed to writing, cf. Aristot. Rhet. ad Alex. 2: νόμος δέ ἐστιν ὁμολόγημα πόλεως καινὸν διὰ γραμμάτων προστάτιον πῶς χρῆ πράττειν ἐκαστα. Plat. Legg. 1, 644, D: ὅς (λογισμὸς) γενόμενος δόγμα πόλεως κοινὸν νόμος ἐπωνόμασται. The νόμοι differed from the ἐθῆ as the written from the unwritten laws, Schol. Thuc. 2, 37. Plat. Legg. 8, 841, B: παρ' αὐτοῖς ἔστω νόμιμον, ἔθει καὶ ἀγράφῳ νομισθὲν νόμφ. Plat. Lyk. 13: μία οὖν τῶν δητρῶν ἦν, ὥσπερ εἰρηται, μὴ χρῆσθαι νόμοις ἐγγράφοις. Aristot. Rhet. 1, 10, 2: νόμος δ' ἐστὶν ὁ μὲν ἴδιος, ὁ δὲ κοινός. λέγω δὲ ἴδιον μὲν καθ' ὃν γεγραμμένον πολιτεύονται· κοινὸν δὲ ὅσα ἀγραφα παρὰ πᾶσιν ὁμολογεῖσθαι δοκεῖ. Cf. γράφειν, γράμμα, and the N. T. characteristic designation of O. T. law as γράμμα. "In Athens Solon's laws were specially called νόμοι, those of Draco θεσμοί, and hence νόμος became the established name for law when set up in a state and recognized as a standard for the administration of justice, whether transmitted from generation to generation, or set up by legislative power; in Herod., the Tragedians, Aristotle, Xen., Plato; but Homer (who seems not to know the word in the Odyssey or Iliad) uses θέμιστες in this

sense." Passow. As νόμος denotes law as a rule and ordinance, it is evident that the word attained this signification only upon the formation of a settled national life, and as it denotes all that pertains to the order of state and law it serves as a fit rendering for the Hebrew תורה (literally instruction or direction, of God's order towards Israel), whereas קח = πρόσταγμα and especially δικαίωμα; מצוה = ἐντολή. Synonyms θεσμός — law with reference to the authority upon which it rests, and which it presupposes; ἐντολή of a particular command (cf. Heb. 7, 5; 9, 19; Matt. 22, 36; Eph. 2, 15); δόγμα, an authoritative conclusion, a proposition universally binding.

As to the use of the word in the N. T. and in Biblical Gk. generally, it differs from that of classical Gk. in the fact that whereas in the latter legal enactments collectively are designated by the plural, and particular laws by the singular (which also denotes 'usage' 'right' and as a generic term e. g. in Plato de legibus 314, B: τὰ δόγματα ταῦτα καὶ ψηφίσματα νόμον εἶναι) in Biblical Gk. ὁ νόμος signifies the law of the Israelites, according to which all the relations of personal and social life were regulated, — *the divine law* with its various enactments; cf. ὁ νόμος τῶν ἐντολῶν ἐν δόγμασιν, Eph. 2, 15. The Plural only as in Heb. 8, 10; 10, 16 (from Jer. 31, 31, where in the Hebrew it is Singular): διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν. Νόμος is used (a.) in quite a general way as = *law*, but thus it rarely occurs, as in John 19, 7: ἡμεῖς νόμον ἔχομεν καὶ κατὰ τὸν νόμον ἡμῶν ὀφείλει ἀποθανεῖν. So in the expressions ὁ νόμος τοῦ νοός μου Rom. 7, 23. ἕτερος νόμος (sc. ὁ ὢν ἐν τοῖς μέλεσίν μου) — ὁ νόμος τῆς ἁμαρτίας, and v. 25. 8, 2: ὁ νόμος τῆς ἁμαρτίας καὶ τοῦ θανάτου, opp. ὁ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χρ. Iu. All these expressions have reference to the law of God, as it lays claim to man's obedience as the only universally applicable law. Cf. Rom. 7, 1: ὁ νόμος κυριεύει τοῦ ἀνθρώπου, and therefore law as a power determining man, cf. v. 23. δουλεύειν νόμῳ v. 25. δεδέσθαι νόμῳ 7, 2 (1 Cor. 7, 39). 7, 2: ὁ νόμος τοῦ ἀνδρός, cf. Lev. 14, 2: ὁ νόμος τοῦ λεπροῦ. — Rom. 3, 27: διὰ ποίον νόμου; τῶν ἔργων; οὐχὶ, ἀλλὰ διὰ νόμου πίστεως. Accordingly (b.) νόμος is used (as in the O. T. Apocrypha) to designate *that rule of life and action which God gave the Israelites*, more accurately described as ὁ νόμος τοῦ κυρίου Luke 2, 39.

23. 24. ὁ νόμος τῶν Ἰουδαίων Acts 25, 8. cf. John 18, 31; Acts 18, 15; 23, 29. ὁ νόμος ἡμῶν John 7, 51; 19, 7; Acts 24, 6. ὁ πατρῷος νόμος Acts 22, 3. ὁ νόμος Μωϋσέως John 7, 23; Luke 2, 22; Acts 13, 39; 15, 5; 28, 23; 1 Cor. 9, 9; Heb. 10, 28. This latter meaning can hardly be regarded as the historical designation for the law of Israel, but as the name given to it in Christian history only, and it is connected with Moses in the position assigned him in christian history, cf. John 1, 17: ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ ἐγένετο. 5, 45: Μωϋσῆς εἰς ὃν ἡλπίκατε, cf. v. 46; Acts, 6, 11: λαλεῖν ῥήματα βλάσφημα εἰς Μωϋσῆν καὶ τὸν Θεόν. 7, 35. 37. 44; 21, 21: ἀποστασίαν διδάσκεις ἀπὸ Μωϋσέως. Rom. 5, 14: ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωϋσέως κτλ. 1 Cor. 10, 2: πάντες εἰς τὸν Μωϋσῆν ἐβαπτίσαντο. 2 Cor. 3, 7 sqq.; Heb. 3; Gal. 3, 19 sqq. — We also find it alone = *the law*, not so much *our law*, i. e. the law of Israel, but rather *God's law* ὁ νόμος τοῦ Θεοῦ Rom. 7, 22. 25; 8, 7; clothed with divine authority and laying claim to independent and exclusive obligation, ordering man's relations to God, and governing human life universally with reference to God Acts 18, 13: παρὰ τὸν νόμον ἀναπεῖθει οὗτος τοὺς ἀνθρώπους σέβεσθαι τὸν Θεόν. Matt. 5, 18: ἕως ἃν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἵνα ἢ ἡ μία κέραια οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου. 22, 36; 23, 23; Luke 2, 27; 10, 26; 16, 17; Acts 7, 53: 15, 24; 21, 20. 24. 28; 22, 12; 23, 3. In St. Paul's epistles, in Hebrews and in James it occurs in the same sense but not in the nominative save in Rom. 4, 15; 5, 20; the article is usually wanting in places where stress is laid not upon its historical impress and outward form, but upon the conception of law, not upon the law which God gave, but upon law as given by God and as therefore the only one that is or can be. So especially in passages where νόμος is used alternately with and without the article; Rom. 2, 14. 15: ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιῶσιν, οὗτοι νόμον μὴ ἔχοντες ἑαυτοῖς εἰσὶν νόμος, οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν. 2, 23: ὃς ἐν νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν Θεὸν ἀτιμάζεις. v. 27: κρινεῖ σε ἡ ἐκ φύσεως ἀκροβυστία τὸν νόμον τελοῦσα σὲ τὸν διὰ γραμμάτων καὶ περιτομῆς παραβάτην νόμον. Rom. 4, 15: ὁ γὰρ νόμος ὀργὴν κατεργάζεται οὐ γὰρ οὐκ

ἔστιν νόμος, οὐδὲ παράβασις. But that νόμος without the Art. also means the law which was given to Israel, is clear from Rom. 5, 13: ἀρχὴ γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ, ἁμαρτία δὲ οὐκ ἐλλογεῖται μὴ ὄντος νόμου; v. 20: νόμος δὲ παρεῖσθαι, ἵνα πλεονάσῃ τὸ παράπτωμα; cf. 5, 14: ἀπὸ Ἀδὰμ μέχρι Μωϋσέως. Νόμος, law in the true sense, as that which is divinely ordained, the expression of the will of God, has but one historical embodiment, viz. ὁ νόμος; — genus and species coincide. Νέμος does not occur without the Art. in the historical books of the N. T. excepting in Luke 2, 23. 24, where νόμος κυρίου is used. We find it oftener in the O. T. Apocrypha.

While in the Epistle to the Hebrews the law is viewed as an historical preparation for the revelation of grace in Christ, as an institution and rule for the obtainment of grace in the O. T. dispensation, in the Pauline epistles (Romans, 1 Cor., Gal., Eph., Phil., 1 Tim.) and in the Epistle of James, it is regarded as the divine order and rule of human life and conduct, — the announcement of God's commandments which are ever obligatory upon man; — and its connection with the plan of salvation in Christ is explained accordingly. Hence has arisen the ordinary and in the O. T. (cf. Ex. 34, 28; Deut. 10, 4) perhaps fundamental distinction between the ceremonial and the moral law. We cannot indeed say that St. Paul speaks only of the moral law, and the Ep. to the Hebrews of the ceremonial law. When St. Paul says Gal. 5, 3: μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ περιτεταμένῳ ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι, he evidently has in his mind the entire law of Israel; and so in Phil. 3, 5. 6: κατὰ νόμον φαρισαῖος, . . . κατὰ δικαιοσύνην τὴν ἐν νόμῳ γεόμενος ἄμεμπτος, cf. Rom. 7, 7—11. The law which forbade sin presented a perfect righteousness to the sinner by instituting propitiatory sacrifice; and thus we may understand such passages as Luke 1, 6. Still as the apostle usually gives prominence to man's relation to the law and its claims upon him, he generally views the law as the norm of man's moral and religious life, νόμος δικαιοσύνης Rom. 9, 31. 8, 7: τὸ φρόνημα τῆς σαρκὸς ἐχθρὰ εἰς Θεὸν· τῷ γὰρ νόμῳ τοῦ Θεοῦ οὐκ ὑποτάσσεται· οὐδὲ γὰρ δύναται. 3, 19: ὅσα ὁ νόμος λέγει τοῖς ἐν τῷ νόμῳ λαλεῖ, ἵνα πᾶν στόμα φραγῇ καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ Θεῷ. 2, 26: ἐὰν οὖν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου φυλάσῃ. Cf. v. 23 with v. 21. 22.

7, 7: τὴν ἐπιθυμίαν οὐκ ἔδειν εἰ μὴ ὁ νόμος ἔλεγεν οὐκ ἐπιθυμήσεις. 8, 3. 4; 13, 8. 10; Gal. 3, 10. 12. 13; 1 Tim. 1, 8. 9. He contemplates man in his relation to God's plan of salvation, therefore he says Gal. 3, 12: ὁ νόμος οὐκ ἔστιν ἐκ πίστεως; and the claims of the law morally upon man (in the Decalogue) he considers to be the main part and the starting point of the entire law. Its ordinances as to worship and sacrifice are in his view partly the extension and application of those fundamental principles, and partly a kind of amends or atonement for a deficient moral obedience. But viewing the law as a divine institution connected with man's salvation as realized in Christ, and considering what and how much grace the law gave the sinner, the Epistle to the Hebrews gives prominence to its ordinances concerning priesthood and sacrifice, Heb. 7, 5. 28: ὁ νόμος γὰρ ἀνθρώπους καθίστησιν ἀρχιερεῖς. 9, 22: ἐν αἵματι πάντα καθαρίζεται κατὰ τὸν νόμον. 10, 8; 8, 4; 9, 19 (for 7, 16: κατὰ νόμον ἐντολῆς σαρκίνης, vid. σάρκινος). Paul makes use of the law to prove the fact of sin; in the Ep. to the Hebrews the law is represented in its bearing upon presupposed sin. Gal. 3, 19: τί οὖν ὁ νόμος; τῶν παραβάσεων χάριν προσετέθη. Rom. 4, 15; 5, 13. 20; 7, 8; Heb. 10, 3: ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαντόν. Rom. 3, 20: διὰ νόμου ἐπίγνωσις ἁμαρτίας. The Decalogue proves the fact of sin and convicts man; recognizing man's guilt the law ceremonial ordains sacrifice and priesthood. Thus far the distinction between the moral and ceremonial law is allowable, but we must regard them as two constituent and connected parts of one and the same whole. The idea of the law as a moral norm is to be found even in the Ep. to the Hebrews; see chap. 8, 10; 10, 16; 2, 2; 8, 9; 9, 15; 10, 28: ἀθέτησας τὸν νόμον Μωϋσέως — ἀποθνήσκει. Even the O. T. indicates this distinction by attaching special importance to the Decalogue, Ex. 34, 28; 25, 16. But the close connection between the two parts of the law appears in the similarity of statement concerning its abrogation by the Gospel both in Hebrews and in St. Paul's epistles; see Heb. 7, 5. 12: μετατιθεμένης γὰρ τῆς ἱερωσύνης ἐξ ἀνάγκης καὶ νόμον μετὰθεσις γίνεται. 10, 1: σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν. 7, 19: οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος; and compare Rom. 10, 4: τέλος γὰρ νόμον Χς. Eph. 2, 15: ἐν τῇ σαρκὶ αὐτοῦ τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν καταργήσας. It is in

keeping with this that the efficacy of divine grace is called in Hebrews καθαρίζειν, and by St. Paul δικαιούν. As to the relation of the law to the plan of salvation in Christ cf. Heb. 10, 3: ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν. 10, 1: σκιὰν γὰρ ἔχων κτλ. with St. Paul's declarations Gal. 3, 21. 24: ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χν, ἵνα ἐκ πίστεως διδαιωθῶμεν. v. 23: ὑπο νόμον ἐφρουρούμεθα συγκεκλεισμένοι εἰς τὴν μέλλουσαν ἀποκαλυφθῆναι πίστιν. St. Paul too contemplates the law a preparation for grace; but he has in his mind what the law demands as preparative to the gift and reception of salvation, whereas the Ep. to the Hebrews contemplates what the law gives or provides. Though in St. Paul's view the law is not contradictory or opposed to the promises of grace (Gal. 3, 21: ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ Θεοῦ; μὴ γένοιτο!), still he always denies to it any causative relation direct or indirect to the accomplishment of salvation or the blessings of grace; Rom. 3, 21: χωρὶς νόμον δικαιοσύνη Θεοῦ πεφανέρωται. cf. v. 27, 28; 4, 13: οὐ γὰρ διὰ νόμον ἡ ἐπαγγελία. 8, 3. 4; 9, 31; 10, 5; Gal. 2, 21; 3, 18; Phil. 3, 9. Considering the bearing of the law upon sin, it must rather lead to the opposite of salvation, Gal. 3, 13: Χς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου. v. 10: ὅσοι ἐξ ἔργων νόμου εἰσίν, ὑπὸ κατάραν εἰσίν. Rom. 7, 13: τὸ οὖν ἀγαθὸν ἐμοὶ γέγονεν θάνατος. Nay more, it may be said to bear a causative relation to sin, Rom. 7, 8: χωρὶς γὰρ νόμον ἁμαρτία νεκρά, cf. v. 9. V. 5: τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου. 5, 20; 1 Cor. 15, 56: ἡ δύναμις τῆς ἁμαρτίας ὁ νόμος, though we cannot say ὁ νόμος ἁμαρτία Rom. 7, 7, cf. v. 12. 14. 16. By the revelation and gift of grace, man's relation to the law as a criminal is done away. Rom. 7, 6: κατηγορήθημεν ἀπὸ τοῦ νόμου. v. 4: ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χν (cf. v. 2. 3); Gal. 4, 5. Cf. Gal. 2, 19: διὰ νόμον νομφ ἀπέθανον — Χφ συννεσταυρωῖμαι. See also the antithesis ὑπὸ νόμον — ὑπὸ χάριν Rom. 6, 14. 15 (Gal. 4, 21; 5, 18).

As to the words with which νόμος is joined we may mention: νόμος ἔργων Rom. 3, 27; cf. ἔργα νόμον 3, 20. 28; 9, 32; Gal. 2, 16; 3, 2. 5. 10. νόμος δικαιοσύνης Rom. 9, 31. νόμον πράσσειν Rom. 2, 25. τελεῖν 2, 27. πληροῦν 13, 8; Gal. 5, 14. φυλάσσειν 6, 13. τὸν νόμον ποιεῖν Gal. 5, 3; John 7, 19; cf. ποιητῆς τοῦ νόμου Rom. 2, 13. ἀκροατῆς τοῦ ν.

corresponding with ὑπὸ νόμον εἶναι Rom. 6, 14. 15; 1 Cor. 9, 20; Gal. 4, 4. 5; 5, 18. ἐξ ἔργων νόμον εἶναι Gal. 3, 10; Rom. 4, 14. τὸν νόμον γινώσκειν Rom. 7, 1. cf. John 7, 49. νόμον καταργεῖν, ἰστάναι Rom. 3, 31. ἐν νόμῳ ἁμαρτάνειν Rom. 2, 12, cf. ἐν νόμῳ δικαιοῦσθαι Gal. 3, 11; 5, 4. — Also 1 Cor. 9, 8; Gal. 3, 17; 5, 23. — In the Ep. of James ὁ νόμος and νόμος alike denote the law given by God to Israel, the πλήρωμα of which (Rom. 13, 10; Lev. 19, 18) 2, 8 is called νόμος βασιλικός, as its most glorious and chief precept, *love, ceterarum legum quasi regina* (Knapp). Over against it and answering to it stands the νόμος ἐλευθερίας 2, 12; 1, 25: νόμος τέλειος ὁ τῆς ἐλευθερίας, evidently with reference to the Pauline expression Rom. 7, 3: ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου, cf. Gal. 2, 4; 5, 1. 13. See ἐλευθερία. (As St. James thus recognizes the truth of St. Paul's representation, it is clear that in 2, 14 sqq. he does not oppose the Pauline doctrine of justification but an abuse of it, vid. ἔργον. What St. James calls νόμος ἐλευθερίας is with St. Paul the νόμος Xv Gal. 6, 2.

Lastly, (c.) ὁ νόμος signifies the law in its written form תּוֹרָה as a whole, or כְּפָר תּוֹרַת מֹשֶׁה Jos. 8, 31 etc. סֵפֶר תּוֹרַת יְהוָה 2 Chron. 17, 9. סֵפֶר תּוֹרַת אֱלֹהִים Deut. 28, 61. So Matt. 12, 5; Luke 10, 26; John 10, 34; 1 Cor. 9, 8. Yet it does not always mean the Pentateuch alone (see John 12, 34; 15, 25) but the divine revelation which determined the life of the people generally, see e. g. Is. 1, 10; 2, 3; 8, 16 and elsewhere; so that God's revelation as a whole is called the νόμος of Israel, as denoting its fixed and written form as a standard of appeal. This is also designated ὁ νόμος καὶ οἱ προφῆται, Matt. 5, 17; 7, 12; 11, 13; 22, 40; Luke 16, 16; Acts 13, 15; 24, 14; 28, 23; Rom. 3, 21. Καὶ οἱ ψαλμοί Luke 24, 44.

Ἄνομος, ον, (a.) *without law, lawless*, e. g. Plat. Polit. 302, E: ἄνομος μοναρχία, = *legibus carens*. Thus in contrast with ὑπὸ νόμον 1 Cor. 9, 21, and with reference to νόμος in its scriptural sense as the expression of God's will and claims: τοῖς ἀνόμοις ἐγενόμην ὡς ἄνομος, μὴ ὡν ἄνομος Θεοῦ, ἀλλ' ἔννομος Xv. It has reference to the divine order historically revealed in the O. T. of which the heathen were destitute, cf. Esther 4, add.: ἐμίσησα δόξαν ἀνόμων καὶ βδελύσσομαι κοίτην ἀπεριτμήτων καὶ πάντος ἄλλοτρίου. Rom. 2, 12: ὅσοι

γὰρ ἀνόμως ἥμαρτον, ἀνόμως καὶ ἀπολοῦνται. But in this latter passage μὴ ὢν ἄνομος Θεοῦ, νόμος denotes the divine order generally, cf. Rom. 3, 31: νόμον οὖν καταργοῦμεν διὰ τῆς πίστεως; μὴ γένοιτο, ἀλλὰ νόμον ἰστώμεν, with 8, 3. 4. So of the heathen Acts 2, 23: διὰ χειρὸς ἀνέμων προσπήξαντες. — (b.) *What is not in harmony with the law*, what contradicts the law, a negative form for the thought expressed by the positive word παράνομος. Generally in Biblical Gk. it is used substantively; as an Adj. it occurs in the N. T. only in 2 Pet. 2, 8. Xen. Mem. 4, 4, 13: νόμοι πόλεως — ἃ οἱ πολῖται συνθέμενοι ἃ τε δεῖ πράττειν καὶ ὧν ἀπέχεσθαι ἐγράψαντο. Νόμιμος — ὁ κατὰ ταῦτα πολιτευόμενος, ἄνομος δὲ ὁ ταῦτα παραβαίνων. Synonyms ἄδικος, ἀσεβής, ἀνόσιος. Ἄδικος is predicated of the ἄνομος; ἀνόσιος is the strongest term, denoting presumptuous and wicked self assertion. Xen. Rep. Laced. 8, 5: οὐ μόνον ἄνομον, ἀλλὰ καὶ ἀνόσιον θεῖς τὸ πυθοχρήστοις νόμοις μὴ πείθεσθαι. In Bibl. Gk. ἄνομος, ἀνομία are predicated of the sinner, in order to describe his sin as opposition to or contempt of the will of God; cf. the designation of the Antichrist as ὁ ἄνομος κατ' ἐξ., who is the incarnation of the utter rejection of God's will, 2 Thes. 2, 8; cf. with v. 3, 4. The term often occurs in the LXX, but not as answering to any one Hebrew word. The participle of שׁוֹמֵם is rendered ἄνομος, παράνομος, ἀσεβής. Cf. Ps. 51, 15; Is. 1, 28; 53, 12 (Mark 15, 28; Luke 22, 37). — שׁוֹמֵם Ps. 104, 36; 1 Sam. 24, 14; 1 Kings 8, 3; Hab. 3, 12. — שׁוֹמֵם Is. 29, 20: ἐξέλιπεν ἄνομος καὶ ἀπώλετο ὑπερήφανος καὶ ἐξωλοθρεύθησαν οἱ ἀνομοῦντες ἐπὶ κακίᾳ. — שׁוֹמֵם Is. 9, 17; 10, 6. — In the N. T. it occurs in 1 Tim. 1, 9, in the same sense. — The positive παρόνομος, παρανομεῖν, παρανομία, which frequently occurs in classical Gk. is but rarely used in O. T. Gk., and answers to no particular Hebrew word. Vid. ἁμαρτάνω. In the N. T. we have only παρανομία in 2 Pet. 2, 16; and παρανομεῖν in Acts 23, 3.

Ἀνομία, ἡ, *lawlessness, contempt of law*. Plat Rep. 9, 575, A: ἐν πάσῃ ἀναρχίᾳ καὶ ἀνομίᾳ ζῶν. opp. δικαιοσύνη Xen. Mem. 1, 2, 24: ἄνθρωποι ἀνομία μᾶλλον ἢ δικαιοσύνη χρώμενοι. So also Matt. 23, 28; Rom. 6, 19; 2 Cor. 6, 14: τίς γὰρ μετοχή δικαιοσύνης καὶ ἀνομίας. Heb. 1, 9. It answers not only to the general terms for sin שׁוֹמֵם, מַעֲשֵׂה חַטָּאת, עֲוֹן but also to

other more special expressions, such as אָפּוֹר Ps. 55, 10: *εἶδον ἀνομίαν καὶ ἀντιλογίαν ἐν τῇ πόλει*. Is. 53, 9: *ἀνομία — δόλος*. Ez. 7, 23. חַטָּא Ps. 37, 1; 89, 23. שׁוֹט Ps. 5, 4; 45, 9; Ez. 3, 19. רָשָׁע Ps. 7, 15. — It often seems to be parallel with *ἁμαρτία*. It denotes sin in its relation to God's Will and law, that which constitutes guilt, cf. Rom. 7, 13: *ἵνα γένηται καὶ ὑπερβολὴν ἁμαρτωλὸς ἢ ἁμαρτία διὰ τῆς ἐντολῆς*. 5, 13: *ἄρχι γὰρ νόμον ἁμαρτία ἦν ἐν κόσμῳ, ἁμαρτία δὲ οὐκ ἐλλογεῖται μὴ ὄντος νόμου*. Sin can be imputed because it is *ἀνομία*. Hence 1 John 3, 4: *πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, καὶ τὴν ἀνομίαν ποιεῖ, καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία*. Cf. 1 John 2, 3; 3, 22; 5, 2. 3; Ez. 46, 20: *τὰ ὑπὲρ τῆς ἀνομίας* = עֲוֹן *trespass offering*. Heb. 8, 12; 10, 17; Tit. 2, 14; Rom. 4, 7; Matt. 7, 23; 13, 41. — Now as אֱלֹהִים may denote God's revelation of His will as a whole for the guidance of the people (vid. *νόμος*), so *ἀνομία* sometimes signifies absolute estrangement therefrom; hence 2 Thes. 2, 7: *τὸ μυστήριον τῆς ἀνομίας*. Matt. 24, 12.

* *Ἐννομος*, *ον*, what is within the range of law, based upon law, and governed or determined according to law; opposed to *παράνομος*. Aesch. Suppl. 379: *δίκας οὐ τυγχάνουσιν ἐννόμον*. Polyb. 2, 47, 3: *τὴν ἐννομον βασιλείαν εἰς τυραννίδα μεταστῆσαι*, cf. Xen. Mem. 1, 2, 44. In the N. T. Acts 19, 39: *ἐν τῇ ἐννόμῳ ἐκκλησίᾳ*, vid. *ἐκκλ.* 1 Cor. 9, 21: *μὴ ὡς ἄνομος Θεοῦ, ἀλλ' ἐννομος Χρ.*, cf. Gal. 6, 2; 1 Cor. 3, 23. Rarely in classical Gk. of persons = *just, true to law*, e. g. Plat. Rep. 4, 424, E: *ἐννομοὶ καὶ σπουδαῖοι ἄνδρες*. Ecclus. Prol.: *ἡ ἐννομος βιωσις*.

Νοῦς, *ὁ*, usually in the 2nd Declension; but in the N. T. and in later, especially Patristic Gk., the Gen. and Dat. are of the 3rd Decl. *νοός νοῖ*; the Acc. *νόα* is not found in N. T. Gk., but in its stead *νοῦν*. The word belongs to the same root as *γινώσκω*, Latin *nosco*, and signifies I. *the organ of mental perception and apprehension*, the organ of conscious life. Cf. Plut. mor. 961, A: *ἡ καὶ λέλεκται νοῦς ὁρῇ καὶ νοῦς ἀκούει, τᾶλλα κωφὰ καὶ τυφλά, ὡς τοῦ περὶ τὰ ὄμματα παῖ ὧτα*

πάθους, ὃν μὴ παρῇ τὸ φρονεῖν. αἰσθῆσιν οὐ ποιοῦντος. Hence νοῦς and ψυχὴ are often identified by the philosophers, cf. Aristot. *de anima* 1, 2, who contents himself by describing νοῦς as δυνάμεις τις περὶ τὴν ἀλήθειαν. The νοῦς is the organ of the consciousness preceding the act, or recognizing and judging the fact; cf. especially the frequent ἐν νῷ ἔχειν τι; it is (a) generally, *the organ of thinking and knowledge*, — *the understanding*, or (b) specially, *the organ of moral thinking or contemplation*, Soph. Oed. R. 600: οὐκ ἂν γένοιτο νοῦς κακὸς καλῶς φρονῶν. Hom. Il. 9, 554: χόλος νόον οἰδάνει. (Luther: *heart or soul*. Hence Il. νοῦς means *thinking*, or *moral contemplation* and knowledge, *understanding* — *sense*. Thus e.g. νοῦν ἔχειν, *to possess understanding and cleverness*, Hom. Od. 1, 3: πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω. It means *consideration, purpose, intention, decision*, according to the connection in which it is used, and Homer joins βουλή, μῆτις, θυμός with it as synonyms. But with these significations we find it used only in Homer. The LXX use the word so rarely that we cannot tell what conception they attached to it. They put it for לֵב, לִבָּי Exod. 7, 23: οὐκ ἐπέστησε τὸν νοῦν αὐτοῦ οὐδὲ ἐπὶ τούτῳ. Is. 10, 7: ἀπαλλάξει ὁ νοῦς αὐτοῦ (Hebrew לֵבָבִי בְלִבִּי לְהַשְׁמִיד, *it is in his mind to destroy*, preceded by יִשָּׁב לִבִּי ל־אֶרֶץ, *τῇ ψυχῇ οὐχ οὕτως λελογίσται*). Job 7, 17: προσέχεις τὸν νοῦν εἰς τὸν ἀνθρώπον. Jos. 14, 7: ἀπεκρίθη αὐτῷ λόγον κατὰ τὸν νοῦν αὐτοῦ — a misunderstanding of the Hebr. וְכָרַב בְּאֶשֶׁר עַם-לִבָּבִי, Luther: “and I brought him word again according to my conscience.” It stands for חֵן in Is. 40, 13: τίς ἔγνω νοῦν κυρίου, יִהְיֶה חֵן יְיָ. In other like places we have simply καρδιά, πνεῦμα (cf. לֵב = *διάνοια*). In the Apocrypha also νοῦς occurs but seldom and without accurately defined meaning; Wisd. 4, 12: ῥεμβασμὸς ἐπιθυμίας μεταλλεῖ νοῦν ἄκακον, cf. Rom. 16, 18: τὰς καρδίας τῶν ἀκάκων. Judith 8, 14: πῶς τὸν νοῦν τοῦ Θεοῦ ἐπιγνώσεσθε καὶ τὸν λογισμόν αὐτοῦ κατανοήσετε. Parall. βάθος καρδίας ἀνθρώπου οὐκ εὐρήσετε, καὶ λόγους τῆς διανοίας αὐτοῦ οὐ λήψετε. 2 Macc. 15, 8: ἔχοντας δὲ κατὰ νοῦν τὰ προγεγονότα αὐτοῖς ἀπ' οὐρανοῦ βοηθήματα. Wisd. 9, 15 goes quite beyond the range of Biblical views and Scripture language: φθαρτὸν γὰρ σῶμα βαρύνει ψυχὴν καὶ βρῖθει τὸ γεῶδες σκῆνος νοῦν πολυφροντίδα.

In the N. T. the word occurs (besides Luke 24, 45; Rev. 13, 18; 17, 9) only in St. Paul's epistles, and its meaning is clear and definite. Here νοῦς is *the reflective consciousness* (1 Cor. 14, 14. 15. 19), as distinct from the impulse of the spirit apart from any act of consciousness, manifest for instance in speaking with tongues. V. 14: ἐὰν γὰρ προσεύχωμαι γλώσση, τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς ἄκαρπός ἐστιν (is inactive). V. 19: ἐν ἐκκλησίᾳ θέλω πέντε λόγους διὰ τοῦ νοός μου λαλῆσαι, ἵνα καὶ ἄλλους κατηχήσω, ἣ μυρίους λόγους ἐν γλώσσῃ. Phil. 4, 7: ἡ εἰρήνη τοῦ Θεοῦ ἡ ὑπερέχουσα πάντα νοῦν φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χρ. *Iu.* Νοῦς as such is the organ of moral thought and knowledge, the organ of moral sentiment, Rom. 7, 25: τῷ μὲν νοῖ δουλεύω νόμῳ Θεοῦ, τῇ δὲ σαρκὶ νόμῳ ἁμαρτίας. V. 23: βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσίν μου ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοός μου, the organ of the spirit, and parallel with συνειδήσις Tit. 1, 15: μεμλάνται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις, cf. Rom. 7, 25: τῷ μὲν νοῖ δουλεύω νόμῳ Θεοῦ with Rom. 1, 9: τῷ Θεῷ λατρεύω ἐν τῷ πνεύματί μου and 2 Tim. 1, 3: ᾧ λατρεύω ἐν καθαρᾷ συνειδήσει. Hence Eph. 4, 23: ἀνανεοῦσθαι τῷ πνεύματι τοῦ νοός ὑμῶν (vid. πνεῦμα, and the relation there described between the Spirit of God and the human πνεῦμα). It is spoken of as the organ of *moral thought, knowledge and judgment*, in fact as *moral sense*, in Rom. 14, 5: ὃς μὲν κρίνει ἡμέραν παρ' ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν· ἕκαστος ἐν τῷ ἰδίῳ νοῖ πληροφορεῖσθω. Rom. 12, 2: μεταμορφουσθε τῇ ἀνακαινώσει τοῦ νοός, εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ Θεοῦ. As it denotes the moral action of the mind, it is also used for the perversion of this caused by the influence of the σὰρξ; hence Col. 2, 18: φουσιούμενος ὑπὸ τοῦ νοός τῆς σαρκὸς αὐτοῦ, and thus accordingly we must understand the word in Rom. 1, 28: καθὼς οὐκ ἐδοξίμασαν τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα. Eph. 4, 17: τὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοός αὐτῶν, ἐσκοτισμένοι τῇ διανοίᾳ ὄντες. 1 Tim. 6, 5: διαπατριῆσαι διεφθαρμένον ἀνθρώπων τὸν νοῦν καὶ ἀπεστερημένων τῆς ἀληθείας. cf. Plat. Legg. 10, 888, A: τοῖς οὕτω τὴν διάνοιαν διεφθαρμένοις. 2 Tim. 3, 8: ἀνθίστανται τῇ ἀληθείᾳ, ἀνθρώποι κατεφθαρμένοι τὸν νοῦν. — It also de-

notes consciousness not as a power but as a *habitus*, a *disposition* or purpose, 1 Cor. 1, 10: *κατηρτισμένοι ἐν τῷ αὐτῷ νοῦ καὶ ἐν τῇ αὐτῇ γνώμῃ*. 2, 16: *τίς γὰρ ἔγνω νοῦν κυρίου; . . . ἡμεῖς δὲ νοῦν Χυ ἔχομεν*. Cf. Rom. 11, 34; Is. 40, 13. — 2 Thes. 2, 2: *εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοῦς μηδὲ θροεῖσθαι*, is difficult to explain. De Wette's interpretation of νοῦς here, "your conscious selfpossession or composure of mind", would be a very happy one if it could be supported by the context. But νοῦς can hardly be taken to denote clear consciousness as distinct from perplexity or confusion, nor can 1 Cor. 14, 14 be cited in support of this meaning. Νοῦς seems to be used with the meaning *reflexion*, *deliberation*, in adverbial connections only, such as νόφ, σὺν νόφ etc. It denotes the faculty of *the understanding* in Luke 24, 45: *διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς*; Rev. 13, 18; 17, 9. Concerning its relation to the heart vid. νοεῖν and νόημα.

Νοέω, to perceive, to observe, is the mental correlative of sensational perception, conscious action of the mind; vid. νοῦς. Homer well distinguishes between merely sensational perception (*ἰδεῖν*, *ᾄθεεῖν*) and sensation accompanied with an act of the understanding following the *ἰδεῖν*: *τὸν δὲ ἰδὼν ἐνόησεν* Il. 11, 559. *οὐκ ἴδεν οὐδ' ἐνόησεν*. LXX = יָדַע Hiph. and Hithp. 2 Sam. 12, 19; Prov. 1, 2, 6; 23, 1. יָדַע Hiph. Prov. 1, 3; 16, 23; Is. 44, 18 and elsewhere, but not frequently even in the N. T. (a) to perceive, to observe, as distinct from mere sensation or feeling. Prov. 23, 1: *νοητῶς νοεῖτα παρατιθέμενά σοι*. (b) to mark, — to understand, apprehend, discern, = *συνιέναι* Mark 7, 18; 2 Tim. 2, 7; Mark 8, 17. It may be distinguished from its synonym *γινώσκειν* (Plato Rep. 6, 508, D: *ἐνόησέ τε καὶ ἔγνω αὐτό*) by its referring more directly to the object of knowledge, whereas *γινώσκειν* emphasizes the fact of knowing; 2 Sam. 12, 19: *ἐνόησε Δαυὶδ ὅτι τέθνηκε τὸ παιδάριον*; Eph. 3, 4: *νοῆσαι τὴν σύνεσίν μου*; 2 Tim. 2, 7: *νόει δ' λέγω*; Eph. 3, 20: *τῷ δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπερεκπερισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν*; Matt. 15, 17; 16, 9, 11; Mark 7, 18; 1 Tim. 1, 7. With Rom. 1, 20: *τὰ ἀόρατα τοῦ Θεοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασιν νοοῦμενα καθορᾶται* cf. Wisd. 13, 4: *νοησάτωσαν ἀπ' αὐτῶν πὸς φ ὁ κατασκευάσας αὐτὰ δυνατότερος ἐστιν*; Eccclus. 34, 15: *νόει τὰ*

τοῦ πλησίον ἐκ σεαυτοῦ; Heb. 11, 3: *πίσται νοοῦμεν κατηγορεῖσθαι τοὺς αἰῶνας ῥήματι Θεοῦ*. — Without Obj. Matt 24, 15; Mark 13, 14: *ὁ ἀναγινώσκων νοεῖτω*, Mark 8, 17. — In John 12, 40: *ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς καὶ νοήσωσι τῇ καρδίᾳ* (Is. 44, 18: *ἀπημανρώθησαν τοῦ βλέπειν τοῖς ὀφθαλμοῖς αὐτῶν καὶ τοῦ νοῆσαι τῇ καρδίᾳ αὐτῶν*) it denotes the action of the *νοῦς* or *καρδία* = *to understand, to think, to reflect*, as in Homer *νοεῖν φρεσίν*, Od. 1, 322; and hence the participle *νοῶν, νοήσας, thoughtful, discerning*. It is peculiar to Scripture to refer the activity denoted by *νοεῖν* to the *heart*, John 12, 40; Is. 44, 18 (v. 19: *οὐκ ἐλογίσαιτο τῇ ψυχῇ αὐτοῦ*, Hebr. כָּל־לֵב, 1 Sam. 4, 20: *οὐκ ἐνόησεν ἡ καρδία αὐτῆς* = כָּל־לֵב הִתְפַּלֵּל. Prov. 16, 23: *καρδία σοφοῦ νοήσει τὰ ἀπὸ τοῦ ἰδίου στόματος*. As the *νοῦς* is the *organ of the spirit* (Geist), it is a *function of the heart*; vid. *καρδία*, and the relation there described between the spirit and the heart. It thus appears that the personal life of the man is concerned in the *νοεῖν*, which is of a moral character, vid. *νοῦς, μετανοεῖν*.

Νόημα, τὸ, *the product of the action of the νοῦς* (or *καρδία*, vid. *νοεῖν*, cf. Phil. 4, 7: *φρονεῖτε τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χρῆστῳ*). (a) *thought, thinking*, specially *moral and reflecting thought*, 2 Cor. 3, 14: *ἐπωρώθη τὰ νοήματα αὐτῶν*. 4, 4: *ὁ Θεὸς τοῦ αἰῶνος τούτου ἐτίφλωσε τὰ νοήματα τῶν ἀπίστων*. 11, 3: *μὴ πως — φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος τῆς εἰς τὸν Χρ.* The places cited in proof of the rendering *faculty of thinking*, or the *understanding*, may with equal propriety be referred to the meaning *thought*, or *reflection*, e. g. Hom. Od. 18, 215: *οὐκέτι τοι φρένες ἔμπεδοι οὐδὲ νόημα*. In Plat. Conv. 197, E: *ἤν* (sc. *ψδὴν*) *ᾄδει* (sc. *ἔρω*) *θέλων πάντων θεῶν τε καὶ ἀνθρώπων νόημα* it is = *sense*, vid. (b). Hence also in 2 Cor. 10, 5: *αἰχμαλωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χρ.* it is not = *understanding* or *reason*, but in the sing. denotes collectively what is expressed by the plural in 2 Cor. 3, 14; 11, 3. (b) *thought, purpose, mind, way of thinking*, as in Hom., Hes., Pind. 2 Cor. 2, 11: *οὐ γὰρ αὐτοῦ τὰ νοήματα ἀγνοοῦμεν*. Baruch 2, 18: *ἀποστρέψαι ἕκαστον ἀπὸ τῶν νοημάτων τῆς καρδίας αὐτῶν τῆς ποτηρᾶς*. 3 Macc. 5, 30; Phil. 4, 7.

Ἀνόητος, *ον*, 1. passive, *unthought of, inconceivable*. 2. usually active, *one who does not think or reflect, slow of apprehension*, Luke 24, 25: ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ. Gal. 3, 1. 3; those whose powers of thought are still undeveloped cf. Plat. Gorg. 464, D: ἐν ἀνδράσιν οὕτως ἀνοήτοις ὥσπερ οἱ παῖδες. So in Rom. 1, 14: σοφοὺς τε καὶ ἀνοήτοις ὀφειλέτης εἰμί. A censure is usually implied in the word (Luke 24, 25; Gal. 3, 1—3); it is contrasted with σώφρων, and denotes one who does not govern his desires, thus Tit. 3, 3: ἔμεν γὰρ ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι, δουλεύοντες ἐπιθυμίαις. Plut. Mor. 22, C: τοῖς ἄφροσι καὶ ἀνοήτοις, οἷς δειλαίους καὶ οἰκτροὺς διὰ μοχθηρίαν ὄντας. 1063, A. Cf. Prov. 15, 21; Prov. 19, 1; vid. νοῦς. It is joined with Subs. such as γνώμη, δόξα, ἐλπίς, and in a moral sense, τὰ ἀνόητα = ἀφροδίσια Ar. Nubb. 416: οἶνον τ' ἀπέχει καὶ γυμνασίων καὶ τῶν ἄλλων ἀνοήτων. So in 1 Tim. 6, 9: ἐπιθυμίαι πολὺ καὶ ἀνόητοι. Cf. ἀνοία 2 Tim. 3, 9.

Διάνοια, ἡ, *a thinking over, meditation, reflecting* (διανοεῖσθαι *to muse, think upon, reflect*), is used in the same range, and with the same signification as νοῦς, save that the preposition gives emphasis to the act of reflection, and the meaning *activity of thinking* precedes the borrowed meaning *faculty of thought*. It does not occur in Homer. Like νοῦς it denotes the *thinking faculty, the understanding*, e. g. in Xen. Mem. 3, 12, 6: καὶ λήθη δὲ καὶ ἀθυμία καὶ δυσκολία καὶ μανία πολλάκις πολλοῖς διὰ τὴν τοῦ σώματος καχεξίαν εἰς τὴν διάνοιαν ἐμπίπτουσιν. Cf. Exod. 35, 9: σοφὸς τῇ διανοίᾳ. In Plato often like νοῦς for the soul in contrast with σῶμα. *Διάνοια* is also *the organ of moral thought and reflection*, Plat. Phaedr. 256, C: ἄτε οὐ πάσῃ δεδογμένα τῇ διανοίᾳ πράττοντες. Accordingly *reflection, meditation*, like the first meaning, Plat. Soph. 263, E: ὁ ἐντὸς τῆς ψυχῆς πρὸς αὐτὴν διάλογος ἄνευ φωνῆς γεόμενος τοῦτ' αὐτὸ ἡμῖν ἐπωνομάσθη διάνοια. *Disposition, opinion, sentiment, thought*; in Herodotus, Isocrates, Thucydides and others.

As it is used much more frequently than νοῦς, we see how it happens that νοῦς occurs so seldom in the LXX, and διάνοια so often as = לֵב, לִבָּי, when a reflective exercise of the heart is meant, with reference to what is said (Lev. 19, 17); though of

course there is a rule guiding this choice of the word, vid. καρδία. Again it is = כֶּרֶךְ Jer. 31, 33 (Heb. 8, 10; 10, 16). כֶּרֶךְ Is. 55, 9. Cf. 1 Chron. 29, 18: φύλαξον ταῦτα ἐν διανοίᾳ καρδίας λαοῦ σου εἰς τὸν αἰῶνα, καὶ καθεύθυνον τὰς καρδίας αὐτῶν πρὸς σέ, = תְּחַזְקוּ בְּכֶרֶךְ לִבְכֶּם. In the N. T. διαν. denotes (a) *the faculty of knowledge*, 1 John 5, 20: δέδωκεν ἡμῖν διάνοιαν ἵνα γινώσκωμεν τὸν ἀληθινόν, cf. 1 Cor. 2, 16: τίς γὰρ ἐγνώ νοῦν κυρίου —; ἡμεῖς δὲ τοῦν Χν ἔχομεν. Here it is not the natural faculty, but the faculty renewed and sanctified by the Holy Ghost, see 1 Cor. 2, 10—16; 2 Cor. 4, 6. Cf. Eph. 1, 17. 18: ἵνα ὁ θς — δώῃ ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ, πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς διανοίας ὑμῶν, εἰς τὸ εἰδέναι κτλ., where τῆς διανοίας is not an unscriptural alteration (Harless) for the more usual reading τῆς καρδίας, but is quite in keeping with the use of the word in the LXX; cf. Eph. 4, 18. Διάνοια is *the faculty of moral reflection, of moral understanding*, or like νοῦς, *consciousness called into exercise by the moral affections*, (Luther: *heart or feeling*), *consciousness as the organ of the moral nature*; e. g. 1 Pet. 1, 13: ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν. Heb. 8, 10: διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν. 10, 16 (Jer. 31, 33); Matt. 22, 37: ἀγαπήσεις κύριον τὸν θν σου ἐν ὅλῃ τῇ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου — an addition to the original text, as is evident by comparing Mark 12, 30 and Luke 10, 27 with Deut. 6, 5. The perversion too of this moral consciousness is expressed by διάνοια as well as by νοῦς, e. g. Eph. 4, 18: τὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοῦς αὐτῶν, ἐσκοτισμένοι τῇ διανοίᾳ ὄντες; hence Eph. 2, 3: ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν (= thoughts). Cf. Luke 10, 27. — (b) *sentiment, disposition, or thought* by itself; — διαν. in its meanings under (a) is a *function of the heart*, but here it is the *product of the heart*, Luke 1, 51: ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν. 2 Pet. 3, 1: διεγείρω ὑμῶν — τὴν ἐλλεικρινῇ διάνοιαν. Col. 1, 21: ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς.

Μετανοέω, not often occurring in classical Gk., attaches two meanings to the preposition: *to think after* another, cf. Stob. Floril. 1, 14: οὐ μετανοεῖν ἀλλὰ προνοεῖν χρὴ τὸν ἄνδρα

τὸν σοφόν. But usually *to change one's mind or opinion*, Xen. Hell. 1, 7, 19: οὐ μετανοήσαντες ὕστερον εὐρήσετε σφᾶς αὐτοὺς ἡμαρτηκότας τὰ μέγιστα ἐς θεοὺς τε καὶ ὑμᾶς αὐτούς. *To repent*, Lucn. de saltat. 84: ἀνανήψαντα μετανοήσαι ἐφ' οἷς ἐποίησεν, cf. Ign. ad Smyrn. 9: ἀνανήψαι καὶ εἰς θεὸν μετανοεῖν. LXX = $\square\uparrow$, together with μεταμελεῖν; synon. ἐπιστρέφειν, cf. Jer. 18, 8: καὶ ἐπιστραφῇ τὸ ἔθνος ἐκεῖνο ἀπὸ πάντων τῶν κακῶν αὐτῶν, καὶ μετανοήσω περὶ τῶν κακῶν ὧν ἐλογσάμην τοῦ ποιῆσαι αὐτοῖς. 1 Sam. 15, 29; Jer. 4, 28. $\square\uparrow$ properly denotes *moral change or conversion*, and in the LXX this is usually rendered by ἐπιστρέφειν and not by μετανοεῖν. In the Apocrypha however where the word occurs but seldom, it is used to denote a moral change, Eccl. 17, 24 (19); 48, 15: ἐν πᾶσι τούτοις οὐ μετενόησεν ὁ λαός, καὶ οὐκ ἀπέστησαν ἀπὸ τῶν ἁμαρτιῶν. In the N. T., especially by St. Luke and in the Revelation, it denotes *a change of moral thought and reflection* (vid. νοῦς), as what ought to follow moral delinquency, μεταν. ἐκ τινος Rev. 2, 21: ἐκ τῆς πορνείας. V. 22; 9, 20. 21; 16, 11; Acts 8, 22: ἀπὸ τῆς κακίας = *to repent of any thing*, not only to forsake it, but to change one's mind and apprehensions regarding it. Hence absolutely = *to repent* in a moral and religious sense, Matt. 3, 2; 4, 17; 11, 20. 21; 12, 41; Mark 6, 12; Luke 10, 13; 11, 32; 13, 3. 5; 15, 7. 10; 16, 30; Acts 2, 38; 17, 30; 2 Cor. 12, 21; Rev. 2, 5. 16. 21; 3, 3. 19; 16, 9. The feeling of sorrow, pain, remorse, mourning, is thus included in the word; cf. Luke 17, 3. 4: ἐὰν ἐπτάκις τῆς ἡμέρας ἁμαρτήσῃ εἰς σὲ καὶ ἐπτάκις ἐπιστρέφῃ λέγων Μετανοῶ. 2 Cor. 12, 21: μὴ — πενθήσω πολλοὺς τῶν προημαρτηκότων καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ. 2 Cor. 7, 9: ἐλυπήθητε εἰς μεάνοιαν. Synon. ἐπιστρέφειν Acts 3, 19: μετανοήσατε οὖν καὶ ἐπιστρέψατε. 26, 20: μετανοεῖν καὶ ἐπιστρέφειν εἰς τὸν θεόν. Cf. Acts 20, 21. Joined with πιστεύειν Mark 1, 15.

Μεάνοια, ἡ, *change of mind, repentance*, Plut. Mor. 961, D: αὐτοὶ δὲ καὶ κύνας ἁμαρτάνοντας καὶ ἔππους κολλάουσιν, οὐ διακενῆς, ἀλλ' ἐπὶ σωφρονισμῷ, λυπὴν δι' ἀλγηδόνοιο ἐμποιοῦντες αὐτοῖς, ἣν μεάνοιαν ὀνομάζομεν. Rarely in the LXX, Prov. 14, 15: ἄκακος πιστεύει παντὶ λόγῳ, πανοῦργος δὲ ἐρχεται εἰς μεάνοιαν *bethinks himself*, Heb.

יְכִין דְּרַבִּי. Not often in the Apocrypha, but in a moral and religious sense, Wisd. 12, 10: κρίνων δὲ κατὰ βραχὺν ἐδίδους τόπον μετανόιας, οὐκ ἀγνοῶν — ὅτι οὐ μὴ ἀλλαγῇ ὁ λογισμὸς αὐτῶν, thus answering to νοῦς as expressive of the moral and religious life; see what we have said of the influence of the sinful nature upon the νοῦς. Also in Ecclus. 44, 15: Ἐνώχ — ὑπόδειγμα μετανόιας ταῖς γενεαῖς. Wisd. 11, 23: παρορᾷς ἁμαρτήματα ἀνθρώπων εἰς μετάνοιαν (cf. Acts 17, 30); 12, 19: διδῶς ἐπὶ ἁμαρτήμασιν μετάνοιαν.

In the N. T. and especially by St. Luke, it corresponds with μετανοεῖν and is = *repentance*, the νοῦς being the faculty of moral reflection; cf. 2 Tim. 2, 25: δὲ αὐτοῖς ὁ θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας. Acts 20, 21: ἡ εἰς τὸν θεὸν μετάν. cf. 2 Cor. 7, 9: ἐλυπήθητε εἰς μετάνοιαν with v. 10: ἐλυπ. γὰρ κατὰ θεόν. Acts 11, 18: εἰς ζωήν. 2 Cor. 7, 10: εἰς σωτηρίαν. Heb. 6, 1: ἀπο νεκρῶν ἔργων. In connection with ἄφεσις ἁμαρτιῶν Luke 24, 47. Cf. βάπτισμα μετανόιας Mark 1, 4; Luke 3, 3; Acts 13, 24; 19, 4; Matt. 3, 11. Elsewhere in Matt. 3, 8; Luke 3, 8; 5, 32; 15, 7; Acts 5, 31; 26, 20; Rom. 2, 4; Heb. 6, 6; 2 Pet. 3, 9. With Heb. 12, 17 cf. Wisd. 12, 10. Lactant VI, 24; "Quem facti sui poenitet, errorem suum pristinum intelligit; ideoque Graeci melius et significantius μετάνοιαν dicunt, quam nos latine possumus resipiscentiam dicere, resipiscit enim ac mentem suam quasi ab insania recipit, quem errati piget, castigatque se ipsum dementiae et confirmat animum suum ad rectius vivendum; tum illud ipsum maxime cavet, ne rursus in eosdem laqueos inducatur."

Ο

Οἶκος, ὁ, *house*, (a) a dwelling, Matt. 9, 6. 7 etc. Ὁ οἶκος τοῦ θεοῦ denotes *the temple* (already in Exod. 23, 19; 34, 26; Is. 6, 24) as *the place of God's gracious presence*, cf. Exod. 29, 45; 25, 8; 27, 21; 40, 22. 24; 1 Kings 8, 18: οἰκοδομεῖν οἶκον τῷ ὀνόματι τοῦ θεοῦ. Ez. 43, 4: δόξα κυρίου εἰς-ῆλθεν εἰς τὸν οἶκον. Acts 7, 49: ποῖον οἶκον οἰκοδομή-σετέ μοι, λέγει κύριος, ἢ τίς τόπος τῆς καταπαύσεώς μου;

so Matt. 12, 4; 21, 13; Mark 2, 26; 11, 17; Luke 16, 27; 19, 46; John 2, 16, 17; Acts 7, 47. 'Ο οἶκος by itself is used as a name for *the temple*, Luke 11, 51; cf. 2 Chron. 35, 5; Ez. 43, 4. 12. ὁ οἶκος ὑμῶν *the temple of Israel*, Matt. 23, 38 vid. Ps. 84, 4; Is. 64, 10: "our holy and beautiful house, wherein our fathers praised thee, is burned up with fire". (Vid. my Dissertation on Matt. 24, 25, page 2.) As ὁ οἶκος τοῦ Θεοῦ is a designation for *the people of God*, so οἶκος denotes (b) *a household*, or *family*, Thuc. 1, 137; Xen. Cyrop. 1, 6, 17. (more frequently οἰκία.). Matt. 10, 12; Luke 1, 27. 69; Acts 10, 2; 11, 14; 16, 15. 31; 18, 8; 1 Cor. 1, 16; 2 Tim. 1, 16; 4, 19; Tit. 1, 11; Luke 2, 4: ἐξ οἴκου καὶ πατρὶᾶς Δαυὶδ; the twelve tribes were called φυλαί, and were divided into φυλὴν καὶ πατριὰν, *gentes*, and those constituting these πατριάι formed οἶκοι or families, cf. Num. 1, 2; 1 Chron. 23, 11; 24, 6 and often. Vid. Winer Realwörterb. Stämme. Οἶκος Ἰσραήλ Matt. 10, 6; Acts 2, 36; 7, 42; cf. Luke 1, 33; Acts 7, 46 is a common O. T. expression to denote the people with their progenitors (cf. Rom. 9, 6; and see Ruth 4, 11). — 'Ο οἶκος τοῦ Θεοῦ is not always (as Delitzsch affirms on Heb. 10, 21) the Scripture name for *the church of God*. In the few O. T. passages cited in proof of this, it is not *the church* but *the temple of God*, which is meant; cf. Hosea 8, 1 with 9, 8. 15; Ps. 69, 10 with John 2, 17. But in Numbers 12, 7, which is referred to in Heb. 3. 2—4 Μωϋσής — ἐν ὅλῳ τῷ οἴκῳ μου πιστός ἐστι, וְיֵהוּדָה בְּכָל-בֵּיתִי נֶאֱמָן, οἶκος means not *the people of God*, but the *stewardship* of that which God provides for his people (hence οἶκος = *domestic economy* vid. (c). Its use to denote *the church* occurs first in the N. T., because the ἐκκλησία is that which the temple in the O. T. typified, the abode of God's presence, 1 Tim. 3, 15: πῶς δεῖ ἐν οἴκῳ Θεοῦ ἀναστρέφεσθαι, ἥτις ἐστὶν ἐκκλησία Θεοῦ ζώντος. Cf. 1 Cor. 3, 16; 2 Cor. 6, 16; Eph. 2, 19. Hence Heb. 3, 6: οὗ οἴκος ἔσμεν ἡμεῖς. 1 Pet. 2, 5: ὡς ἀλλοι ζῶντες οἰκοδομεῖσθε, οἶκος πνευματικός κτλ. Cf. Eph. 2, 22: κατοικητήριον τοῦ Θεοῦ ἐν πνεύματι. — Heb. 10, 21: ἔχοντες — ἱερεῖα μέγαν ἐπὶ τὸν οἶκον τοῦ Θεοῦ does not (as is evident from v. 19) refer to *the church*, but to *the heavenly sanctuary*, vid. 9, 11; 10, 19; Ps. 36, 9; (ἡ εἰκὼν τῶν πραγμάτων, ἡ μεῖζων καὶ τελειότερα σκίνη). — (c) *household economy*, Acts 7, 10; 1 Tim. 3, 4. 5. 12; Heb. 3, 2.

Ὀικεῖος, *belonging to a house; akin to*; *synon. with συγγενής* but denoting closer kinship; *opposed to ἀλλότριος strange*. In the N. T. as a Subs. *οἰκεῖοι* *kinsfolk, of the same household*, Eph. 2, 19: οὐκέτι ἐστέ ξένοι καὶ πάροιχοι, ἀλλ' ἐστέ συμπολιταὶ τῶν ἁγίων καὶ οἰκεῖοι τοῦ Θεοῦ, *belonging to the family of God*, cf. v. 19 and οἶκος, (b) *πάροιχος*. Lev. 25, 23: ἐμὴ γὰρ ἐστὶν ἡ γῆ, διότι προσήλυτοι καὶ παροιχοὶ ἐστέ ἐνώπιόν μου. In 1 Tim. 5, 8: εἰ δέ τις τῶν ἰδίων καὶ μάλιστα τῶν οἰκείων οὐ προνοεῖ the word is also masculine, for if we take it as neuter, τὰ ἴδια denotes *private affairs* and τὰ οἰκεῖα would signify some special *domestic affairs*; but such a particularizing would be quite out of keeping with the exhortation. As τὰ ἴδια means private affairs, οἰκεῖα signifies our *nearest kin*; cf. Thuc. 2, 40: ἐνὶ δὲ τοῖς αὐτοῖς οἰκείων ἅμα καὶ πολιτικῶν ἐπιμέλεια. Therefore ἴδιοι = *relatives*, οἰκεῖοι = *our nearest relatives*. Cf. Is. 3, 6: ὁ οἰκεῖος τοῦ πατρὸς = יְבִיט אֲבִי. Cf. Gal. 6, 10: οἱ οἰκεῖοι τῆς πίστεως with Polyb. 5, 87, 3: οἰκ. τῆς ἡσυχίας. 4, 57, 4: λίαν οἰκείους ὄντας τῶν τοιούτων ἐγχειρημάτων. 14, 9, 5: πάντα ἣν οἰκεῖα τῆς μεταβολῆς.

Πάροικος, *neighbouring*. This is the classical sense of the word, but it does not occur in this meaning in the N. T. So also of *παροιμία*, *παροικεῖν*; the latter only in Ps. 94, 17 = *to live neighbour to*. In later Gk. *παροικεῖν* is used of strangers who have no rights of citizenship, and who live any where without a settled home, Diod. Sic. 13, 47: οἱ παροικοῦντες ξένοι. Julian. c. Christ. 209, D: δουλεῦσαι δὲ ἀεὶ καὶ παροικεῖσθαι. = רָבָה Gen. 12, 10; 19, 9; Ex. 6, 4 etc. cf. Deut. 5, 14; Luke 24, 18; Heb. 11, 9. *παροιμία* Ps. 120, 5. 2 Esdras 8, 35: οἱ υἱοὶ τῆς παροιμίας, רַב־בְּיָדִים. Acts 13, 17; 1 Pet. 1, 17. *πάροιχος* *one who lives without any settled home*, LXX = רָבָה Gen. 15, 13: *πάροιχο ἔσται τὸ σπέρμα σου ἐν γῇ οὐκ ἰδίᾳ*. Exod. 2, 22: *πάροιχος εἰμι ἐν γῇ ἀλλοτρίᾳ*. 18, 3; Lev. 25, 35. 47; Ps. 39, 13; 119, 19. (רָבָה is often = *προσήλυτος* Ex. 12, 48; Lev. 19, 33; Num. 9, 14; 15, 14; Jos. 20, 9; Jer. 7, 6; Zech. 7, 10) = רַב־בְּיָדִים Exod. 12, 45; Lev. 22, 10; 25, 6: *τῷ παροίκῳ τῷ προσκειμένῳ πρὸς σέ*; which in Gen. 23, 4; Ps. 39, 13 = *παρεπίδημος*, *one who abides a short time in a strange place*.

בְּיָמָיו means literally *an inhabitant*, as distinct from יָמָיו *one who sojourns on a journey*, but often both words are used together, e. g. Gen. 23, 4; Lev. 25, 35. 47, in contrast with יָמָיו Num. 9, 14; 15, 30, or יָמָיו Deut. 1, 16. And hence in 1 Peter 2, 11: ὡς παροίκους καὶ παρεπιδήμους, both words conveying the same thought, παρεπιδ. giving prominence to the homelessness already expressed in παροίκ. See also Eph. 2, 19 οὐκέτι ἐστὲ ξένοι καὶ πάροιχοι, where πάροιχοι has the same force in relation to ξένοι. (Lev. 25, 23 quoted under οἰκεῖος is not a parallel instance here.) Elsewhere in Acts 7, 6: παροίκος ἐν γῇ ἀλλοτρίᾳ; 7, 29.

Οικοδόμος, ὁ, *one who builds anything*, e. g. a house; a master-builder, e. g. οἰκ. φραγμῶν Is. 58, 12; 2 Kings 12, 11 etc. In the N. T. Acts 4, 11: ὁ λίθος ὃ ἐξουθενήθη ἐν φ' ἡμῶν τῶν οἰκοδόμων (Lachm. and Tisch. read this instead of οἰκοδομούντων Ps. 118, 22; Matt. 21, 42). Those who build the temple are thus named, and those also who build "the house of God" in its N. T. sense.

Οικοδομέω, *to build a house*, or generally, *to build anything*, πόλιν, πύργον, τάφους etc. Matt. 7, 24. 26; 21, 33; 23, 29; 26, 61; 27, 40; Mark 12, 1; 14, 58; 15, 29; Luke 4, 29; 6, 48. 49; 7, 5; 11, 47. 48; 12, 18; 14, 28. 30; 17, 28; John 2, 20; Acts 7, 47. 49. Metaphorically in 1 Pet. 2, 5: ὡς λίθοι ζῶντες οἰκοδομεῖσθε, οἶκος πνευματικός. Matt. 21, 42: λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομούντες, Mark 12, 10; Luke 20, 17; 1 Pet. 2, 7, vid. οἶκος. Gal. 2, 18: εἰ γὰρ ἃ κατέλυσα ταῦτα πάλιν οἰκοδομῶ. Matt. 16, 18: ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν. Rom. 15, 20 of the labours of the apostles: ἐπ' ἄλλον θεμέλιον οἰκοδομῶ. This use of the word in reference to things to which it cannot literally be applied is foreign to classical usage. In Xen. Cyrop. 8, 7, 15: μὴ οὖν ἂν οἱ θεοὶ ὑφήγηται ἀγαθὰ εἰς οἰκειότητα ἀδελφοῖς μάταιά ποτε ποιήσητε, ἀλλ' ἐπὶ ταῦτα εὐθὺς οἰκοδομεῖτε ἄλλα φιλικὰ ἔργα, the word is suggested by the preceding οἰκειότης. The N. T. use of the word can be explained only by the Hebrew of the O. T. where בָּנָה *to build*, is used to denote the advancement of any one's welfare or prosperity. Mal. 3, 15: καὶ νῦν ἡμεῖς μακαρίζομεν ἄλλοτρίους, καὶ ἀνοικοδομοῦνται πάντες

ποιοῦντες ἄνομα, καὶ ἀντέστησαν τῷ θεῷ καὶ ἐσώθησαν; Ps. 28, 5: καθελεῖς αὐτοὺς καὶ οὐ μὴ οἰκοδομήσεις αὐτούς; Jer. 42, 10; 12, 16; 31, 4: οἰκοδομήσω σε καὶ οἰκοδομηθήσῃ παρθένος Ἰσραήλ; 33, 6. 7: ἰατρεύσω αἰτὴν καὶ ποιήσω καὶ εἰρήνην καὶ πίστιν. — οἰκοδομήσω αὐτοὺς καθὼς καὶ τὸ πρότερον. Jer. 1, 10; 18, 9; Job. 22, 23: כִּי־יִשְׁפָּטֶנּוּ הַיְּהוָה יִשְׁפָּטֶנּוּ. (It will be observed that the word is used especially of prosperity brought about by God.) Cf. 1 Cor. 8, 1: ἡ ἀγάπη οἰκοδομεῖ. 10, 23: πάντα ἔξεσιν, ἀλλ' οὐ πάντα συμφέρει· πάντα ἔξεσιν, ἀλλ' οὐ πάντα οἰκοδομεῖ. In contrast with καθαίρειν, καταλύειν, cf. 2 Cor. 10, 8: ἥς (ἐξουσίας) ἔδωκεν ὁ κύριος εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν ὑμῶν. 13, 10. In the N. T. it denotes an activity brought to bear upon the Christian's state and tending to the advancement of the work of God (Rom. 14, 19. 20), to increase in the grace and knowledge of Jesus Christ (2 Peter 3, 18), to the development of the inner life (Eph. 4, 16) especially *within the christian community*, where the agency is chiefly at work. With παρακαλεῖν 1 Thes. 5, 11: παρακαλεῖτε ἀλλήλους καὶ οἰκοδομεῖτε εἰς τὸν ἕνα, see 1 Cor. 14, 3: ὁ προφητεύων ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ παράκλησιν καὶ παραμυθίον. 1 Cor. 10, 23 cf. v. 24; Rom. 14, 19 cf. v. 20. 1 Cor. 14, 4: ὁ λαλῶν γλώσση ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων ἐκκλησίαν οἰκοδομεῖ. V. 17. We have a catachresis of the word in 1 Cor. 8, 10: ἡ συνείδησις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλόθυστα ἐσθίειν. The Middle in Acts 9, 31: ἡ μὲν οὖν ἐκκλησία — οἰκοδομουμένη καὶ πορευομένη τῷ φόβῳ τοῦ κυρίου κτλ. Cf. οἰκοδομή, ἐποικοδομεῖν. See my treatise "*Ueber den biblischen Begriff der Erbauung*" (Barmen 1863).

Οἰκοδομή, ἡ, unusual in classical Gk., literally *the act of building*, and hence also *that which is built, the building*, Matt. 24, 1; Mark 13, 1. 2; 1 Chron. 29, 1; Ez. 40, 2. Metaphorically 1 Cor. 3, 9: θεοῦ γὰρ ἔσμεν συνεργοί· θεοῦ γεώργιον, θεοῦ οἰκοδομὴ ἔστε; 2 Cor. 5, 1: οἰκοδομὴν ἐκ θεοῦ ἔχομεν, see the preceding οἰκία and the οἰκητήριον in v. 2. Eph. 2, 21: πᾶσα οἰκοδομὴ συναρμολογουμένη αὐτῷ εἰς ναὸν ἅγιον ἐν κυρίῳ, of the christian fellowship. In its first meaning *the act of building* it harmonizes with the N. T. sense of οἰκοδομεῖν: the advancement of the work of grace within the pale of the Christian

church, both in individuals and in the Body. Rom. 14, 19, 20: τὰ τῆς εἰρήνης διώκωμεν καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους. μὴ ἐνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ Θεοῦ. 2 Cor. 10, 8: ἡς (ἐξουσίας) ἔδωκεν ἡμῖν ὁ κύριος εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν ὑμῶν, as in 13, 10. Eph. 4, 12: εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χυ, μέχρι κτλ. v. 13. V. 16: ἐξ οὗ πᾶν τὸ σῶμα — τὴν αὐξησιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ. Also in Rom. 15, 2; 1 Cor. 14, 3. 5. 12. 26; 2 Cor. 12, 19; Eph. 4, 29.

¹Ἐποικοδομέω, *to build upon*, 1 Cor. 3, 10: ὡς σοφὸς ἀρχιτέκτων θεμέλιον τέθεικα, ἄλλος δὲ ἐποικοδομεῖ. ἕκαστος δὲ βλέπετω πῶς ἐποικοδομεῖ. V. 12. 14. Eph. 2, 20: ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων κτλ. See οἶκος τ. θν of the Christian church. Hence generally, = *to build up*, in the same sense as οἰκοδομεῖν, Acts 20, 32: παρατίθεμαι ὑμᾶς τῷ Θεῷ καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ, τῷ δυναμένῳ ἐποικοδομῆσαι καὶ δοῦναι κληρονομίαν ἐν τοῖς ἡγιασμένοις πασιν — the full accomplishment and perfecting of God's gracious work, the carrying on of that work from its commencement to its completion Phil. 1, 6. Compare the difference of the tenses in Col. 2, 7: ἐν Χῷ περιπατεῖτε, ἐρριζωμένοι καὶ ἐποικοδομούμενοι ἐν αὐτῷ. The word also occurs in Jude 20: ἐποικοδομοῦντες ἑαυτοὺς τῇ ἀγιωτάτῃ ὑμῶν πίστει, ἐν πνεύματι ἀγίῳ προσερχόμενοι.

Οἰκονόμος, ὁ, *one who manages the house and the household affairs* (Plat., Xen., Aristot., Plut.), generally, *steward*. LXX = עֲבֵד־בַּיִת 1 Kings 4, 6; 16, 9; 18, 3; Is. 36, 3. 22; Luke 12, 42; 16, 1. 3. 8; Gal. 4, 2; Rom. 16, 23: ὁ οἰκόν. τῆς πόλεως, *chamberlain or governor*, metaphorically applied in 1 Cor. 4, 1: οὕτως ἑμᾶς λογίζεσθω ἄνθρωπος ὡς ἐπηρεάτας Χυ καὶ οἰκονόμους μυστηρίων Θεοῦ. Tit. 1, 7: δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι ὡς Θεοῦ οἰκονόμον. 1 Pet. 4, 10: εἰς ἑαυτοὺς τὸ χάρισμα διακονοῦντες ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος Θεοῦ. As to this application of the term we must remember that the οἰκονόμος stood in a two fold relationship, first to the Lord to whom he was answerable, 1 Cor. 4, 2; Luke 16, 1 sqq., and secondly to those with whom he had to deal in the Lord's name Luke 12, 42: τίς ἄρα ἐστὶν ὁ πιστὸς οἰκο-

νόμος ὁ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ διδόναι ἐν καιρῷ σιτομέτριον (with v. 43 cf. Matt. 19, 28). With 1 Pet. 4, 10 cf. Matt. 25, 14—30 and 1 Cor. 12, 28; 7, 14. 26.

Οἰκονομία, ἡ *administration of a household*, or of property, one's own or another's (Xen. Oecon. 1); applied also to the administration of the affairs of state, (Aristot. Polit. 3, 11: ἡ βασιλεία πόλεως καὶ ἔθνους ἐνὸς ἡ πλείονος οἰκονομία). Luke 16, 2. 3. 4. Paul applies the word to the office with which he was entrusted, 1 Cor. 9, 17: οἰκονομίαν πεπίστευμαι sc. τοῦ εὐαγγελίζεσθαι v. 16. cf. οἰκόνομοι μυστηρίων Θεοῦ 4, 1. It is not so easy to understand the word in the other passages where it occurs, Eph. 1, 10: γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ κατὰ τὴν εὐδοκίαν ἣν προέθετο ἐν αὐτῷ εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν. 3, 2: εἰ γε ἠκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ Θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς. v. 9: φωτίσαι πάντας τίς ἡ οἰκονομία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου κτλ. ἵνα γνωρισθῇ νῦν — ἡ πολυποίκιλος σοφία τοῦ Θεοῦ. Col. 1, 25: ἧς (ἐκκλησίας) ἐγενόμην διάκονος κατὰ τὴν οἰκονομίαν τοῦ Θεοῦ τὴν δοθεῖσάν μοι εἰς ὑμᾶς πληρῶσαι τὸν λόγον τοῦ Θεοῦ. 1 Tim. 1, 4: αἵτινες ζητήσεις παρέχουσιν μᾶλλον ἢ οἰκονομίαν Θεοῦ τὴν ἐν πίστει. In this last text the οἰκονομία Θεοῦ clearly denotes that which was Timothy's duty; every thing which hindered this he was to avoid; hence = οἰκονομίαν οἴκου Θεοῦ, according to which we may explain Col. 1, 25; the τὴν δοθεῖσάν μοι there, may be compared with Luke 16, 3: ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ. In the passages from Ephesians however, the word manifestly does not denote a duty which the Apostle had to perform. As the word may denote the action either of a commander or subordinate, Harless (on Eph. 1, 10) takes the word in the first cases to denote *regulation and arrangement*, and in the latter to signify *administration and performance*; but usage does not sanction this. **Οἰκονομία** denotes either an administrative activity of the owner or of the steward, (cf. Xen. Oecon. 1), or passively that which is administered, the administration or order of the house, or the arrangement e. g. of a treatise or a discourse (Plutarch). We may clearly take it in this latter sense in Eph. 3, 2. 10. But in Eph. 1, 10 εἰς οἶκον. the word is active; God

is the subject, and the preceding τὸ μυστήρ. is the object; this must be administered i. e. communicated (cf. Luke 12, 42) in the fulness of times, and the Genitive τοῦ πλ. is added because this οἶκον. belongs to the fulness of times. Hence the periphrasis τοῦ ποιεῖσθαι ἐν τῷ πληρώματι τῶν καιρῶν τὴν οἰκονομίαν τοῦ μυστηρίου is not so "random and unwarrantable" a rendering as Harless thinks. We may take the word in the same sense in the two other places where it occurs in Ephesians (cf. 3, 9 with 1, 10), and thus we secure an appropriate uniformity of meaning.

Ὀλλυμι, Fut. ὀλώ (cf. in the N. T. 1 Cor. 1, 19 from the LXX), ὀλέσω, Aor. ὤλεσα; Perf. 2 ὤλωλα, intransitive like most perfects of this kind, with a Middle signification, ὀλλυμαι, ὀλοῦμαι, ὀλόμην. Döderlein, Hom. Gloss. 2163, compares ὤλωλα with ὀλολύζω, *to cry, to howl*, but Curtius rejects this, because of the difference in the stemvowel (*υ* in ὀλολύζω). Schenkl (Wörterbuch) considers the primary form to have been ἔλνυμι, and that this may be akin to the Latin *volnus, vulnus*. The simple verb occurs for the most part in poetry, and ἀπόλλυμι in prose. It signifies (1) like the Latin *perdere* in a stronger or weaker sense (a) *to ruin or destroy*, chiefly of living things, *to kill*. — Soph. Oed. Col. 395: νῦν γὰρ θεοὶ σ' ὀφθοῦσι, πρόσθε δ' ὤλλυσαν. (b) *to lose* — the subject being the sufferer; Hom. Od. 19, 274: ἑταίρους ὤλεσε καὶ νῆα. Especially θυμόν, ψυχὴν etc. = *to lose one's life*. (2) Middle, and 2 Perfect intrans. *to perish, to die, to go to ruin*, of living beings, and generally in case of a violent death; also, without implying loss of life, ὤλωλα = *I am lost, or ruined*. The fundamental thought is not by any means *annihilation*, but *ruin*, an injurious force which the subject exerts or cannot hinder (?). — In the N. T. only ἀπόλλυμι occurs; but in the LXX the simple verb often is used, as = אבד Job 4, 11; Prov. 1, 32; 11, 7. כָּשַׁח Job 18, 11. כָּרַח Prov. 2, 22.

Ἀπόλλυμι, I. (a) *to destroy, to ruin*; in Homer uses it chiefly of death in battle; rarely in prose = *to kill*. Synon. διαφθεῖρειν. Plat. Rep. 10, 608, E: τὸ μὲν ἀπολλίον καὶ διαφθεῖρον πᾶν τὸ κακὸν εἶναι, τὸ δὲ σωζον καὶ ὠφελοῦν τὸ ἀγαθόν. In the N. T. Matt. 2, 13; 12, 14; 21, 41 etc. 1 Cor.

1, 19: ἀπολῶ τὴν σοφίαν τῶν σοφῶν (Is. 29, 14). — (b) *to lose by decay*, or simply *to lose* in contrast with λαμβάνειν, ἔχειν, εὐρίσκειν (Plat. Parm. 163, D. Phaed. 75, E). Xen. Hell. 7, 4, 13: ἔφυγον καὶ πολλοὺς μὲν ἄνδρας, πολλὰ δὲ ὄπλα ἀπώλεσαν. Matt. 10, 42: οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ. Mark 9, 41; Luke 15, 4. 9; John 18, 9; 6, 39; 2 John 8. II. Middle and 2. Perfect, ἀπόλωλα = *to go to ruin, to perish* (by force), in opposition to σωθῆναι. The form of ejaculation: ἀπολοίμην, κακίστα ἀπολοίμην, is worthy of notice; cf. Job 3, 3: ἀπόλοιτο ἡ ἡμέρα. The 2nd Perf. *it is all over with me, I am ruined, I am lost*. Matt. 8, 25: σῶσον ἡμᾶς, ἀπολλύμεθα; 9, 17; Mark 2, 22; 4, 38; Luke 11, 51; 13, 3. 5. 33; 15, 17; 21, 18: θρῖξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται, cf. Acts 27, 34; 5, 37; John 6, 12; 1 Cor. 10, 9. 10: ἀπολ. ὑπότινος, cf. Xen. Cyrop. 7, 1, 47. — Heb. 1, 11; Ja. 1, 11; Rev. 18, 14 etc. John 6, 27: ἡ βρωσις ἡ ἀπολλυμένη, 'the bread that perisheth' in contrast with ἡ μένουσα εἰς ζωὴν αἰώνιον. 1 Pet. 1, 7: χρυσίον τὸ ἀπολλύμενον. — The use of the part. perf. 2 τὸ ἀπολωλός Luke 19, 10; Matt. 18, 11: ἦλθε ὁ υἱὸς τοῦ ἀνθρ. σῶσαι τὸ ἀπολωλός, is worthy of notice. It corresponds with the expression τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ Matt. 10, 6; 15, 24, cf. Luke 15, 4. 6. This expression is derived from Ez. 34, 4; Ps. 119, 175; cf. Is. 53, 6; and it means the sheep which are no longer in the fold, who are lost to the flock and to the shepherd, cf. 1 Sam. 19, 4. 20; hence = *προβ. πλανώμενα*, 1 Pet. 2, 25; Matt. 18, 12—14. In the sphere of saving grace, to which Ps. 23; 100, 3; 95, 7 must be referred, it denotes those who are not within the pale of christian blessings. It is doubtful however, whether the distinctive N. T. use of ἀπολλύσθαι is to be referred to this.

The application of the word (in the Middle) which is peculiar to the N. T. and is without analogy in classical Gk., is to the future and eternal doom of man; and thus it is used specially by St. Paul and St. John, while hints of this meaning only occur in the synoptical Gospels. Thus John 3, 16: ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον. 10. 28: ζωὴν αἰώνιον δίδωμι αὐτοῖς καὶ οὐ μὴ ἀπόλωνται. Rom. 2, 12: ὅσοι ἀνόμως ἡμαρτον, ἀνόμως καὶ ἀπολῶνται. 1 Cor. 15, 18: οἱ κοιμηθέντες ἐν Χρ. ἀπώλοντο. 1 Cor. 8, 11: ἀπόλλυται ὁ ἀσθενῶν — δι' ὃν Χρ. ἀπέθανεν (cf. Rom. 14, 15).

1 Cor. 1, 18: οἱ ἀπολλύμενοι, over against σωζόμενοι. So 2 Cor. 2, 15; 4, 3; 2 Thes. 2, 10; 2 Pet. 3, 9: μὴ βουλόμενός τινας ἀπολέσθαι. Compare the corresponding use of the transitive in Ja. 4, 12: εἷς ἐστὶν ὁ νομοθέτης καὶ κριτής, ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι. John 6, 39: ἵνα πᾶν ὃ δέδωκέν μοι μὴ ἀπολέσω ἐξ αὐτοῦ ἀλλὰ ἀναστήσω αὐτὸ ἐν τῇ ἑσχάτῃ ἡμ. (18, 9 cf. 17, 12). An indirect correspondence only is traceable in the use of the word in the synoptical Gospels, where the transitive ἀπόλλυμι prevails (except in Matt. 5, 29. 30: συμφέρει γάρ σοι ἵνα ἀπόληται ἓν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμα σου βληθῇ εἰς γέενναν). See Matt. 10, 28: ὁ δυνάμενος καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γέννῃ. 10, 39: ὁ εὐρῶν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἐνεκεν ἑμοῦ εὐρήσει αὐτήν. 16, 25. Luke 17, 33: ὅς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ περιποιήσασθαι, ἀπολέσει αὐτήν, καὶ ὅς ἐὰν ἀπολέσῃ, ζωογονήσει αὐτήν. Mark 8, 35: ἀπολέσει — σώσει. Luke 9, 24. V. 25: τί γὰρ ὠφελεῖται ἄνθρωπος κερδήσας τὸν κόσμον ὅλον, ἐάντων δὲ ἀπολέσας ἢ ζημιωθείς; cf. Mark 8, 37: τί γὰρ ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; Luke 9, 56 Rec. (for ψυχὰς ἀπολέσαι some MSS. read ψ. ἀποκτείνειν. The most striking parallel in the synoptical Gospels is the parabolic expression in Luke 15, 24. 32: νεκρὸς ἦν καὶ ἐζησεν, καὶ ἀπολωλὼς καὶ εὐρέθη. We cannot say that ἀπολλ. is used in these passages exactly in the sense in which it occurs in the writings of St. Paul and St. John, viz. with reference to the everlasting salvation or misery of man. It is inexactly used as a strong synonym for ἀποκτείνειν (Matt. 10, 27. 28) and as the antithesis of εὐρίσκειν. O. T. usage moreover furnishes no analogy, because none of the corresponding Hebrew words (אָפּוֹל, אָבַד, אָבַדָה) are used in this sense. In most places ἀπολλ. is simply a strong synonym for ἀποκτείνειν or ἀποθνήσκειν. In the Apocrypha too the word is only used thus. The intransitive ἀπώλεια, ruin or destruction, occurs in some passages of the O. T. in close connection with Hades, and thus serves to denote the state after death; Prov. 15, 11: ᾄδης καὶ ἀπώλεια — אִתְּכֶם. Ps. 88, 12: μὴ διηγῇσαι τις ἐν τάφῳ τὸ ἔλεός σου, καὶ τὴν ἀλήθειάν σου ἐν τῇ ἀπωλείᾳ, see v. 13. Job 28, 22: ἡ ἀπώλεια καὶ ὁ θάνατος εἶπαν. 22, 6: γυμνὸς ὁ ᾄδης ἐνώπιον αὐτοῦ, καὶ οὐκ ἔστι περιβόλαιον τῇ ἀπωλείᾳ. In these passages it is = אִתְּכֶם. Considering that this

word only occurs here and in Job 31, 12; that in post Biblical Hebrew it signifies Hades (𐤁𐤓𐤕, 𐤁𐤓𐤕𐤁, 𐤁𐤓𐤕𐤁𐤓, see Levy, Chald. Wörterb., who however quotes Is. 53, 9: 𐤁𐤓𐤕𐤁𐤓 𐤕𐤁𐤓𐤕𐤁𐤓, "the death of perfect annihilation, the extinction of future life"); that judging from Rev. 9, 11 it must be a significant and distinctive word — see Wetstein's quotation from Emek Hammelech 15, 3: "infimus Gehennae locus est Abaddon — unde nemo emergit" —; the most probable conclusion is that the N. T. use especially of the intrans. ἀπόλλυσθαι denotes *utter and final* ruin and perdition. Nevertheless we must always keep in mind the expression "lost sheep", — this illustration warrants us in regarding the ἀπόλλυσθαι as a state *which may be reversed*. — Συναπολλυσθαι Heb. 11, 31.

Ἀπώλεια, ἡ, (a) trans. the *losing* or *loss*; Matt. 26, 8: εἰς τί ἡ ἀπώλεια αὐτῆ; Mark 14, 4 cf. Theophr. char. eth. 15: οἷτι ἀπόλλυσι καὶ τοῦτο τὸ ἀργύριον, = to squander. (b) intrans. *perdition, ruin* (Deut. 4, 26; Is. 14, 23 and often). In the N. T. of the state after death wherein exclusion from salvation is a realized fact, wherein man instead of becoming what he might have been is lost and ruined; cf. ἀπόλλυσθαι often contrasted with γίγνεσθαι in Plato, Parm. 156. 163, D. E. Rep. 7, 527, B. Conv. 211, A. corresponding with 𐤁𐤓𐤕 Job 28, 22; 26, 6; Ps. 88, 12; Prov. 15, 12. See ἀπόλλυμι. Rev. 17, 8: μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου καὶ εἰς ἀπώλειαν ὑπάγει. V. 11. Opposed to σωτηρία Phil. 1, 28, ζωὴ Matt. 7, 13. See Heb. 10, 39: ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ πίστεως εἰς περιποίησιν ζωῆς. Rom. 9, 22: σκευὴ ὀργῆς κατηρησιμένα εἰς ἀπώλειαν, cf. v. 23: ἃ προητοίμασεν εἰς δόξαν. Phil. 3, 19; 1 Tim. 6, 9; Acts 8, 20; 2 Pet. 2, 1. 3; 3, 7. 16. ὁ νόος τῆς ἀπωλείας John 17, 12, is a name given to Judas, and to Antichrist 2 Thes. 2, 3. We cannot correctly compare the passive expression with the active one 𐤁𐤓𐤕 𐤁𐤓𐤕𐤁 Is. 1, 4, LXX rightly: υἱοὶ ἄνομοι, cf. υἱοὶ τῆς βασιλείας, and other like expressions; see *νόος*.

Ἀπολλύων, Rev. 9, 11 a Gk. name for the ἄγγελος τῆς ἀβύσσου; ὄνομα αὐτοῦ Ἑβραϊστὶ Ἀβαδδὼν (vid. ἀπόλλυμι) = *destroyer* from ἀπολλύω, a derivative (not Attic) from ἀπόλλυμι, occurring in later Gk., in the N. T. Rom. 14, 15.

*Ονομα, τὸ, from the same root as νοῦς, γινώσκω, viz. ΓΝΟ; originally perhaps ὄγνομα (Ion. οὔνομα), cf. the Latin *cognomen*, Sanskr. *naman* from *gná* — *noscere*; hence equivalent to *sign* or *token*; — *appellation*, *name*, and usually a propername. In Homer, of persons only, afterwards of things also. In the N.T. of persons only, Matt. 27, 32; Mark 5, 22; Luke 1, 5. 27 and often, excepting in Mark 14, 32; Luke 1, 26; Rev. 3, 12; 13, 17, where it is used of things. The mention of a name is introduced by the word ὀνόματι (Xen., Plat.; cf. Krüger § 48, 15, 17) Matt. 27, 32; Luke 1, 5; 5, 27 etc., the name itself being in the case governed by the main word; the accusative τοῦνομα = τὸ ὄνομα, only in Matt. 27, 57. The usual and distinctive usage of the N.T. rests upon the significance of the name, and this corresponds with O. T. precedent. The Heb. שֵׁם means originally *sign* or *token*, cf. Is. 55, 13 with פֶּתַח: *ἔσται εἰς ὄνομα καὶ εἰς σημεῖον αἰώνιον*. Gen. 11, 4: שֵׁם בָּנֵי-הָעִשְׂרִים of the tower of Babel. The name is a sign or mark of him who bears it; it describes the characteristics of the man; just as we find in Genesis 2, 20, of the naming of the animals by Adam, with the statement לָאָדָם לֵאמֹר כָּל-בְּהֵמָה וְכָל-הָעוֹף בָּאָרֶץ וְכָל-הָרֶמֶשׂ בָּאָרֶץ וְכָל-הָחַיָּה בָּאָרֶץ וְכָל-הָעוֹף בָּאָרֶץ וְכָל-הָרֶמֶשׂ בָּאָרֶץ וְכָל-הָחַיָּה בָּאָרֶץ, τῷ δὲ Ἀδὰμ οὐχ εὗρέθη βοηθὸς ὁμοῖος αὐτῷ. Gen. 3, 20; 5, 2. 29; 16, 11; 17, 19; 27, 36, the names of Jacob's children, and many others. This specially appears in the case of change of name, as in Gen. 17, 5. 15; Ruth 1, 20 etc. Indications of this significance of a name are traceable in classical Gk., e. g. in the contrast sometimes drawn between the name and the thing or fact itself, e. g. Eurip. Or. 454: ὄνομα, ἔργον δ' οὐκ ἔχουσιν οἱ φίλοι. Cf. Rev. 3, 1: ὄνομα ἔχεις ὅτι ζῆς, καὶ νεκρὸς εἶ. For this significance in the naming of a person see Matt. 1, 21: καλέσεις τὸ ὄνομα αὐτοῦ Ἰησὺς αὐτὸς γὰρ σώσει τὸν λαὸν κτλ. V. 23. 25; Luke 1, 13. 31. 63; 2, 21; Mark 5, 9: λεγιὼν ὀνομά μοι, ὅτι πολλοί ἐσμεν. Rev. 19, 12. 13; 9, 11 cf. 13, 17; 15, 2 etc. Hence we find changes of name, and the addition of a new surname; Mark 3, 16: ἐπέθηκεν ὄνομα τῷ Σιμῶνι Πέτρον. V. 17. cf. Matt. 16, 18; Luke 9, 54 sq.; Acts 4, 36; 13, 6. 8; Phil. 2, 9: ἐχαρίσατο αὐτῷ ὄνομα τὸ ὑπὲρ πάντων ὀνομα. Heb. 1, 4: τοσοῦτον κρείττων γενόμενος τῶν ἀγγέλων ὅσῃ διαφορῶτερον παρ' αὐτοὺς κατεκληρονόμηκεν ὄνομα. Hence too the import of such declarations as Rev. 2, 17: τῷ νικῶντι δώσω — ὄνομα καίνον. 3, 12: γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ Θεοῦ μου — καὶ τὸ ὀνομά μου τὸ καινόν. 22, 4. The name re-

presents the person who bears it, see Phil. 4, 3: ὧν τὰ ὀνόμ. ἐν βίβλῳ ζωῆς. Luke 10, 20; Acts 1, 15; Acts 19, 13: ἐπεχειρήσαν δὲ τινες τῶν — ἐξορκιστῶν ὀνομάζειν ἐπὶ τοὺς ἔχοντας τὰ πνεύματα τὰ πονηρὰ τὸ ὄνομα τοῦ κυρίου *Ιν*. 26, 9: πρὸς τὸ ὄνομα *Ιν* τοῦ Ναζωραίου πολλὰ ἐναντία πράττει. Eph. 1, 21: ὑπεράνω πάσης ἀρχῆς . . . καὶ παντὸς ὀνόματος ὀνομαζομένου κτλ. Lev. 18, 12 etc. and hence we may explain βαπτίζειν εἰς τὸ ὀνομά τινος Matt. 28, 19; Acts 19, 5; cf. 1 Cor. 1, 13: ἡ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε; v. 14, 15, where Paul says that he had baptized none, so that no one could say that they were baptized in his name; cf. 1 Cor. 10, 2: πάντες εἰς τὸν Μωϋσῆν ἐβαπτίσαντο. Rom. 6, 2: εἰς Χν *Ιν* (vid. βαπτίζω). Still between εἰς τὸ ὀνομά τινος and εἰς τινα there is this difference, — the former expresses not *who* but *what* one is. Cf. Matt. 10, 41. 42: εἰς ὄνομα προφήτου, δικαίου, μαθητοῦ τινὰ δέχεσθαι. Mark 9, 41: ὅς γὰρ ἂν ποίησιν ἡμᾶς πατήριον ὕδατος ἐν ὀνόματι οὗτο Χν ἐστέ. 1 Pet. 4, 16: εἰ δὲ ὡς Χριστιανός, μὴ αἰσχυνέσθω, δοξαζέτω δὲ τὸν Θεὸν ἐν τῷ ὀνόματι τούτῳ, (i. e. 'on account of this name of Christian for which he suffers'). Acts 3, 16: ἐστερέωσεν τὸ ὄνομα αὐτοῦ. Generally the name describes for the sake of others what the individual is; it expresses what he is *for another*, and hence the names Ishmael, Isaac, Jacob and his sons, Moses, the children of the prophet Isaiah (7, 3; 8, 3 etc.); the name is generally given by another, and when given by anyone to himself, it is an account of his relationship to others. Rev. 2, 17: ὄνομα καινὸν, ὃ οὐδεὶς οἶδεν εἰ μὴ ὁ λαμβάνων is not an exception to this, but must be taken as analogous with 2 Sam. 12, 25: Nathan called Solomon's name Jedidiah יְדִידְיָהּ. The same applies to the altered names Abraham, Israel, Peter, and others. To baptize "in the name of" etc. means to baptize into that which the person named is for the baptized, and therefore it is not merely a designation of the person in whose name the rite is celebrated, but a full designation of His character and relationship. See Matt. 18, 20: συνηγμένοι εἰς τὸ ἐμὸν ὄνομα. This is specially true when the name of God and of Christ is used. The 'name of God' denotes *all that God is for man*, and this must be known by men so that they shall know God accordingly; the name is the expression of the aspect or relationship which God bears to men; in His name God manifests himself to men (Gen.

16, 13) see also Ex. 6, 3: 'I appeared to Abraham, Isaac and Jacob בְּאֵל שַׁדַּי וּשְׁמִי יְהוָה לֹא נִודַעְתִּי לָהֶם. Exod. 3, 15: יְהוָה שְׁמִי לְעֹלָם וְהָיָה וְהָיָה — and where God's glory is manifest His name is said to be there; cf. Exod. 20, 24: ἐν παντὶ τόπῳ οὗ ἐὰν ἐπονομάσω το ὄνομά μου ἐκεῖ καὶ ἴξω πρὸς σέ, καὶ εὐλογήσω σε. 1 Kings 5, 3: οὐκ ἡδύνατο οἰκοδομῆσαι οἶκον τῷ ὀνόματι κυρίου cf. 3, 2: οἶκος τῷ κυρίῳ, Hebr. לְשֵׁם יְהוָה. 8, 43: ὅπως γινῶσι πάντες οἱ λαοὶ τὰ ὀνόματά σου — and therefore God's name is the expression or revelation of what God is *as the God of salvation*, (see δόξα, and compare the connection between the first and second petition in the Lord's prayer), and not only the expression but the communication thereof for man's advantage. See above Exod. 20, 24; 1 Kings 14, 21: ἦν (πόλιν) ἐξελέξατο κύριος θέσθαι τὸ ὄνομα αὐτοῦ ἐκεῖ. 2 Kings 21, 4, 7; 23, 27; 2 Chron. 6, 33; 33, 4; Ps. 48, 11: καὶ τὸ ὄνομά σου, ὁ θεός, οὕτως καὶ ἡ αἰνεσίς σου ἐπὶ τὰ πέρατα τῆς γῆς. Is. 26, 8: "the desire of our soul is to thy name and to the remembrance of Thee", Is. 18, 7; Jer. 14, 7: נִקְרָא עָלֵינוּ וּשְׁמִי יְהוָה בִּקְרָבֵנוּ וְאַתָּה בִּקְרָבֵנוּ. Is. 52, 6; 63, 14. 16. 19; 64, 1; cf. John 17, 6: ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις. v. 26. 12, 28: δόξασόν σου τὸ ὄν. This explains the various ways in which the name of the *Lord* is spoken of, e. g. in Exodus 23, 21 where it is said of the angel who was to keep and guide Israel בְּקִרְבּוֹ שְׁמִי. (It must be observed that אֱלֹהִים, which Oehler lays stress upon in Herzog's Realencykl. art. *Name*, is not properly God's name). The distinction between ὄνομα and δόξα τοῦ θεοῦ, κυρίου, is simply that the latter is the manifestation of that which God is towards us, and the former announces this so as to determine our relation towards Him, for the name is to be uttered and revered by us. Thus in the N. T. the name of Christ signifies what Christ is, Mark 6, 14: φανερόν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ, and expresses this for us; it is the representation of what Christ is, demanding our recognition, see the texts already cited, Heb. 1, 4; Phil. 2, 9; Acts 3, 16; 4, 12: οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἢ σωτηρία· οὐδὲ γὰρ ὄνομά ἐστιν ἕτερον — τὸ δεδομένον ἐν ἀνθρώποις ἐν ᾧ δεῖ σωθῆναι ἡμᾶς. 9, 15: βασιάσαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν. Rev. 2, 3: κρατεῖς τὸ ὄνομά μου. Hence the expression πιστεύειν εἰς τὸ ὄν. αὐτοῦ John 1, 12; 2, 23; 3, 18; 1 John 5, 13.

τῷ ὀνόμ. τοῦ υἱοῦ τ. θ. 1 John 3, 23. Cf. Acts 3, 16: ἐπὶ τῇ πίστει τοῦ ὀνόμ. αὐτοῦ. We must ever remember that what Christ is, not only lies in His name, but must be present to us in the name whenever we use it. Hence ἐπικαλεῖσθαι τὸ ὄν. τ. κυρ. Acts 2, 21; 2 Tim. 2, 19: πᾶς ὁ ὀνομάζων τὸ ὄνομα κυρίου. And this explains such expressions as John 20, 31: ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ. (See John 17, 5. 6.) Rom. 1, 5: εἰς ὑπακοὴν πίστεως — ὑπὲρ τοῦ ὀνόματος αὐτοῦ. Matt. 19, 29: ὅστις ἀφῆκεν ἀδελφούς ἢ ἀδελφὰς . . . ἔνεκεν τοῦ ὀνόματός μου. 24, 9; Mark 13, 13; Luke 21, 12. 17: ἔσεσθε μισούμενοι — διὰ τὸ ὀνομά μου. John 15, 21, cf. John 17, 11. 12: ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου. Acts 5, 41; 9, 16; 15, 26; 21, 13. And in the oft occurring declaration that something is done "in the name" of God or of Jesus Christ it is clearly meant that the name is the representation of what He is. This ποιεῖν τι ἐν ὀνόματί τινος does not occur in classical Gk.; and this is not (as Buttmann says, Gramm. des N. T. § 147, 10) because through oriental influence a meaning strange and contrary to usage has been put into the preposition, viz. that of the Hebrew ב , as denoting the instrument (of persons = διὰ c. gen., adjutus, opera); but because such a meaning of the word ὄνομα and such a significance in names is foreign to classical Gk. It may be taken for granted that Christianity first introduced the use of the expression *in the name of* into our western languages. ב certainly does in some places denote the instrument, but only in the weakest sense. Thus Ps. 118, 10. 11. 12: τῷ ὀνόματι κυρίου ἡμυνάμεν αὐτούς. Ps. 54, 3: ὁ θεός, ἐν τῷ ὀνόματί σου σῶσόν με (cf. Matt. 9, 34: ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐμβάλλειν τὰ δαιμόνια). We shall not be far wrong if we take the ב in בשם in most cases simply as the ב of accompaniment, e. g. λαλεῖν ἀλήθειαν ἐν ὀνόμ. κυρ. 1 Kings 22, 16; 2 Chron. 18, 15; 1 Sam. 17, 45: σὺ ἐρχῇ πρὸς μὲ ἐν ῥομφαίᾳ — καὶ γὰρ πορεύομαι πρὸς σὲ ἐν ὀνόμ. κυρίου θεοῦ. Mich. 4, 5: πορευσόμεθα ἐν ὀνόμ. κυρ. 1 Kings 18, 32: ὠκοδόμησε λίθους ἐν ὀνόματι κυρίου. 18, 24: βοᾶτε ἐν ὀνόματι θεῶν ὑμῶν, καὶ ἐγὼ ἐπικαλέσομαι ἐν τῷ ὀν. κυρ. τοῦ θεοῦ μου. The representation of God denoted in the name brings the act or effect into immediate relation to Him as its cause; hence frequently ἐπ' ὀνόμ. e. g. εὐλόγεῖν ἐπὶ τῷ ὀν. αὐτοῦ Deut. 21, 5. λαλεῖν, προφητεύειν ἐπὶ

τῷ ὄν. Jer. 11, 21; 26, 16. 20; 2 Chron. 33, 18. The actor may thus appear as the representative of the person referred to e. g. 1 Kings 21, 8: *ἔγραψε βιβλίον ἐπὶ τῷ ὄν. Ἀχαάβ*, though elsewhere another form of expression is chosen, Esther 8, 8: *γράφατε καὶ ὑμεῖς ἐκ τοῦ ὀνόμ. μου*. V. 8: *τοῦ βασιλέως ἐπιτάξαντος*. V. 10: *διὰ τοῦ βασιλέως*. The context however must in these cases contain a reference to this representative action or writing by proxy, and it must not be taken as the ordinary meaning of the phrase. The actor does not always represent truly the person in whose name he speaks; see Jer. 14, 19: *ψευδῇ οἱ προφητῇται προφητεύουσιν ἐπὶ τῷ ὀνόματί μου, οὐκ ἀπέστειλα αὐτοὺς καὶ οὐκ ἐνετειλάμην αὐτούς*. 29, 23. The ἐν ὄν. is used just in the same way as this ἐπ' ὄν. cf. 1 Sam. 25, 5: *ἐρωτήσατε αὐτὸν ἐπὶ τῷ ὀνόμ. μου εἰς εἰρήνην* with v. 9: *λαλοῦσι τοὺς λόγους τούτους ἐν τῷ ὀνόμ. Δαυίδ*. Side by side with *εὐλογεῖν ἐπὶ τῷ ὄν.* we have ἐν 2 Sam. 6, 18; 1 Chron. 16, 2. *λαλεῖν, προφητεύειν ἐν ὄν.* Zech. 13, 3; 1 Chron. 21, 19; Mich. 4, 5. The simple Dative also is used in similar connections *προφητεύειν τῷ ὄν.* Jer. 26, 9; 29, 21. *λαλεῖν τῷ ὄν.* Jer. 44, 16; Deut. 18, 22. 7, cf. Matt. 7, 22; Ja. 5, 10. Reference is thus made to the cause to which the act or effect is traceable, to the person who sanctions it, etc. (cf. for this sig. of the Dative, Winer § 31, 6. This is always the case when ἐπὶ τῷ ὄν. occurs, see Matt. 18, 5: *ὃς ἂν δέξηται ἓν παιδίον τοιοῦτον ἐπὶ τῷ ὄν. μου*, Mark 9, 37; Luke 9, 48; Mark 9, 39: *ὃς ποιήσει δύναμιν ἐπὶ τῷ ὄν. μου*. Luke 24, 47: *κηρυχθῆναι ἐπὶ τῷ ὄν. αὐτοῦ μετάνοιαν καὶ ἄφεσιν ἁμ.* Acts 5, 28: *διδάσκειν ἐπὶ τῷ ὄν. Ἰν.* Matt. 24, 5: *πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόμ. μου λέγοντες ἐγὼ εἰμι ὃς Χς*, Mark 13, 6; Luke 21, 8. *βαπτίζειν ἐπὶ τῷ ὄν.* Acts 2, 38. The same is true of the expression ἐν ὀνόμ. Luke 10, 17: *τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόμ. σου*. Matt. 21, 9: *ἐρχόμενος ἐν ὀνόμ. κυρίου*. 23, 39; John 5, 43; 12, 13; 1 Cor. 6, 11: *ἀπελούσασθε — ἐν τῷ ὀνόμ. τ. κυρ.* Ἰν καὶ ἐν τῷ πνεύματι τοῦ Θεοῦ ἡμῶν. Acts 16, 18: *παραγγέλλω σοι ἐν ὀνόμ. Ἰν Χυ ἐξελεθεῖν ἀπ' αὐτῆς*. 2 Thes. 3, 6; Phil. 2, 10: *ἵνα ἐν τῷ ὀνόμ. Ἰν πᾶν γένν κάμψη*. So also *αἰνεῖν, δοξάζειν ἐν ὄν.* etc. 1 Pet. 4, 16; Ps. 105, 31; 1 Chron. 16, 10. This may amount to the statement of the means or instrument e. g. Acts 4, 10: *ἐν τῷ ὀνόμ. Ἰν Χυ οὗτος παρέστηκεν ὑγιής*. Mark

16, 17; 9, 38; Luke 9, 49; Acts 4, 7. (In this case however διὰ τοῦ ὄν, is also used Acts 4, 30: τέρατα γίνεσθαι διὰ τοῦ ὄν. τοῦ ἁγίου παιδός σου *Iv.*) But the expression is very seldom used in this instrumental sense. Ἐν ὄνομα in its various applications denotes that which characterizes or accompanies the act, the sphere in which it is performed (cf. Lys. in Agor. 130, 42: ἀπέκτειναν ἐν ταύτῃ τῇ προφάσει i. e. the pretext or reason). So εὐχαριστεῖν ἐν ὄν. τοῦ κυρ. ἡμῶν *Iv* Xv Eph. 5, 20. αἰτεῖν ἐν τῷ ὀνόματι John 14, 13. 14; 15, 16; 16, 23. 24. 26. κρίνειν ἐν τῷ ὄν. τοῦ κυρ. 1 Cor. 5, 4. As εὐχαριστεῖν ἐν ὄν. Xv cannot mean to give thanks in Christ's stead, no more (to refer to a seemingly profound explanation) can αἰτεῖν ἐν ὄν. Xv signify a prayer in which the person praying appears as the representative of Christ. The word also furnishes the reason in John 10, 25; 1 Pet. 4, 14; Ja. 5, 14; John 14, 26 and other places.

Ὄργη, ῥ, primarily denotes *force* or *impulse* in a psychological sense (cf. ὀργάω to raise, to force, e. g. plants; or of the passions of brutes, natural involuntary animal impulses), excitement of feeling in general, or of particular affections; e. g. ὀργὰς ἐπιφέρειν τινὶ = to love, to bend one's inclination towards, Thuc. 8, 33, Schol.: τὸ ἐπιφέρειν ὀργὴν ἐπὶ τοῦ χαρίζεσθαι καὶ συγχαρῆν ἔταρτον οἱ ἀρχαῖοι. In Attic Gk. it signifies *wrath*, not the affection itself (θυμός) but its active outgo against any one, the opposition of an involuntarily roused feeling. Thus in Plato Euthyphr. 7 ἐχθρὰ and ὀργαί are used together. Thuc. 2, 11: δι' ὀργῆς αἱ ἐπιχειρήσεις γίνονται. Diog. Laert. 7, 113: ὀργή, τιμωρίας ἐπιθυμία τοῦ δοκοῦντος ἡδικοῦνται οὐ προσηκόντως. Mark 3, 5; Eph. 4, 31; Col. 3, 8; 1 Tim. 2, 8. See Rom. 12, 19: μὴ ἑαυτοὺς ἐκδικοῦντες, ἀλλὰ ὅτιε τόπον τῇ ὀργῇ. 13, 4: ἐκδικος εἰς ὀργὴν τῷ τὸ κακὸν πράσσοντι. V. 5; Ja. 1, 19. 20 as opposed to πραΰτης. That ὀργή is not the passive affection, but the active opposition, is evident from Ja. 1, 20: ὀργὴ γὰρ ἀνδρὸς δικαιοσύνην Θεοῦ οὐ κατεργάζεται. — In other N. T. passages the word denotes *the wrath of God*, as opposed to ἔλεος, Rom. 9, 22: σκευὰ ὀργῆς — ἑλέους, not God's wrath in general and as variously manifested, but God's *wrath against sin*, whose effect is the antithesis of salvation, and finally excludes man from redemption. See

Heb. 3, 11; 4, 3: ὥμοσα ἐν τῇ ὀργῇ μου Εἰ εἰσελεύσονται εἰς τὴν κατὰπανσίν μου. 1 Thes. 5, 9: οὐκ ἔθειο ἡμᾶς ὁ Θεὸς εἰς ὀργὴν ἀλλὰ εἰς περιποίησιν σωτηρίας. Cf. 1, 10: Ἐν τὸν ζυόμενον ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης. Hence Rom. 2, 5: ἡμέρα ὀργῆς καὶ ἀποκαλύψεως δικαιοκρισίας τοῦ Θεοῦ. V. 8. Cf. also 1, 18: ἀποκαλύπτεται ὀργὴ Θεοῦ ἀπ' οὐρανοῦ with v. 16: (τὸ εὐαγγέλιον) δύναμις Θεοῦ ἐστὶν εἰς σωτηρίαν. By ἡ ὀργὴ τοῦ Θεοῦ Col. 3, 6; Eph. 5, 6: ἔρχεται — ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας, we must understand God's relation towards those who in Rom. 1, 18 are described as ἄνθρωποι οἱ τὴν ἀλήθειαν ἐν ἀδικίᾳ κατέχοντες, at the final close of the dispensation. Hence the expression φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς Matt. 3, 7. Luke 3, 7: ἡ ὀργὴ ἡ ἐρχομένη. Thus ὀργὴ by itself denotes this *wrath of God* Rom. 5, 9: δικαιωθέντες — σωθισόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς (manifest in the imputation and punishment of sin, in contrast with δικαιωθῆναι). Rom. 4, 15: νόμος ὀργὴν κατεργάζεται, see Ecclus. 23, 16; Rom. 3, 5: μὴ ἄδικος ὁ Θεὸς ὁ ἐπιφέρων τὴν ὀργὴν; cf. v. 4. 6; 9, 22: Θέλων ὁ Θεὸς ἐνδεξασθαι τὴν ὀργὴν — ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ σκευὴ ὀργῆς κατηρητισμένα εἰς ἀπώλειαν, a statement which may be understood rightly by remembering that God's wrath belongs to the *end* of the dispensation of grace. (The expression in John 3, 36: ἡ ὀργὴ τοῦ Θεοῦ μένει ἐπ' αὐτόν, corresponding with the ἡδὴ κέκριται of v. 18, is to be explained conformably with St. John's views generally; he regards the final future as already beginning to be realized in the present, vid. κρίνειν, ζῶν). Eph. 2, 3: ἔμεν τέκνα φύσει ὀργῆς, has obviously a reference to the ὀργὴ ἡ μέλλουσα. (φύσει — which is to be explained according to the preceding ἀνεστράφημεν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν — limits the expression as compared with the σκευὴ ὀργῆς of Rom. 9, 22; and τέκνα ὀργῆς no more denotes those who are utterly and finally lost, than does the υἱοὶ τῆς βασιλείας of Matt 8, 12 denote those who cannot possibly be lost). Compare also Rev. 6, 16. 17; 11, 18: ἤλθεν ἡ ὀργὴ σου καὶ ὁ καιρὸς τῶν νεκρῶν κριθῆναι. 14, 10; 16, 19; 19, 15. In only one passage is mention made of a revelation of wrath in time which finally and utterly excludes from salvation, viz. 1 Thes. 2, 16: ἔφθασε ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος, cf. Heb. 3, 11; 4, 3. Luke 21, 23: ἔσται ὀργὴ τῷ λαῷ τούτῳ. — The declarations of the O. T.

refer to the revelation of wrath in general, and without definitely fixing the time and manner of it; but Zeph. 2, 3, is an exception.

Ὁργή by itself is used to denote God's wrath in Ecclus. 7, 16; cf. 23, 16.

Ὁρίζω, to bound, to put limits to, see Num. 34, 6; Jos. 13, 27; 15, 11; 18, 19. Applied to the relations of time and place it means to determine the time, cf. Plat. Legg. 9, 864, E: ὃν χρόνον ὁ νόμος ὥρισεν. Jos. ant. 6, 5, 3: εἰς τὸν ὠρισμένον καιρὸν. So Acts 17, 26: ὁρίσας προστεταγμένους καιροὺς καὶ τοὺς ὁροθεσίας τῆς κατοικίας αὐτῶν. Heb. 4, 7: ἡμέραν. Then generally to establish, to determine, e. g. νόμον, θάνατον ζημίαν etc. Prov. 16, 30; Acts 11, 29: ὥρισαν — πέμψαι = to resolve or decree, Luke 22, 22: κατὰ τὸ ὠρισμένον. Acts 2, 23: ἡ ὠρισμένη βουλὴ τοῦ Θεοῦ. Very rarely in classical Gk. it occurs with a personal object and two Accusatives as = to appoint any one to, see Meleag. Anthol. Pal. 12, 158, 7: σὲ γὰρ Θεὸν ὥρισε δαίμων. It is not always a declaration or decree concerning any one, but the appointment to a relationship, an office, or a situation, and this is clear from Acts 17, 31: μέλλει κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ ἐν ἀνδρὶ φῶς ὥρισεν. See Acts 10, 42: αὐτὸς ἐστὶν ὁ ὠρισμένος ἐπὶ τοῦ Θεοῦ κριτὴς ζώντων καὶ νεκρῶν. In Rom. 1, 4 also it is not merely a declaration that is meant: τοῦ ὁρισθέντος υἱοῦ Θεοῦ ἐν δυνάμει . . . ἐξ ἀναστάσεως νεκρῶν, for the resurrection accomplished the exaltation of the man Christ Jesus, the return of the man 'born of a woman' to the divine glory, and therefore the exaltation of our human nature thereto; see Acts 13, 33; Heb. 1, 5; 5, 5. See also γεννάω.

Προορίζω, to determine or decree beforehand. It occurs but rarely and late. In Biblical Gk. in the N. T. only (a) with a thing as its object 1 Cor. 2, 7: τὴν (σοφίαν) προὐρίσεν ὁ Θεὸς πρὸ τῶν αἰώνων εἰς δόξαν ἡμῶν. Followed by the Acc. c. Inf. = to ordain beforehand (like ὁρίζειν sq. acc. c. inf.) Acts 4, 28: ὅσε — ἡ βουλὴ σου προὐρίσεν γενέσθαι. (b) with a personal object, a double Accus., or a second Accus. understood, is required (vid. ὁρίζειν), as in Rom. 8, 29: οὓς προέγνω, καὶ

προώρισεν συμμόρφους τῆς εἰκόνης τοῦ υἱοῦ αὐτοῦ, cf. Eph. 1, 5: προορίσας ἡμᾶς εἰς υἱοθεσίαν. Eph. 1, 11: ἐν ᾧ καὶ ἐκκληρώθημεν προορισθέντες — εἰς τὸ εἶναι κτλ. v. 12. This predestination in Rom. 8, 30: οἷς δὲ προώρισεν, τούτους καὶ ἐκώλεσεν is clearly to be explained by v. 29. For προορίζειν is simply a formal and not (like προογινώσκειν v. 29) an independent conception, complete in itself. The matter to be considered when the word is used, is not *who* are the objects of this predestination, but *what* they are predestined to. This second object of the verb, as it has been called, forms an essential part of the conception expressed by it; what is called the first object i. e. the persons who, is an accidental one, a contingency belonging to history; προορίζειν itself precedes history. Vid. προογινώσκειν, ἐκλέγειν.

Ὅσιος, α, ον, also ὁ, ἡ, Plat. Legg. 8, 831; Dion. Hal. A. R. 5, 71: τὴν ὄσιον ἀρχήν. 1 Tim. 2, 8: ἐπαίρειν ὁσίους χειρας. = *holy*. It seems primarily to denote the piety which is based upon divine as well as human law, whether the word be used to demand such a piety, or is predicated of those who possess it. Od. 16, 423: οὐδ' ὁσέη κακὰ ῥάπτειν ἀλλήλοισιν, i. q. nefas. Aesch. Sept. 1010: ἱερῶν πατρῶων ὄσιος ὦν μομφῆς ἀτὲρ τέθνηκεν opp. ἐπιτορκοὶ καὶ ἄδικοι. Thus Xen. Cyrop. 7, 5, 56, χωρίον ὄσιον means a *holy place* which is to be revered as such, and must not be violated or wantonly entered. Aristoph. Lys. 743: ὃ πόντι Εἰλείθυι', ἐπίσχες τοῦ τόκου ἔνος ἂν εἰς ὄσιον ἀπέλθῃ χωρίον, a place access to which is secured by right and precedent, and with reference to this χωρίον βέβηλον is called ὄσιον. We find the word joined with δίκαιος; e. g. Plat. Legg. 2, 663, B: ζῆν τὸν ὄσιον καὶ δίκαιον βίον may be explained by Plat. Gorg. 507, B: περὶ μὲν ἀνθρώπους τὰ προσήκοντα πράττων δίκαι' ἂν πράττοι, περὶ δὲ θεοὺς ὅσια. Polyb. 23, 10, 8: παραβῆναι καὶ τὰ πρὸς τοὺς ἀνθρώπους δίκαια καὶ τὰ πρὸς τοὺς θεοὺς ὅσια. Cf. Luke 1, 75 and δσιότης. Ducange: "Observat Goarus ad Eucholog. p. 402: qui nunc Confessor in Latinorum officiis habetur, si monachus sit ὄσιον, si communem in civitate vitam duxerit, δίκαιον nuncupari." Joined with ἱερός, e. g. Thuc. 2, 52: ἐς ὀλιγωρίαν ἐτράποντο καὶ ἱερῶν καὶ ὁσίων ὁμοίως. Plat. Legg. 8, 878, B: κοσμεῖν τὴν πόλιν καὶ τοῖς ἱεροῖς καὶ τοῖς ὁσίοις, where ὄσιος de-

notes things *humanly sacred*, like *pro aris et focus dimicare*. Cic. in Phil. 2: *repetebant praeterea deos penates, patrios, aras, focos, larem familiarem*.

The LXX use Ὅσιος sometimes for הַי, מְדוֹר, הֵם, הַמִּי, but usually as = רַחֵם, a word which in Jer. 3, 12 = ἐλεήμων, Prov. 2, 8 = εὐλαβούμενος; Ps. 89, 29; 2 Chron. 6, 41: רַחֵם הַי = οἱ υἱοὶ σου, and Ps. 132, 9. 16 = οἱ ὅσιοί σου; Mich. 7, 2 = εὐσεβής; but every where else it is = ὁσιος. The meaning of רַחֵם is to be defined according to רַחֵם (see Hupfeld on Ps. 4, 4). This word which is = *goodness, kindness*, is used to denote God's holy love towards His people Israel, "both as the source and as the result of His sovereign choice and covenant with them" (Hupfeld in loc.); when applied to men "it does not denote the corresponding covenant relationship and feeling of Israel towards God, (not even in 2 Chron. 6, 42 cf. Is. 55, 3; 57, 1), but love and mercifulness towards others who are united with us in the same holy covenant. It is generally used of love descending from above to those beneath, and not of love ascending". רַחֵם used of God Jer. 3, 12 and Ps. 145, 17, is a Passive form denoting what belongs to the רַחֵם, one who is gifted with רַחֵם, and used of men in relation to God it describes their position in virtue of the רַחֵם of God. We find רַחֵם הַי used absolutely in Ps. 149, 1. 5 only; elsewhere it has always the suffix 'of God'. As those to whom this relation is fully manifested are designated by the word (see Rom. 9, 6. 7; Ps. 50, 5) another meaning akin thereto is put into it, viz. *pius, sanctus*; vid. 2 Sam. 22, 26; Ps. 18, 26: μετὰ ὁσίου ὁσιωθήσῃ, so the parallel Ps. 97, 10: οἱ ἀγαπῶντες τὸν κύριον, cf. Ps. 31, 34: ἀγαπήσατε τὸν κύριον πάντες οἱ ὅσιοι αὐτοῦ. Ps. 79, 2: δοῦλος. — רַחֵם = ὁσιος Dent. 33, 8; 2 Sam. 22, 26; Ps. 18, 26; 4, 4; 12, 2; 32, 6; 43, 1; 86, 2; Jer. 3, 3; Ps. 145, 17; 16, 8; 149, 1. 5; 50, 5; 62, 11; 79, 2; 2 Chron. 6, 41; Ps. 132, 9; 145, 10; 30, 5; 31, 24; 37, 28; 85, 9; 97, 10; 116, 15; 132, 16; 148, 14; 149, 9.

There is no more appropriate word in Greek than ὁσιος as a fit rendering of רַחֵם, so far as it denotes a holiness established by right or heirship; but חֲסִיד "must not be taken as implying any praiseworthy virtue or merit, but simply an hereditary advantage", Hupfeld. It must be observed however, that in classical Gk. ὁσιος is used of persons only when δίκαιος also is

predicated of them, and where stress is laid upon their relationship to God; we do not find it used simply as *ιερός* (see above); *יְהוָה* is used only of persons. Still, in the LXX we have the expression (Is. 55, 3) τὰ ὅσα Δαβὶδ 'God's covenant promises to David', God's holy and covenant love as shewn to David in particular. Deut. 29, 19: ὁσὶά μοι γένοιτο = יְהוָה יְהוָה. Vid. Wisd. 6, 10: οἱ φυλάξαντες ὁσίως τὰ ὅσια. 2 Macc. 12, 45: ὁσία καὶ εὐσεβῆς ἡ ἐπίνοια.

It may seem strange that this word is used so rarely, comparatively speaking, in the N. T. It occurs only in Acts 2, 27; 13, 35 in a quotation from Ps. 16, 8: οὐ δώσεις τὸν ὄσιον σου κτλ. Heb. 7, 26: τοιοῦτος ἡμῖν ἐπρεπεν ἀρχιερεὺς, ὄσιος, ἄκακος κτλ. — clearly in the theocratic sense of the O. T. *יְהוָה*; Rev. 15, 4; 16, 5 of God, as in Jer. 3, 12; Ps. 145, 17. As to Acts 13, 34: τὰ ὅσια Δαβὶδ from Is. 55, 3 see above. With 1 Tim. 2, 8: προσεύχεσθαι ἐπαίροντας ὁσίους χειρας cf. Ps. 32, 6; 16, 8. 1. In Tit. 1, 8, it occurs among the graces specified as necessary in the Bishop, side by side with *δικαίως*. We do not find it used as a personal designation for the partakers of the new covenant, though we might expect it to be so. Instead of it, instead of the O. T. *ἐκλογὴ* answering to the Hebrew *יְהוָה*, we have the N. T. term *οἱ ἅγιοι*. (The Heb. *קְדוֹשִׁים* occurs but rarely in the O. T., as a Subs. in Deut. 33, 3; Ps. 16, 3; 34, 10; 89, 6. 8; Job 5, 1, cf. 15, 15; as a predicate in a few other places). A fuller N. T. expression is *ἅγιοι καὶ ἡγαπημένοι* Col. 3, 12, which may be regarded as an appropriate substitute for the O. T. word.

The adverb *ὁσίως* is used by itself in classical Gk. as = the Latin *juste, pure*; *ὁσίως θύειν* = *rite*; often joined with *δικαίως*, e. g. Plat. Rep. 1. 331, a: ὃς ἂν δικαίως καὶ ὁσίως τὸν βίον διαγάγῃ. 1 Thes. 2, 10: ὁσίως καὶ δικαίως καὶ ἀμείπτως ὑμῖν ἐγενήθημεν. Wisd. 6, 10: οἱ φυλάξαντες ὁσίως τὰ ὅσια ὁσιωθήσονται.

Ὁσιότης, ἡ, *holiness*, manifest in the discharge of religious duty, in religious and social life, e. g. Diod. Sic. 546, 52: τῆς τε πρὸς γονεῖς ὁσιότητος καὶ τῆς πρὸς θεοὺς εὐσεβείας. Plat. Eutyphr. 14, E: ἐπιστήμη ἄρα αἰτιήσεως καὶ δώσεως θεοῖς ἡ ὁσιότης ἂν εἴη. Schol. ad Eurip.: λέγεται τὸ πρὸς θεὸν ἐξ ἀνθρώπων γενόμενον δίκαιον. It occurs side by side with *σωφροσύνη* and *δικαιοσύνη* Plat. Prot. 329, C. Only twice in

the N. T., joined with *δικαιοσύνη*, Luke 1, 75: *λατρεύειν τῷ Θεῷ ἐν ὁσιότητι καὶ δικ. ἐνώπιον αὐτοῦ*. Eph. 4, 24: *ὁ καινὸς ἄνθρ. ὁ κατὰ Θεὸν πισθεύεις ἐν δικ. καὶ ὁσιότητι τῆς ἀληθείας*. In accordance with what has been said of *ἔσιος*, it denotes the spirit and conduct of one who is joined in fellowship with God. Afterwards *ὁσιότης* was used as an ecclesiastical title, or term of respect.

Ἄνόσιος, *unholy, profane, without piety*; also in a passive sense, e. g. *νεκρὸς ἀνόσιος*, 'an unburied corpse'. — LXX Ez. 22, 9 *ἀνόσια ποιεῖν*. Wisd. 12, 4. In the N. T. only 1 Tim. 1, 9 with *βέβηλος*, 2 Tim. 3, 2: *γονεῦσιν ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι*.

Οὐρανός, *ὁ*, *heaven*, Hebr. שָׁמַיִם, probably an abstract Plural, like אֱלֹהִים, חַיִּים, מְרוֹמִים Job 16, 19, cf. *αἰῶνες*, *τὰ ἄγια* etc. Hence even in classical Gk. we have the unused plural *οἱ οὐρανοὶ* (perhaps = all that is heaven) which cannot however be urged in proof of any opinion concerning heaven. The only expression (we may here remark) which implies a plurality of heavens (2 Cor. 12, 2: *ἕως τρίτου οὐρανοῦ*) may itself have been derived from this use of the plural; see under (b). The singular and plural are used so similarly and interchangeably, that we can hardly suppose any difference of meaning between them.

(a) In a *physical* sense, *the overarching all embracing heaven*, beneath which is the earth and all that is therein; the phrase *ὑπὸ τὸν οὐρ.* implying, not so much a dependent relationship, as a certain unity thus designated, Luke 17, 24 (see Winer 522, Prov. 8, 22). Col. 1, 23: *τῇ κτίσει ἣ ὑπὸ τὸν οὐρανόν*. Acts 2, 5: *ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρ.* 4, 12: *οὐδὲ γὰρ ὄνομά ἐστιν ἕτερον ὑπο τὸν οὐρανόν*. Cf. שָׁמַיִם תַּחַת הָאָרֶץ Eccles. 1, 13; 2, 3; 3, 1. The term *heaven* is a comprehensive one, excluding *earth*; the earth itself is called *ἡ ἐν' οὐρανόν*, Prov. 8, 28; Job 18, 4; 2, 2; 34, 13 = אֶרֶץ תַּחַת הַשָּׁמַיִם cf. Job 38, 13; Exod. 17, 14; Ps. 36, 6. — It is the place of the stars, Matt. 24, 29; Heb. 11, 12; Rev. 6, 13; of the clouds, Matt. 24, 30, the sphere whose powers and phenomena influence the earth, Matt. 16, 2, 3; 24, 29 (vid. *δύναμις*); James 5, 18. Together with the earth it denotes the entire creation, Matt. 5, 18; 24, 35; Mark 13, 31; Luke 12, 56; 16, 17; Acts 14, 15; Ja.

5, 18. Cf. Acts 4, 24: ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς. Plat. Euthyd. πρὶν οὐρανὸν καὶ γῆν γενέσθαι. See also Eph. 1, 10; Col. 1, 16. 20.) The plural Matt. 24, 29. 31; Mark 13, 25; 2 Pet. 3, 5. 7. 10. 12. 13. — Cf. 2 Pet. 3, 7: οἱ νῦν οὐρανοὶ καὶ ἡ γῆ. v. 13: καινοὺς οὐρανούς καὶ γῆν καινὴν — προσδοκῶμεν Rev. 21, 1.

(b) With the heaven which arches over and compasses the earth, religion associates the *dwelling place of God*, Matt. 5, 34: Θρόνος ἐστὶν τοῦ Θεοῦ. Acts 7, 49; Rev. 11, 19: ὁ ναὸς τ. θ. ἐν τῷ οὐρ., so that side by side with the expression οὐρανοῦ καὶ γῆς κύριος Acts 17, 24, Matt. 11, 25, we find the other characteristic phrase ὁ Θεὸς τοῦ οὐρανοῦ Rev. 11, 13, יְיָ אֱלֹהֵינוּ Neh. 1, 5. 4: προσεύχεσθαι ἐνώπιον τοῦ Θεοῦ τοῦ οὐρ. 2, 4; Gen. 24, 7. Hence the expression so often used by our Lord in Matthew especially ὁ πατήρ μου, ὑμῶν ὁ ἐν τοῖς οὐρ. Matt. 5, 16. 45. 48; 6, 1. 9; 7, 11. 21; 10. 32. 33; 12, 50; 16, 17; 18, 10. 14. 19; 23, 9. In Mark only 11, 25. 26. It does not occur in Luke; only ὁ πατήρ ὁ ἐξ οὐρανοῦ δώσει 11, 13. In 11, 2 the Reading is uncertain. John does not use the phrase. It denotes God's exalted majesty, cf. Ps. 115, 3; Heb. 8, 1: ἐν δεξιᾷ τοῦ Θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς. Ps. 68, 13: ὁ ἐπουράνιος = יְיָ אֱלֹהֵינוּ, as also in classical Gk., cf. Aristot. de mund. τοῦ κόσμου τὸ ἄνω, Θεοῦ οἰκητήριον. This elevation and entire superiority of heaven to earth gives rise to a great variety of sayings and modes of expression, as for example Rom. 1, 18: ἀποκαλύπτεται ὀργὴ Θεοῦ ἀπ' οὐρανοῦ. Col. 4, 1: ἔχετε κύριον ἐν οὐρανῷ. Heb. 7, 26: ὑψηλότερος τῶν οὐρανῶν. John 3, 13: ὁ υἱὸς τοῦ ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ. It gives significance to signs as 'from heaven', Matt. 16, 1 (cf. Matt. 24, 30) to God's revelations, and to His word, cf. Heb. 12, 25: εἰ γὰρ ἐκεῖνοι οὐκ ἐξέφυγον ἐπὶ γῆς παραιτησάμενοι τὸν χρηματίζοντα, πολὺ μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι. What is 'from heaven' is from God, and is of infinite importance to earth and to mankind as candidates for heaven, see Matt. 21, 25: τὸ βάπτισμα τὸ Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων; cf. v. 26: ἐὰν εἴπωμεν ἐξ οὐρ., ἐρεῖ ἡμῖν διὰ τί οὐκ ἐπιστεύσατε αὐτῷ. John 3, 13. Cf. φωνὴ ἐξ οὐρ. Luke 3, 22; Mark 1, 11; Gal. 1, 8: ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐ-

αγγελίζεται ὑμῖν. Hence Christ's ascension to *heaven* means his exaltation to God's right hand in glory, Mark 16, 19; Luke 24, 51; Acts 1, 10. 11; 2, 34. See also John 3, 13; Heb. 4, 14; 8, 1; 9, 24; 1 Pet. 3, 22. But more than loftiness and superiority belongs to *heaven*. It implies another and a higher order of things, different from the order of earth; just as the angels, the inhabitants of heaven, differ from men, Matt. 22, 30: *ὡς ἄγγελοι ἐν τῷ οὐρανῷ εἶσιν*. (Heaven is the abode of the angels, Matt. 24, 30; Mark 12, 25; 13, 32; Luke 2, 15; 15, 7. 10; 22, 43; Gal. 1, 8; John 1, 52; it is even the abode of the evil angels down to a certain time, see Luke 10, 18; Rev. 12, 7. 8; Eph. 6, 12). That heaven denotes a higher order is evident from 1 Cor. 15, 47: *ὁ πρῶτος ἄνθρωπος ἐκ γῆς χοϊκός, ὁ δευτερός ἄνθρωπος ἐξ οὐρανοῦ* (another reading: *ἄνθρ. ὁ κύριος ἐξ οὐρ.*). cf. v. 48. 49; John 1, 52. Hence as earth implies transitoriness, heaven denotes permanence, Matt. 6, 20: *θησαυρίζετε ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὐτε σῆς οὐτε βρῶσις ἀφανίζει*; Luke 12, 33; Mark 10, 21; 2 Cor. 5, 1: *ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνου καταλυθῇ . . . ἔχομεν οἰκίαν — αἰώνιον ἐν τοῖς οὐρανοῖς*, cf. v. 2; Phil. 3, 20; Col. 1, 5; 1 Pet. 1, 4: *εἰς κληρονομίαν ἀφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον, τετηρημένην ἐν οὐρανοῖς*. Heb. 10, 34. Cf. Heb. 12, 28: *βασίλειαν ἀσάλευτον παραλαμβάνοντες*. 2 Cor. 4, 18. We find a presentiment of this characteristic of heaven in the classics, e. g. Aristot. de coel. 1, 3: *πάντες γὰρ ἄνθρωποι περὶ θεῶν ἔχουσι ὑπόληψιν, καὶ πάντες τὸν ἀνωτάτω τῷ θεῷ τόπον ἀποδιδόασιν, καὶ βάρβαροι καὶ Ἕλληνες, ὅσοι περ εἶναι νομίζουσι θεούς, δῆλονότι ὡς τῷ ἀθανάτῳ τὸ ἀθάνατον συννηρημένον*. The moral difference between heaven and earth corresponding with this natural difference (Matt. 6, 12: *γενηθήτω θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς*) affects the use or the word even when in a physical sense (see *ἄνω*, γῆ).

While both in the Classics and in the O. T. *exaltation* and *glory* are the features of heaven, the N. T. with its higher knowledge recognizes a still deeper meaning, arising both from the fact that heaven is God's dwelling place, and that it implies a higher order of things. The absence of this deeper thought in the O. T. is in keeping with O. T. *eschatology*.

As heaven is God's dwelling place, man's relationship to God is also his relationship to heaven, and sinful man is described as

an alien from heaven as well as from God; Luke 18, 13: οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπᾶραι εἰς τὸν οὐρανόν. Cf. 15, 18, 21: ἡμαρτον εἰς τὸν οὐρανόν. Hence prayer is directed heavenwards, Mark 6, 41; 7, 34; John 17, 1 etc. See also Matt. 18, 18; 16, 19. Hence too, heaven is *the place of salvation and of blessedness*, it being the sphere of a higher order. See Col. 1, 5; 1 Pet. 1, 4; John 3, 13, and the frequent designation of God's kingdom occurring in Matthew, βασιλ. τῶν οὐρανῶν, vid. βασιλεία. Cf. Matt. 5, 12: μισθὸς ὑμῶν πολλὸς ἐν τοῖς οὐρανοῖς. Mark 10, 21: ἔξεις θησανρὸν ἐν τῷ οὐρανῷ. Heb. 12, 23: ἐκκλησία πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοῖς. Luke 10, 20; Rev. 11, 12; as the blessing of salvation itself comes down from heaven, John 6, 31 seq. V. 33: ὁ γὰρ ἄρτος τοῦ Θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζωὴν δίδους τῷ κόσμῳ. V. 32: οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν; and in the final consummation of human redemption the city of God is said 'to come down out of heaven', Rev. 21, 2, 10. See ἐπουράνιος.

As to the relation of the plural to the singular, there is hardly any difference traceable; cf. Mark 10, 21 with Matt. 5, 12; Mark 12, 25 with Matt. 22, 30. It is to be observed that in Matt., Paul's Ep., Heb., 2 Pet., the plural occurs oftener than the sing.; but in Mark only in 1, 10, 11; 11, 25, 26; 13, 25; and in Luke's writings only in Acts 2, 34; 7, 56, where the reading is unquestioned, while in Luke 6, 35; 10, 20; 11, 2; 21, 26 the reading is doubtful. The plural does not occur in John's Gospel, in Rev. only in 12, 12; in his epistles the word occurs only in the spurious verse 1 John 5, 7, in the sing. Mention is made of a plurality of heavens only in 2 Cor. 12, 2: ἀρπαγέντια ἕως τρίτον οὐρανοῦ. We may compare v. 4: ἡρπάγη εἰς τὸν παραδείσον with Rev. 2, 7, 21; 2, 10, according to which Paradise is in heaven, at least in the place where God's glory is specially revealed, cf. Rev. 21, 23; — compare also Heb. 4, 14: διεληλυθότα τοὺς οὐρανοὺς with 9, 24: εἰσῆλθεν ὁ Χς εἰς τὸν οὐρανόν, νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ Θεοῦ, from which it would seem that Paul distinguishes three concentric circles; *heaven* in the physical sense, which arches over and compasses the earth; *heaven* in a general religious sense, as contrasted with earth and earthly things; and *heaven* again as the place of the central beatific pre-

sence of God in Paradise. It is not inconceivable that the use of the plural may have suggested the expression "the third heaven" to the Apostle. As to the relation of heaven to the omnipresence of God so often insisted upon elsewhere in Scripture, we must distinguish between God's omnipresence and His beatific presence, between omnipresence and manifestation.

Οὐράνιος, heavenly, especially of the gods. Not in the LXX. In the N. T. στρατιὰ οὐράνιος, of angels, Luke 2, 13; οὐράνιος ὀπτασία Acts 26, 19, cf. v. 13; cf. οὐράνια σημεῖα in a physical sense, Xen. Cyr. 1, 6, 2. Elsewhere only in Matt. ὁ πατὴρ ὑμῶν ὁ οὐράνιος, Matt. 6, 14. 26. 32 and 5, 48; 23, 9. Rec. Text ὁ ἐν τοῖς οὐρανοῖς. Then ὁ πατὴρ μου ὁ οὐράνιος, Matt. 15, 13; 18, 35. As to the import of this expression, see οὐρανός.

Ἐπουράνιος, heavenly, what pertains to or is in heaven, (not above the heavens); chiefly of the gods; later also, e. g. τὰ ἐπουράνια καὶ τὰ ὑπὸ γῆν ζητῶν, Plat. Apol. 19, b = portents of heaven, μετέωρα. In the LXX Ps. 68, 13 as a subs. ὁ ἐπουράνιος = יְיָ. In the N. T. Matt. 18, 35: ὁ πατὴρ μου ὁ ἐπουράνιος. The meaning of this word is determined according to the various meanings of heaven. Thus τὰ ἐπουράνια means the heavenly, as what is raised above earth, = of οὐρανοί, Eph. 3, 10: ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις, cf. 1 Cor. 4, 9 with Eph. 6, 12: τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις, see Rev. 12, 7. 8. Then it signifies what pertains to heaven, as to a higher and more divine order of things, 1 Cor. 15, 40: σώματα ἐπουράνια; V. 48. 49; Heb. 12, 22: Ἱερουσαλὴμ ἐπουράνιος; Eph. 1, 20: ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις. John 3, 12: τὰ ἐπουρ. opp. τὰ ἐπίγεια, that order of things which includes the blessings of complete salvation; so κλήσις ἐπουράνιος Heb. 3, 1; δωρεὰ ἐπουρ. 6, 4; 11, 16: κρείττονος ὀρέγονται [πατριδος], τοῦτ' ἐστιν ἐπουρανίου. Hence τὰ ἐπουράνια denotes those blessings collectively Eph. 1, 3: ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις; Eph. 2, 6: συνεκάθισεν ἐν τοῖς ἐπ.; Heb. 8, 5: σκιᾷ λατρεύουσιν τῶν ἐπ.; 9, 23: αὐτὰ τὰ ἐπουράνια. — Phil. 2, 10 of ἐπουρ., things which come within

the range of this order. As to the threefold expression here used: ἐπουράνιοι καὶ ἐπίγειοι καὶ καταχθόνιοι cf. Hom. II. 8, .16: τόσσον ἐνεργ' Ἰδέω, ὅσον οὐρανός ἐστ' ἀπὸ γαίης. Vid. γῆ.

Ὀφείλω, *to be indebted, to owe, τινί τι*. With an Infinitive following, *to be under obligation to*.

Ὀφείλημα, *τὸ, debt*, (τὸ ὀφειλόμενον Matt. 18, 30. 34); that which one owes or is bound to; Plat. de Rep. 1, 332, C: διανοεῖτο μὲν γὰρ, ὅτι τοῦτ' εἴη δίκαιον τὸ προσῆκον ἐκάστῳ ἀποδιδόναι, τοῦτο δὲ ὠνόμασε ὀφειλόμενον. So Rom. 4, 4: ὁ μισθὸς οὐ λογίζεται κατὰ χάριν ἀλλὰ κατὰ ὀφείλημα. — Thus in Matt. 6, 12 the word is used as synonymous with παράπτωμα, ἁμαρτία, and the question arises what representation is implied in it, for the word is not thus used in classical Gk. nor in the LXX. Matt. 6, 12: ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν, cf. v. 14: ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν. Luke 11, 4: ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ ὀφείλοντι ἡμῖν. It would seem, as occurring here, and as compared with Matt. 18, 28—30, to denote sin simply in a negative way, as dereliction of duty. But even the Platonic expression, Cratyl. 400, C: ἕως ἂν ἐκτίσῃ τὰ ὀφειλόμενα as parallel to δίκην δίδοναι, — of the soul in the prisonhouse of the body, — is to be understood of guilt as involving an expiation, or a debt to be paid, (cf. Lexicons on *τίνειν*, *ἐκτίνειν*; John 19, 7: ὀφείλει ἀποθανεῖν); and so the Aramaean, from which the expression is borrowed. In the Targums we often meet with חַיִּיב = חַיִּיבָא; but חַיִּיב literally means 'to owe', 'to be guilty', and this in the sense of liability to punishment, and the Paal חַיִּיב 'to make sinful', 'to lead astray' and also 'to declare sinful', 'to condemn'; e. g. Is. 34, 5: עַמָּא רַחֲיִיבִית לְדִינָא, 'a people whom I have condemned to punishment'. Hithpa. 'to become sinful' 'to be led astray'. חַיִּיבָא 'guilt, sin, punishment'. חַיִּיב 'the guilty', especially of flagrant transgressors who, if any, deserve punishment (cf. ὀφειλέτης Luke 13, 4). So Levy, Chald. Wörterb. über die Targumim. Sin accordingly is ὀφείλημα, *because it imposes on the sinner the necessity of making atonement, of rendering satisfaction*

(vid. *ἐπόδικος*), or of undergoing punishment. This is the matter treated of in Matt. 18, 21 sqq. — Cf. כַּף Piel Dan. 1, 10: לְמַלְךָ לְשֹׂאֵת אֶת־רֹאשׁוֹ, Theodot. καταδικάσατε τὴν κεφαλὴν μου τῷ βασιλεῖ. The Greeks called a *crime* by the synonym *χρέος*, shewing that they regarded it as *an offence that must be expiated*. In perfect contrast to Matt. 6, 12, stands the prayer of Apollonius of Tiana (Philostr. vit. Ap. 1, 11 quoted by Tholuck, Bergpred.): ὦ θεοί, δόλητέ μοι τὰ ὀφειλόμενα.

Ὀφειλέτης, *ὁ*, the *debtor*, he who owes any thing, who is under obligation on any account, Matt. 18, 24; Rom. 1, 14; 8, 12; 15, 27; Gal. 5, 3. — But in Matt. 6, 12; Luke 13, 4 = *one who deserves punishment and must expiate his guilt*, Aram. כִּף, see above Luke 13, 4: δοκεῖτε ὅτι αὐτοὶ ὀφειλέται ἐγένοντο παρὰ πάντας ἀνθρώπους — with reference to a supposed divine judgment. The milder synonym ἁμαρτωλός is significantly chosen in v. 2.

II

Πείθω, πείσω, *ἔπεισα*. Poet. also Aor. 2 *ἔπειθον*, Hom. *πέπειθον*. Pass. or Mid. *πείθομαι*, *πείσομαι*, *ἐπείσθην* (Hom. *ἐπιθύμην*) with 2. Perf. *πέποιθα*, which, however, occurs very rarely in Attic prose.

I. Active: *to persuade, to win by words, to influence*, Matt. 27, 20; 28, 14; Acts 12, 20; 13, 43; 18, 4; 19, 26 as opposed to force, 2 Cor. 5, 11: ἀνθρώπους πείθομεν, cf. Xen. Mem. 1, 2, 45: οἱ ὀλίγοι τοὺς πολλοὺς μὴ πείσαντες, ἀλλὰ κρατοῦντες. The exact meaning is determined by the context, e. g. *to appease, to pacify, to quiet*, Acts 14, 19, cf. Xen. Hell. 1, 7, 4: τοιαῦτα λέγοντες ἔπειθον τὸν δῆμον. 1 John 3, 19: πείσομεν τὰς καρδίας ἡμῶν. *To gain any one, to win for oneself*, e. g. τοὺς δικαστὰς ἀργυροῖν. Vid. δῶρα θεοὺς πείθει, Hes. in Plat. Rep. 3, 390, E. Eurip. Med. 964: πείθειν δῶρα καὶ θεοὺς λόγος, for which view see *εἰλάσκεισθαι* syn. *ἀρέσκειν*. So Gal. 1, 10: ἄρτι ἀνθρώπους πείθω ἢ τὸν θεόν; ἢ ζητῶ ἀνθρώποις ἀρέσκειν. — That *to which* one is persuaded is ex-

pressed by *ἔνα*, Matt. 27, 20, by the Inf. Acts 13, 43; 26, 28, the Accus. ('to persuade one to something') Acts 19, 8: *πείθων τὰ περὶ τῆς βασ. τ. θ.* cf. the double Accus. Acts 28, 23: *πείθων αὐτοὺς τὰ περὶ τοῦ Ιν* (Tisch. in both places omits the τὰ); = *to speak with winning words*; cf. Soph. O. C. 1442: *μὴ πείθ' ἄ μὴ δεῖ.*

II. The medial Passive (cf. Krüger, § 52, 6) *to suffer oneself to be persuaded or convinced*, Acts 17, 4; 21, 14; Luke 16, 31: *εἰ Μωυσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ ἂν τις ἐκ νεκρῶν ἀναστῇ, πεισθήσονται.* *To be convinced*, Acts 26, 26; Luke 20, 6; Rom. 8, 38; 14, 14; 15, 14; 2 Tim. 1, 5. 12; Heb. 6, 9; 13, 18. With the relative Dative (not the dynamical, for this as a rule occurs only impersonally) *to be persuaded in favour of anyone, to yield assent to, or obey him, or trust him*; Acts 28, 24: *οἱ μὲν ἐπείθοντο τοῖς λεγομένοις, οἱ δὲ ἠπίστανον.* 27, 11: *τῷ ναυκλήρῳ ἐπέειθετο μᾶλλον ἢ τοῖς ὑπὸ τοῦ Παύλου λεγομένοις.* Acts 5, 36. 37. 40; *to obey*, Ja. 3, 3; Rom. 2, 8; Heb. 13, 17; Gal. 5, 7; *to trust or confide in*, Acts 23, 21. — The use of the 2. Perf. *πέποιθα* = *to be convinced of, to have an assurance concerning, to confide or trust to*; is more comprehensive than the perf. pass. *πέπεισμαι*, 'to be persuaded', 'to believe'. (a) Formal. The person or thing concerning which I am convinced is as a rule put in the Dative in classical Gk.; the subject matter of belief is expressed by the Infinitive, Phil. 1, 14. Compare 2 Cor. 10, 7: *εἰ τις πέποιθεν ἐναντὶ Χυ εἶναι.* Also without the Dat. with the Acc. c. Inf., Rom. 2, 19: *πέποιθας σεαυτὸν ὁδηγὸν εἶναι.* Cf. Soph. Aj. 769: *πέποιθα τοῦτ' ἐπισπάσειν κλέος*, "I cherish the hope of attaining this honour". Phil. 1, 6: *πεποιθῶς ἀπὸ τοῦτο, ὅτι* 1, 25. For the rest, Bibl. Gk. is different, for we find such constructions as *πεποιθέναι ἐπὶ τινι, ὅτι* Luke 18, 9; *ἐπὶ τινι ὅτι* 2 Thes. 3, 4; 2 Cor. 2, 3; *εἰς τινι ὅτι* Gal. 5, 10. (b) Without further definition, *to put one's confidence in, to entrust oneself to, to commit or surrender oneself*; πεπ. *τινι* Philem. 21; *ἐπὶ τινι* Heb. 2, 13; 2 Cor. 1, 9; Luke 11, 22; Mark 10, 24; *ἐπὶ τινι* Matt. 27, 43; *ἐν τινι* Phil. 2, 24; 3, 3. 4. In a religious sense Matt. 27, 43; Mark 10, 24; 2 Cor. 1, 9; Phil. 3, 3. 4; Heb. 2, 13. Cf. *πεποιθήσις confidence, trust*, 2 Cor. 1, 15; 3, 4; 8, 22; 10, 2; Eph. 3, 12; Phil. 3, 4. Lob. Phryn. 294: *πεποιθήσις οὐκ εἴρηται, ἀλλ' ἤτοι πιστεύειν ἢ*

πεποιθέναι. — Πείθεσθαι or πεποιθέναι answers in the LXX to the Heb. פָּחַד, פָּחַד.

Ἀπειθής, *es*, *disobedient* (not letting oneself be persuaded, *hard, stubborn*), e. g. κακὸς καὶ ἀπειθής χώρος, of the lower regions, Ath. 13, 597, B, if it be not here, as sometimes, used in an active sense, *uninviting, unattractive*, Rom. 1, 30; 2 Tim. 3, 2: γονεῖσιν ἀπειθεῖς; Acts 26, 19: ἃ τῇ οὐρανίᾳ ὀπτασίᾳ. Without further limitation in the LXX, of one who rejects God's will and revelation (vid. ἀπειθεῖν) = פָּחַד Num. 20, 10: ἀκούσατέ μου οἱ ἀπειθεῖς, the words of Moses to the murmuring people at the waters of strife. Jer. 5, 23: τῷ λαῷ τοῦτο ἐγενήθη καρδία ἀνήκοος καὶ ἀπειθής, καὶ ἐξέκλιναν. Cf. Is. 30, 9; Zech. 7, 12. פָּחַד Deut. 21, 18. — Ecclus. 16, 6: ἔθνος ἀπειθές parall. συναγωγή ἁμαρτωλῶν. Ecclus. 47, 21. — So in the N. T. Luke 1, 17: ἐπιστρέψαι ἀπειθεῖς ἐν φρονήσει δικαίων. Tit. 1, 16: βδελυκτοὶ ὄντες καὶ ἀπειθεῖς. 3, 3: ἀνόητοι, ἀπειθεῖς, πλανώμενοι.

Ἀπειθέω, *to be disobedient*, as opposed to πείθομαι, 'to allow oneself to be persuaded', 'to obey'. Plat. Phaedr. 271, B: ἢ μὲν πείθεται, ἢ δὲ ἀπειθεῖ. Cf. Rom. 2, 8: ἀπειθοῦσιν μὲν τῇ ἀληθείᾳ, πειθομένοις δὲ τῇ ἐδδικίᾳ. Acts 17, 5: οἱ ἀπειθοῦντες Ἰουδαῖοι, as contrasted with v. 4: καὶ τινες ἐξ αὐτῶν ἐπείσθησαν. 19, 9: ὡς δὲ τινες ἐκκληρύνοντο καὶ ἠπειθοῦν in contrast with v. 8: πείθων τὰ περὶ τῆς βασιλ. τ. θ. Hence the beautiful antithesis of 1 Pet. 3, 1: ἵνα καὶ εἴ τινες ἀπειθοῦσιν τῷ λόγῳ — ἄνευ λόγου κερδηθήσονται. Very often in the LXX, and always in the N. T., it is used of those who turn away from God's revealed will, who not only have been disobedient to His will and desire, Jos. 5, 6; Deut. 1, 26, but have rejected the offers of His grace; cf. Is. 36, 5: ἐπὶ τίνα πέποιθας ὅτι ἀπειθεῖς μοι. Deut. 9, 23: ἠπειθήσατε τῷ ῥήματι κυρίου — καὶ οὐκ ἐπιστεύσατε αὐτῷ. (Hence simply 'to have no faith', Ecclus. 41, 2: ἀπειθοῦντι καὶ ἀπολωλεκότι ὑπομονήν, cf. 1, 28?) Heb. 4, 6: οἱ πρότερον εὐαγγελισθέντες οὐκ εἰσῆλθον διὰ ἀπειθειαν. 1 Pet. 4, 17: τῶν ἀπειθοῦντων τῷ τοῦ θεοῦ εὐαγγελίῳ. It has reference to all man's relations to God, Deut. 9, 7: ἀπειθοῦντες διετελεῖτε τὰ πρὸς κύριον. V. 24: ἀπειθοῦντες ἦτε τὰ πρὸς κύριον ἀπὸ τῆς

ἡμέρας ἧς ἐγνώσθη ἡμῖν. Hence the contrast of πιστεύειν John 3, 36: ὁ πιστεύων εἰς τὸν υἱὸν with ὁ δὲ ἀπειθῶν τῷ υἱῷ. Acts 14, 1: ὥστε πιστεῦσαι πολὺ πλῆθος, v. 2: οἱ δὲ ἀπειθοῦντες Ἰουδαῖοι. 1 Pet. 2, 7: ὑμῖν τοῖς πιστεύουσιν — ἀπειθοῦσιν δέ. Heb. 3, 18: ὥμοσα μὴ εἰσελεύσεσθαι εἰς τὴν κατὰπανσιν αὐτοῦ τοῖς ἀπειθήσασιν, cf. v. 19: οὐκ ἠδύνησαν εἰσελθεῖν δι' ἀπιστίαν. Cf. ὑπακοή πίστεως. This must not be regarded as a weaker meaning of the word, but it is used to designate unbelief as a perverse, contradictory, and disobedient resistance against God's revelation of grace, cf. Is. 65, 2; Rom. 10, 21: ἐξεπέτασα τὰς χειράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα. Rom. 11, 31: ἡπεύθησαν τῷ ὑμετέρῳ ἐλέει; to this resistance πείθειν or πείθεσθαι (see above) stands in full contrast. — More directly defined in John 3, 36: τῷ υἱῷ. Rom. 11, 30: τῷ Θεῷ. 1 Pet. 2, 8; 3, 1: τῷ λόγῳ. 4, 17: τῷ εὐαγγ. Rom. 2, 8: τῇ ἀληθείᾳ. Rom. 11, 31: τῷ ἐλέει. Used absolutely in Acts 14, 2; 17, 5; 19, 9; Rom. 10, 21; 15, 31; Heb. 3, 18; 11, 31; 1 Pet. 2, 7; 3, 20. ἀπιστεῖν is more rare, but ἀπιστος, ἀπιστία more frequent than ἀπειθής, ἀπειθεία. — In the texts quoted from the LXX it is = מרד, as also Is. 50, 5; 63, 10; Deut. 32, 51. = שׁמַע לֹא Jos. 5, 6. = מרד Is. 36, 4. = מרד Is. 65, 2; Hos. 9, 15.

Ἀπειθεία, ἡ, *Disobedience*. Not in the LXX. In the N.T. corresponding in its use with the verb; *unbelief which opposes itself* to the gracious word and purpose of God; a stronger term than the synon. ἀπιστία (Heb. 3, 18. 19); hence οἱ υἱοὶ τῆς ἀπειθείας, Eph. 2, 2; 5, 6; Col. 3, 6. Also in Heb. 4, 6. 11; Rom. 11, 30. 32.

Πιστός, is most probably a verbal adj. from πείθειν, πείθεσθαι, so that it may be taken actively or passively according to the different meanings of πείθεσθαι — *to obey*, hence *obedient, faithful*; — *to trust*, hence *trusting*. Cf. Xen. Hell. 2, 4, 30: τὴν χώραν οἰκεῖαν καὶ πιστὴν ποιεῖσθαι. 2, 3, 29; Tit. 1, 6: τέκνα ἔχων πιστά cf. with 1 Tim. 3, 4: τέκνα ἔχειν ἐν ὑποταγῇ. From this meaning, *submissive, tractable*, arises the so called passive signification *true*, one whom we may trust, *trusty*; e. g. ὄρκια πιστά, τεκμήρια πιστά; μάρτυς, ἄγγελος, φίλας, ἑταῖρος πιστός. Still its direct connection with the verb

was soon in common usage lost sight of, and πιστός was taken as parallel with πίστις, the tokens above named of its original meaning 'obedient' occurring comparatively seldom. (We can however still trace them in ἀπιστος, ἀπιστεῖν.) In describing the usage of this word therefore, it will be best to adhere to the common distinction between its active and passive significations, as in the case of verbal adjectives generally, e. g. *res considerata*, 'a thing well considered'; *homo consideratus*, 'a thoughtful considerate person'. Accordingly I. *faithful, trusty*, of one on whom we may rely. Primarily of persons: δούλος Matt. 24, 45; 25, 21. 23. οἰκόνομος Luke 12, 42; 1 Cor. 4, 2. διάκονος Eph. 6, 21; Col. 1, 7; 4, 7. Cf. Luke 16, 10—12; 19, 17; 1 Cor. 4, 17; Col. 4, 9; 1 Tim. 1, 12; 1 Cor. 7, 25; 2 Tim. 2, 2; 1 Pet. 5, 12; Rev. 2, 10. 13. The sphere in which the faithfulness is manifest is denoted by ἐν, 1 Tim. 3, 11; Luke 16, 10. 12; 19, 17; ἐπὶ c. Acc. Matt. 25, 21. 23 by the Acc. simply, Heb. 2, 17: πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν Θεὸν, εἰς τὸ ἐλάσσεσθαι τὰς ἁμαρτίας τοῦ λαοῦ, to which we may less fitly compare Prov. 25, 13: ἄγγελος πιστὸς τοὺς ἀποστείλαντας αὐτόν (where the Acc. is governed by the ὠφελεῖ understood), than 1 Sam. 2, 35: ἀναστήσω ἐμὰν τὸν ἀρχιερέα πιστόν, ὃς πάντα τὰ ἐν τῇ καρδίᾳ μου καὶ τὰ ἐν τῇ ψυχῇ μου ποιήσει. — Of God, 1 Cor. 1, 9: πιστὸς ὁ Θεός, δι' οὗ ἐκλήθητε κτλ. cf. v. 8: ὃς καὶ βεβαιώσει ἡμᾶς ἕως τέλους κτλ.; 1 Cor. 10, 13; 2 Cor. 1, 18; 1 Thes. 5, 24; 2 Thes. 3, 3; 2 Tim. 2, 13; Heb. 10, 23; 11, 11; 1 John 1, 9: πιστὸς ἐστὶν καὶ δίκαιος, cf. Deut. 32, 4: Θεὸς πιστὸς καὶ οὐκ ἔστιν ἀδικία ἐν αὐτῷ, δίκαιος καὶ ὁσιος κύριος. 1 Pet. 4, 19: ὡς πιστῷ κτιστῇ παρατιθέσθωσαν τὰς ψυχὰς. In all these passages God's faithfulness is manifest in His relation to us as the God of salvation, viz. that He is the God of grace, and will continue so, and proves Himself to be this by the accomplishment of His gracious work; — that He is a God whom we may trust, cf. the Heb. נֶאֱמָר vid. πίστις, and this is of importance in our conception of faith, vid. ἀπιστεῖν. This signification enables us to explain the otherwise difficult text 2 Tim. 2, 13. — Of Christ, ὁ μάρτυς ὁ πιστός, Rev. 1, 5; 3, 14; 19, 11. — Next, of things, *trustworthy, sure, firm, certain*, what one may rely on or believe. Thus e. g. οἶκος 1 Sam. 2, 35. διαθήκη Ps. 89, 29' cf. Is. 55, 3: διαθήσομαι ἡμῖν διαθήκην αἰώνιον, τὰ ὅσα Δαυὶδ τὰ πιστά (Acts 13, 34). τόπος Is. 22, 23. 25.

ὅδωρ Is. 33, 16. In the N. T. (except in 3 John 5: πιστὸν ποι-εῖς ὃ ἐὰν ἐργάσῃ εἰς τοὺς ἀδελφούς) only ὁ λόγος 1 Tim. 3, 1; 2 Tim. 2, 11; Tit. 1, 9; 3, 8; joined with πάσης ἀποδο-χῆς ἄξιος 1 Tim. 1, 15; 4, 9, with ἀληθινός Rev. 21, 5; 22, 6. — In the LXX and Apocrypha the word occurs in this passive sense only, answering to the Hebrew יָמַן, יָמַן, יָמַן.

In the N. T. on the contrary, II. the active signification, which seldom occurs in classical Gk. is frequently met with, viz. *trusting*, or like the N. T. πίστις, πιστεύειν, = *believing*. For this sense in classical Gk. see Soph. O. C. 1031: ἀλλ' ἔσθ' ὅτι σὺ πιστὸς ὢν ἔδρας τάδε, and a few other places in the Tragic poets; Plat. Legg. 7, 824. Acts 16, 15: κεχρίκατέ με πιστὴν τῷ κυρίῳ εἶναι. 1 Pet. 1, 21: πιστοὺς εἰς Θεόν, where some read πιστεύοντας. John 20, 27: μὴ γίνου ἀπιστος, ἀλλὰ πιστός. Acts 16, 1; 1 Cor. 7, 14; 2 Cor. 6, 15; Gal. 3, 9; Col. 1, 2; 1 Tim. 4, 10. 12; 5, 16; 6, 2. As a substantival, οἱ πιστοὶ the *faithful*, Acts 10, 45: οἱ ἐκ περιτομῆς πιστοί; Eph. 1, 1; 1 Tim. 4, 3: τοῖς πιστοῖς καὶ ἐπεγνωκό-σιν τὴν ἀλήθειαν; 4, 12; Rev. 17, 14: οἱ μετ' αὐτοῦ κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοὶ. Vid. πίστις. In the sense of *be- lieving* the word does not occur in Matt., Luke, 1 and 2 Thes., 2 Tim., Tit., Heb., 1 and 3 John. Πιστός does not occur at all in Mark, Rom., Phil., Philem., 2 John.

Πιστώω, to make faithful; in the Pass. to guarantee or give bail for oneself, to become security for; or to be made faithful; to put trust in, to confide; 2 Tim. 3, 14; cf. Ps. 78, 11. 41.

Πίστις, ἡ, *faith*, a word of the greatest significance in the formation and history of N. T. language, nay, of the language of Christendom; for in it all formative elements, — the precedents of the O. T., the signification of the word as religiously used in classical Gk., and its special fitness for summing up and present- ing in one term the christian view of truth, — combine on the one hand to make it an appropriate watchword for the spirit of the N. T. and on the other hand to put into it a very full and specific meaning.

In classical Gk., πίστις, — like πιστός from πείθειν, though not derived therefrom but more probably from an analogous root

—signifies the *trust* which I entertain or put in any person or thing, and as parallel therewith, the *persuasion* which I have, the *conviction* which I in good faith cherish (*opinion*, syn. *δόξα*). Akin to this is the somewhat rarer meaning *fidelity*, as pledged or entertained, e. g. Hrdn. 7, 281: *τηρεῖν τὴν πίστιν καὶ τὸν ἥρκον*. Dio Cass. exc.: *τὴν πρὸς Νέρωνα πίστιν ἐτήρησε*. Jos. b. j. 2, 12: *μηδεμίαν γυναῖκα τηρεῖν τὴν πρὸς ἓνα πίστιν*. Polyb. 1, 7, 9: *πίστιν διατηρεῖν* (vid. Kypke, Obs. scr. ad 2 Tim. 4, 8). Hence the *pledge of fidelity*, *security*, *promise*, *oath*, e. g. Thuc. 5, 45: *πίστιν δοῦναι τινι*, 'to give security'. Soph. Oed. C. 1632: *δός μοι χειρὸς σῆς πίστιν*, and parallel hereto, *means of conviction* or of proof, *proof*, (Plat., Aristot.) — For the first meaning *trust*, see Hdt. 3, 24: *πίσιν λαμβάνειν τινα*, Cordially and in good faith to make a friend of any one'. Soph. Oed. C. 950: *πίστιν ἰσχεῖν τινι*, 'to yield trust to any one'. Xen. Hier. 4, 1: *ἀνευ πίστεως τῆς πρὸς ἀλλήλους*. Also, in a passive sense, the *trust* which one enjoys, which is vouchsafed to us, the credit or trust which one meets with, e. g. Aristot. Eth. 10, 8: *ἔχει τι πίστιν* 'what merits or wins trust'; often in Polyb., but rarely elsewhere. Parallel to the signification *trust*, as already observed is the other meaning *conviction*, (vid. *περίθεσθαι*), *faith*; Dem. 300, 10: *πίστιν ἔχειν τινὸς* 'to believe in any thing'; *πίστιν περὶ τινος* etc. It means the conviction which is based upon trust not upon knowledge, a persuasion fortified by faith, synon. with *δόξα* (see below), as distinct from clear and conscious knowledge; so that *ὁ πιστεύων* in this sense stands over against *εἰδώς*, and *πίστις* over against *ἐπιστήμη*; cf. Plat. Rep. 10, 601, E: *τοῦ αὐτοῦ ἄρα σκεύους ὃ μὲν ποιητὴς πίστιν ὀρθὴν ἔξει* (syn. *δόξα ὀρθή* 602, A) *περὶ κάλλους τε καὶ πονηρίας*, *ξυνὼν τῷ εἰδόντι καὶ ἀναγκαζόμενος ἀκούειν παρὰ τοῦ εἰδότος*, *ὃ δὲ χρώμενος ἐπιστήμην*. In this sense *πίστις* is used in the sphere of religion to denote *faith in the gods*, and the recognition of what cannot be based upon practical or theoretic knowledge. This meaning appears very clearly in Plut. Mor. 756, B: *δοκεῖς — τὰ ἀκίνητα κινεῖν τῆς περὶ θεῶν δόξης ἣν ἔχομεν. περὶ ἑκάστου λόγον ἀπαιτῶν καὶ ἀπόδειξιν· ἀρκεῖ γὰρ ἡ πάτριος καὶ παλαιὰ πίστις, ἥς οὐκ ἔστιν εἰπεῖν οἷδ' ἀνευρεῖν τεκμήριον ἐναργέστερον —, ἀλλ' ἔδρα τις αὕτη καὶ βάσις ὑφεσιῶσα κοινὴ πρὸς εὐσέβειαν ἐὰν ἐφ' ἐνὸς ταράττηται καὶ σαλεύηται τὸ βέβαιον αὐτῆς καὶ νενο-*

μισπένον, ἐπισφαλῆς γίνεται πᾶσι καὶ ὕποπτος. 402, E: τὴν δὲ εὐσεβῇ καὶ πάτριον μὴ προὔεσθαι πίστιν. Plat. Legg. 976, C. D: δι' ἐστὸν τῷ περὶ θεῶν ἄγοντε εἰς πίστιν. Eurip. Med. 413, 414: θεῶν δ' οὐκέτι πίστις ἄραρε. It is a significant fact that the verb πιστεύειν is not used of this faith in the classics, as it is in the N. T. but instead of it the verb νομίζειν, denoting a general *opinion* recognition or *assent*, cf. Xen. Mem. 1, 1, 1: οὐς ἡ πόλις νομίζει θεοὺς οὐ νομίζων. Plat. Herodt. and others. (For the development of the N. T. conception see πιστεύω.)

Now this element of faith, as a *recognition*, or *acknowledgment* which is distinct from εἰδέναι, we find likewise in the N. T. in St. Paul's writings and elsewhere. 2 Cor. 5, 7: διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ ἑδους; Heb. 11, 27: πίστει κατέλιπεν Αἴγυπτον . . . τὸν γὰρ ἀόρατον ὃς ὁρῶν ἐκαρτέρησεν; Heb. 11, 1: ἔστιν δὲ πίστις ἐλπιζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων; Rom. 4, 18: παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν; John 20, 29: μακάριοι οἱ μὴ ἰδόντες καὶ πιστεῦσαντες; 1 Pet. 1, 8: εἰς ὃν ἄρτι μὴ ὁρῶντες πιστεύοντες δὲ κτλ. Still this is not the essential or main element in the conception, but rather a concomitant or so to speak an accident of it, for in the exercise of faith only is it found that its relation is to the invisible. See John 4, 42; 11, 45; 1 Tim. 4, 3: τοῖς πιστοῖς καὶ ἐπεγνωκόσιν τὴν ἀλήθειαν; Philem. 6, etc. The main element (as appears under πιστεύω) is twofold, or indeed threefold, viz. 1. a *conviction*, which is not like the classic πίστις merely an opinion held in good faith without reference to its reasonableness (cf. 1 Pet. 3, 8: ἔτοιμοι δὲ αἰεὶ πρὸς ἀπολογίαν παντὶ τῷ αἰτοῦντι ἡμᾶς λόγον περὶ ἡς ἐν ὑμῖν ἐλπίδος. 1, 21: ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν), but a full and convinced *recognition* of God's saving revelation or truth, (cf. 2 Thes. 2, 11. 12); 2. the connection or *union* thus demanded of the person who recognizes with the object recognized, i. e. *personal fellowship* with God the Lord of salvation (so especially in John); and 3. a relationship of unconditional, and yet perfectly intelligent and assured *confidence*; — illustrated as this is in many representations occurring in the book of the Acts, where, by a comparison of passages and a consideration of the context, all three elements are indicated.

Now since that word is used to denote *faith* which in the

heathen classical sphere denotes what the christian *πίστις* is to supplant, we must claim for it the significance which it has beyond the sphere of heathendom, viz. its meaning *confidence*, or a personal relation between the subject of it and its object. This meaning, though not wholly unknown, was nevertheless unusual among the Greeks; they seldom took *πίστις θεῶν* to denote confidence in the gods, (cf. Soph. Oed. R. 1445: *νῦν γ' ἂν τῷ θεῷ πίστιν φέροις*), for such a relationship was not in keeping with their views of the nature of the Divinities they worshipped, see *ἔλεως, ἔλαττειν*. Here the N. T. conception of faith is akin to that of the O. T., — though we do not find the true fulness and determinateness of the word in its Christian significance in the O. T., this does not appear until the N. T. revelation, wherein faith denotes the newly formed relationship in which man stands to God, see Gal. 3, 23: *πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν*. This is the full sense of the word in St. Paul's writings; in St. John, who uses *πίστις* only 1 John 5, 4, *πιστεύειν* denotes man's relation to Christ (see *πιστεύω*).

Comparatively little is said of faith in the O. T.; man's relation to God and His revealed will is usually expressed otherwise, e. g. according to the economy of the law it is called a 'doing His will', 'walking in the way of His commandments', 'remembering the Lord', (Ex. 3, 15) etc.; and only as included in these are *trust, hope, waiting* upon the Lord spoken of (בטח, חסד, נֶחֱמָה, ἐλπίζειν, πεποιθέναι, ὑπομένειν etc.). In the N. T. on the other hand *πίστις* denotes the full and complete relationship, cf. Acts 17, 31; Rom. 1, 5, etc. Mention is however in some places, and those the most important in the O. T., made of this faith. In the outset of the history of God's saving plan, it is used of Abraham, Gen. 15, 6; of Israel, Ex. 4, 31: *καὶ ἐπίστευσεν ὁ λαός* the testimony of Moses concerning the divine revelation made to him, see v. 1. 5. 8. 9; Ex. 14, 31, — after the Exodus and the destruction of the Egyptians, — *ἐφοβήθη δὲ ὁ λαὸς τὸν κύριον, καὶ ἐπίστευσεν τῷ θεῷ καὶ Μωϋσῇ τῷ θεράποντι αὐτοῦ*. Cf. Ps. 106, 12. — Deut. 9, 23, concerning the taking possession of Canaan: *ἡπειθήσατε τῷ ῥήματι κυρίου τοῦ θεοῦ ὑμῶν, καὶ οὐκ ἐπιστεύσατε αὐτῷ*. Cf. Deut. 1, 32; Ps. 78, 22. 32; 106, 24. — Exod. 19, 9, where upon the giving of the Law it is declared, *ἰδοὺ ἐγὼ παραγίνομαι πρὸς σὲ ἐν στύλῳ νεφέλης, ἵνα ἀκούσῃ ὁ λαὸς λαλοῦντός μου πρὸς σὲ καὶ σοὶ πιστεύ-*

σωσιν εἰς τον αἰῶνα. We may thus say that mention is made of faith in the foundation laid in the O. T. for the New. Again in 2 Chron. 20, 20, where the question is decided whether Jehoshaphat should lead the people out against the Ammonites and Moabites, we read: — ἐμπιστεύσατε ἐν κυρίῳ θεῷ ὑμῶν καὶ ἐμπιστευθήσεσθε· ἐμπιστεύσατε ἐν προφητῇ αὐτοῦ καὶ εὐδοθήσεσθε. Cf. Is. 53, 1; 7, 9; 28, 16, and after Jonah's preaching at Nineveh, Jon. 3, 5: ἐπίστευσαν οἱ ἄνδρες Νινευὴ τῷ θεῷ. But the perversion of this relationship of trust, — Israel's wandering and fall from the God of grace, — is often designated *unbelief*, and more frequently than the positive expression we find the negative one **לֹא הֵאֱמִין**, Ps. 27, 13; 2 Kings 17, 14; Ps. 78, 22, 32; 106, 24; Num. 20, 12; Deut. 9, 23; Is. 7, 9; 53, 1; Num. 14, 11. We find the verb 'believe', used to describe the relation of the individual to God, only in Ps. 106, 10; 119, 66. In all these cases the verb used is **הֵאֱמִין**, Hiph. of **אָמַן**, 'to make firm', 'to build', 'to strengthen', 'to be firm' (Job 39, 24), to rely upon, and hence *to trust* (Job 39, 12; 4, 18; 15, 15), to take for certain, or to be assured of, (1 Kings 10, 7; 2 Chron. 9, 6; Lam. 4, 12; Jer. 40, 14), *to be sure of*, Deut. 28, 66; Job 24, 22. With reference to God it denotes reliance upon Him, a firm trust which surrenders self to Him, feels sure of God as 'my God', and thus gives strength and steadfastness to the subject of it; 2 Chron. 20, 20: **הֵאֱמִינוּ בַיהוָה**; **אֱלֹהֵיכֶם וְהִתְאֲמַנוּ**. Is. 7, 9: **אֵם לֹא תֵאֱמִין כִּי לֹא תֵאֱמִין**. The word has so expressive a reference *to God*, that by itself and without any further qualifying word it signifies this *self surrendering trust* and trustful expectation towards the God of salvation, e. g. Is. 7, 9; 28, 16; Ps. 27, 13; 116, 10. It is not merely the same as the classical *πίστις* religiously used, but is akin to the verb *πιστεύειν* 'to believe', which is not in the classics used religiously nor (as we have already observed) as answering to the religious *πίστις*.

Now this verb **הֵאֱמִין** seems to have no corresponding substantive. For **אֱמִינָה** answers to the Partic. of Kal or Niph., **אֱמִין**, **אֱמִינָה**, and signifies firmness, steadfastness, certitude, i. e. not a relation but simply a quality or state, Ex. 17, 2; Is. 33, 6; cf. Jer. 15, 18. It denotes in other places an attribute of persons their reliableness, the truthfulness they shew in their actions, but not the trust they exercise. So of men LXX = *πίστις* 1 Chron.

9, 22; 2 Chron. 31, 18; Jer. 7, 28. Cf. 2 Kings 12, 7; 22, 7 (where Luther translates the Heb. בְּאִמּוֹנָה הֵם עָשִׂים, *én pístei époloun*, — not indeed against the context, but against the literal meaning of the words — 'they worked on trust'). 2 Chron. 9, 26. 31; 31, 15; 34, 12. Of God, in the LXX = ἀλήθεια, it means the truth and stability which characterize His economy of Grace, Ps. 40, 11; 33, 4; 36, 6. — Ps. 88, 12 with חֶסֶד (see *δσιος*), 89, 2. 3. 25. 34; 92, 3; 98, 3; 100, 5, cf. 89, 6. 9. — Sam. 2, 23 = *πίστις*, cf. Ps. 33, 4. — Ps. 96, 13 parallel with צֶדֶק. — It is observable that the reference made by St. Paul to this אֱמֻנָה of God, (Rom. 3, 2 sqq. see *πιστός, ἀπιστεῖν*) corresponds with his conception of faith as *confidence*. Now *πίστις*, when used of men, seldom denotes a characteristic of their relations to God; perhaps it has this meaning in 1 Sam. 26, 23: *κύριος ἐπιστρέψαι ἐκάστω κατὰ τὰς δικαιοσύνας αὐτοῦ καὶ τὴν πίστιν αὐτοῦ*. Jer. 5, 3: *κύριε ὁ ὀφθαλμοί σου εἰς πίστιν*. Hos. 2, 22 cf. with 1, 2, is to say the least very doubtful. It is clear indeed from Jer. 5, 3 (cf. v. 1. 5, Matt. 23, 23) that in these texts the word means more thou honesty or candour, viz. truth or faithfulness to the covenant; but still it does not denote a direct relationship to God, or what we denominate faith, nor what אֱמֻנָה implies. There remains to be noticed the famous text Hab. 2, 4, which is so directly referred to the Panline *πίστις*: יְהִיָּה בְּאִמּוֹנָתוֹ יְצִדִּיק, LXX: *ὁ δὲ δίκαιος ἐκ πίστεως μου ζήσεται* (Lachm. *ὁ δὲ δίκ. μου ἐκ π. ζ.*). The LXX manifestly misunderstood this passage, for they changed the suffix of the 3rd person into the 1st, and referred the statement to God's covenant faithfulness. אֱמֻנָה here clearly denotes the relation which the just man assumes towards God's promises in the face of the pride of the Chaldeans; it means, not indeed the relation itself, but a quality of the relationship, faithfulness in waiting for the fulfilment of the promise cf. v. 3. The transition from this to the designation of the relationship itself is easy, and was made by the Synagogue, for the talmudic phrase הִימְנָתָא, הִימְנָנִי signifies *confiding faith*, (see Levy chald. Wörterb.), and this passage is thus interpreted. This meaning can never have been very far removed from O. T. phraseology, for Abraham, of whom we read Gen. 15, 6: *וְהָאֱמִין בַּיהוָה*, is called in Neh. 9, 8 *נֶאֱמָן*, cf. Ps. 78, 8. When St. Paul quoting Hab. 2, 4, corrects the LXX and renders it *ὁ δὲ*

δικαιος ἐκ πίστεως ζήσεται Rom. 1, 17, referring to the Gospel as the fulfilled promise, he gives the true meaning, and is strikingly confirmed in his rendering by the Synagogue tradition (see Delitzsch on Habakkuk, p. 50—53; Keil on the Minor Prophets in loc.).

According therefore to the O. T. view, we discover the fundamental element in the conception of N. T. faith, viz. a *firmly relying confidence*; and with this is blended the element peculiar to the heathen conception, viz. the *recognition* or *conviction* of the reality of unseen objects, with reference to the truths of the gospel, as is expressly named in Heb. 11, 1. The context in each passage must decide which of these two elements is the predominating one. We may describe *πίστις* generally to be a confidence cherished by firm conviction, a confidence that bids defiance to opposing contradictions, a confidence contrasted with *διακρίνεσθαι* 'to doubt', a word which is used of those whose faith is wavering, see Matt. 21, 21; Ja. 1, 6; Heb. 10, 39; Mark 4, 40; Heb. 6, 12: *διὰ πίστεως καὶ μακροθυμίας*; Rev. 13, 10. (See further under *πιστεύειν*.)

We first find *πίστις* in the N. T. used apparently to denote confidence shewn in any particular case. Thus in the Synoptical Gospels, of persons who came in contact with our Lord, Matt. 8, 10: *οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον*; Luke 7, 9; Matt. 9, 2: *ἰδὼν ὁ Ἰς τὴν πίστιν αὐτῶν*; Mark 2, 5; Luke 5, 20; Matt. 9, 29: *κατὰ τὴν πίστιν γενηθήτω ὑμῖν*, and in the frequent *ἡ πίστις σου σέσωκέν σε*, Matt. 9, 22; Mark 5, 34; 10, 52; Luke 7, 50; 8, 48; 17, 19; 18, 42. cf. Matt. 15, 28: *μεγάλη σου ἡ πίστις· γενηθήτω σοι ὡς θέλεις*. In these places it does not denote an isolated confidence merely, it is the expression and testimony of a certain *relationship to Christ*, and this is clear from other texts, e. g. Luke 18, 8: *πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἄρα εὐσήσει ἐν πίστιν ἐπὶ τῆς γῆς*, cf. with Matt. 8, 10; Luke 8, 25: *ποῦ ἡ πίστις ὑμῶν*; Mark 4, 40: *τί δειλοὶ ἐσθε οὕτως; πῶς οὐκ ἔχετε πίστιν*; Luke 22, 32: *ἵνα μὴ ἐκλείπῃ ἡ πίστις σου*. It is a faith sure of its subject matter, a relation of confidence in the revelation of God in Christ, see Luke 17, 5: *πρόςθετε ἡμῖν πίστιν*. V. 6: *εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως κτλ.* Matt. 17, 20; 21, 21, cf. with Mark 11, 22: *ἔχετε πίστιν Θεοῦ*. The element of convinced recognition also is not foreign to the Synoptists, at least

in their use of *πιστεύειν*. Answering to the O. T. word *יָדַעַת*, *πίστις* is a relationship to God and His revelation which recognizes and confides in Him and in it, which not only acknowledges and holds to His word as true, but practically applies and appropriates it, Heb. 4, 2: *οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους μὴ συγκεκριμένος τῇ πίστει τοῖς ἀκούσασιν*; 6, 12: *μιμηταὶ τῶν διὰ πίστεως καὶ μακροθυμίας κληρονομοῦντων τὰς ἐπαγγελίας*. *יָדַעַת* does not actually signify a laying hold or reliance on the object, but a conclusive and reacting reference of the subject to the object; and this is the meaning of *πίστις* subjectively used. The direct reference of confident and self-rendering acknowledgment and acceptance of Christ's gracious revelation does not, indeed cannot, appear save in the N. T. sphere; for here alone the full revelation is made, and man's full relationship to Christ established. In contrast with the New, the O. T. revelation was a tuition towards faith, and this St. Paul insists upon in Gal. 3, 23: *πρὸ τοῦ θεοῦ εἰσελθεῖν πίστιν ὑπὸ νόμον ἐφρουρούμεθα συγκεκριμένοι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι*. V. 24: *ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν*. Cf. Rom. 11, 32: *συνέκλεισεν γὰρ ὁ θεὸς τοὺς πάντας εἰς ἀπειθειαν, ἵνα τοὺς πάντες ἐλεήσῃ*. 9, 10; Acts 17, 31: *πίστιν παρασχὼν πᾶσιν*. Still (and this aspect of the case may be justly maintained), the Epistle to the Hebrews represents faith as the true and distinguishing relationship of man to the God who promises and reveals his saving plan, during the entire course of the economy of grace in the O. T. as well as in the N. T. see Heb. 11. In the book of the Acts on the contrary (which Delitzsch attributes to the same author), faith is insisted upon as the special characteristic of N. T. revelation, Acts 6, 7: *ἐπήκουον τῇ πίστει* (cf. Rom. 1, 5; 16, 25); 13, 8: *διαστρέψαι ἀπὸ τῆς πίστεως*. 17, 31; cf. Gal. 1, 23. In St. Paul's writings the necessity of faith and its presence under the O. T. dispensation is not denied, as the reference to Abraham, and the quotation of Hab. 2, 4, shew; but still stress is specially laid upon the unbelief of the past (Rom. 11, 32) and the main features of O. T. relations to God are described as conditioned by the law in contrast with the promise, i. e. the Gospel (Gal. 3, 12—18). The case is so stated as to correspond with the antithesis of *χάρις* and *ὀφείλημα*, and thus unconditional confidence is insisted on as the main element of faith, though, as has already been remarked, the element of

recognition or acknowledgment is not ignored. The promise, which is the correlative of the Gospel, is the N. T. element of the O. T. economy, and demands faith, Gal. 3, 22 cf. 4, 21 sqq.; but the absence of a *σπέρμα* ᾧ ἐπὶγγέλλεται, Gal. 3, 19 (vid. *μεσίτης*), conditioned the intervention of the law; and this is not a *νόμος πίστεως* but a *νόμος ἔργων* (see *νόμος*), which by convincing of sin served as a tuition towards faith, Rom. 3, 19; Gal. 3, 22. 23; it left no other resource but faith in the God of promise and of grace, and the accomplishment of the promise is thus contrasted with the law. Thus is explained the antithesis of *πίστις* and *ἔργα χάρις* and *ὀφείλημα* — *πίστις* and *νόμος* Gal. 3, 23, where *πίστις* deotes the subjective relation demanded by God, and *νόμος* the objective O. T. summary of the demands of God, — a contrast furnished by the subjective view of *πίστις*, expressed objectively by John in the contrast *χάρις* and *ἀλήθεια* with *νόμος* (John 1, 17); cf. the contrast similarly made between *εἶδος* and *πίστις* in 2 Cor. 5, 7. Perhaps the Pauline form of the contrast is designed to give prominence to the nonfulfilment of the Law, which as such can never become, as grace does in faith, the element of spiritual life in man. For *πίστις* as contrasted with *ἔργα*, see Rom. 3, 27. 28; cf. 4, 2. 5; 9, 32; Gal. 2, 16; 3, 2. 5; cf. 3, 12; Eph. 2, 8. As contrasted with *νόμος*, Rom. 4, 13. 14. 16; 9, 30; Gal. 3, 11. 12. 23—25. That this contrast occurs only when the O. and N. T. economies are contrasted, is so obvious, that the absence of it will be felt by those alone who persist in regarding the Apostle as influenced and ruled solely by this one thought.

In reviewing the uses of this preeminently Pauline word, which occurs in St. John only in 1 John 5, 4; Rev. 2, 13. 19; 13, 10; 14, 12, we shall best arrange them under the following heads: (a) with particular limitations and references, Heb. 6, 1: *π. ἐπὶ Θεόν*. 1 Thes. 1, 8: *ἡ π. ὑμῶν ἰ. πρὸς τὸν Θεόν*. Mark 11, 22: *π. Θεοῦ*. 2 Thes. 2, 13: *π. ἀληθείας*. Col. 2, 12: *συννηγέρθητε διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ Θεοῦ τοῦ ἐγείραντος τὸν Χν ἐκ νεκρῶν*. Phil. 1, 27: *ἡ π. τοῦ εὐαγγελίου*. Further, *π. εἰς Χν* Acts 24, 24; 26, 18; Col. 2, 5; Acts 20, 21: *π. ἡ εἰς τὸν κύριον ἡμῶν*, cf. Philem. 5: *ἦν ἔχεις πρὸς τὸν κύριον*. 1 Tim. 3, 13: *ἐν πίστει τῇ ἐν Χφ Ιυ*. Gal. 3, 26; Eph. 1, 15; 2 Tim. 3, 15; Rom. 3, 25: *ἐν τῷ αὐτοῦ αἵματι*. With the Gen. of the object: *π. Ιυ Χν*, *π. Χν* Rom.

3, 22; Gal. 2, 16; 3, 22; Eph. 3, 12; Phil. 3, 9; Gal. 2, 20: *ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ Θεοῦ κτλ.* Acts 3, 16: *ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ.* Ja 2, 1; Rev. 2, 13; 14, 12. Generally when the genitive is not that of the Subject in whom the faith is, (as in Rom. 4, 16 etc.), it is that of the Object, as in Col. 2, 12. With *κατὰ πίστιν ἐκλεκτῶν* Tit, 1, 1, cf. Rev. 17, 14: *κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοὶ.* (b) Without further definition or limitation, *faith*, which regards the N. T. revelation of grace with decided recognition and unwavering confidence, and appropriates it as its stay. Especially weighty is the expression in Acts 3, 16: *τῇ πίστις ἣ δια Ἰησοῦ Χρ.* 'the faith which is by Jesus Christ', which doubtless refers to the relationship implied in the O. T. but brought about by the mediation of Jesus Christ; not indeed by the operation of Christ (Rom. 7, 5), but because it is our looking to Christ which awakens it (Heb. 12, 2). Besides the texts already quoted from 'the Synoptical Gospels etc. we may mention Acts 14, 22: *ἐμμένειν τῇ π.* 16, 5: *ἐστερεοῦντο τῇ π.* Col. 1, 23; 1 Pet. 5, 9; Rom. 14, 1: *ἀσθενεῖν τῇ π.* Rom. 4, 19, 20; 1 Cor. 16, 13: *στήκετε ἐν τῇ π.* 11, 20; 2 Cor. 1, 24; 13, 5: *εἶναι ἐν τῇ π.* 1 Tim. 2, 15: *μένειν ἐν π.* 2 Tim. 4, 7: *τηρεῖν τὴν π.* 2 Cor. 8, 7: *περισσεύειν τῇ π.* 10, 15: *αὐξανομένης τῆς π. ὑμῶν.* 2 Thes. 1, 3; Col. 2, 7: *βεβαιουῖσθαι ἐν τῇ π.* 1 Tim. 1, 19: *ἔχων π.* Ja 2, 1. 14, 18; Tit. 1, 13: *ὕψαινειν ἐν τῇ π.* 2, 2; 2 Cor. 5, 7: *διὰ πίστεως περιπατεῖν.* Rom. 1, 17: *ἐκ π. ζῇν.* Gal. 3, 11; Heb. 10, 38; cf. *ἐν π. ζῇν* Gal. 2, 20. Again *διαστρέψαι ἀπὸ τῆς π.* Acts 13, 8; 2 Tim. 2, 18: *ἀνατρέπουσιν τὴν τινῶν π.* 1 Tim. 1, 19: *περὶ τὴν π. ἐνανάγησαν.* 4, 1: *ἀποστήσονται τινες τῆς π.* 1 Tim. 5, 8: *τὴν π. ἥρνηται.* V. 12: *τὴν πρώτην π. ἡθέτησαν.* 6, 10: *ἀπέπλανήθησαν ἀπὸ τῆς π.* V. 21: *περὶ τὴν π. ἡστόχησαν.* 2 Tim. 3, 8: *ἀδόκιμοι περὶ τὴν π.* (These frequent expressions regarding apostasy are characteristic of the Pastoral Epistles). Further, the Pauline phrase *ἐκ πίστεως εἶναι, οἱ ἐκ π.*, Gal. 3, 7. 9. 12. 22; Rom. 4, 16; 3, 26. Cf. Heb. 10, 39: *ἐσμὲν πίστεως* — to be characterized by faith, cf. Rom. 14, 22. 23; *ἐκ πίστεως δικαιοῦν, δικαιοῦσθαι*, to denote the connection between justification and faith; — Rom. 3, 30: *δικαιώσει περιτομὴν ἐκ πίστεως καὶ ἀκρεκυστίαν διὰ τῆς π.* cf. Gal. 3, 14; Rom. 5, 1; Gal. 2, 16; 3, 8. *δικαιοσύνη πίστεως* Rom. 4, 13. 11. *ἐκ π.* 9, 30; 10, 6; Phil. 3, 9: *μὴ ἔχων ἐμτὴν*

δικαιοσύνην τὴν ἐκ νόμον, ἀλλὰ τὴν δια πίστεως Χυ, τὴν ἐκ Θεοῦ δικαιοσύνην ἐπὶ τῇ πιστεῖ. cf. Rom. 1, 17: ἐκ πίστεως εἰς πίστιν. 4, 5: λογίζεται ἡ π. αὐτοῦ εἰς δικαιοσύνην. V. 9. Πίστις is joined with ἀγάπη Eph. 6, 23; 1 Thes. 3, 6; 5, 8; 1 Tim. 1, 14; 4, 12; 6, 11; 2 Tim. 1, 5. 13; 2, 22; Gal. 5, 6; 1 Cor. 13, 13; Rev. 2, 19; with ἐλπίς, ὑπομονή 1 Cor. 13, 13; 2 Thes. 1, 4; Rev. 13, 10. The word also occurs Acts 6, 5. 8; 11, 24; 14, 27; 15, 9; Rom. 1, 8. 12; 3, 31; 4, 12; 5, 2; 10, 8. 17; 12, 6; 1 Cor. 2, 5; 15, 14. 17; 2 Cor. 1, 24; 4, 13; Gal. 5, 5. 22; 6, 10; Eph. 3, 17; 4, 5. 13; 6, 16; Phil. 1, 25; 2, 17; Col. 1, 4; 1 Thes. 1, 3; 3, 2. 5. 7. 10; 2 Thes. 3, 2; 1 Tim. 1, 2. 4; 2, 7; 3, 9; 4, 6; 6, 12; 2 Tim. 1, 5; 3, 10; Tit. 1, 1. 4; 3, 15; Philem. 6: ὅπως ἡ κοινωνία τῆς πίστεως σου ἐνεργῆς γένηται ἐν ἐπιγνώσει παντὸς ἀγαθοῦ τοῦ ἐν ἡμῖν εἰς Χυ Ἰν; Heb. 10, 22; 13, 7; Ja 1, 3. 6; 2, 5. 14. 17. 18. 20. 22. 24. 26; 5, 15. That St. James himself takes faith to mean not only bare recognition or acknowledgment, but *confidence*, is clear from the latter passage, ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα, and also from chap. 2, 1. The works of faith are according to him the witnesses as to what faith really is, without which faith dwindles into mere acknowledgment (James 2, 19), and as *faith* is νεκρά. — 1 Pet. 1, 5. 7. 9. 21; 2 Pet. 1, 1. 5; Jude 3. 20. — There remain a few passages in which πίστις seemingly cannot mean this confidence of salvation which is in Christ; e. g. first, Rom. 12, 3: ὡς ὁ Θεὸς ἐμέρισεν τὸ μέτρον τῆς πίστεως. cf. Acts 17, 31: πίστιν παρασχὼν πᾶσιν. As the Charismata are evidently the various “*measures* of faith”, faith is common to all believers, (cf. v. 6: κατὰ τὴν ἀναλογίαν τῆς π.), and forms the common basis of the Charismata. But each charisma is called μέτρον τῆς π. not because it indicates the strength of faith, but as denoting the sphere and range specially assigned by God for the exercise of faith, and individually appropriate thereto. It is not the faith itself, but the μέτρον τῆς π. which varies in different believers, — the measure or range assigned by God for the exercise of faith. — Again 1 Cor. 13, 2 is easily explained by a comparison with Matt. 21, 21; Luke 17, 5. 6; — and 1 Cor. 12, 9 should also be viewed in the light of these passages.

(c) With the signification *faithfulness*, π. is used like the

O. T. יְהוָה of God, Rom. 3, 3. Of men, Matt. 23, 23; Tit. 2, 10. With the former cf. Is. 5, 1 sqq. Gal. 5, 22?

Πιστεύω, (a) *to rely upon, to trust*, *τινί*, e. g. *ταῖς σπονδαῖς, θεῶν θεσφάτοις* etc. Polyb. 5, 62, 6: *πόλεις πιστεύουσαι ταῖς παρασκευαῖς καὶ ταῖς ὀχυρότησι τῶν τόπων*. Aeschin.: *ἐγὼ δὲ πεπιστευκῶς ἤκω πρῶτον μὲν τοῖς θεοῖς, δευτερὸν δὲ τοῖς νόμοις*. Soph. Philoct. 1360: *θεοῖς τε πιστεύσαντα τοῖς τ' ἑμοῖς λόγοις*. Dem. Phil. 2, 67, 9: *οἱ θαρροῦντες καὶ πεπιστευκότες ἀντιφῶ*. With the Dative of the person and the Acc. of the thing *π. τινί τι* = 'to entrust any thing to anyone'; Luke 16, 11; John 2, 24; in the passive *πιστεύομαι τι*, 'any thing is entrusted to me'; without an object 'to be committed unto me' Rom. 3, 2; 1 Cor. 9, 17; Gal. 2, 7; 1 Thes. 2, 4; 2 Thes. 1, 10; 1 Tim. 1, 11; Titus 1, 3. (b) Very frequently *πιστεύειν τινί* means *to trust or put faith in any one, to believe, to esteem as true, to be persuaded* of what one says; Soph. El. 886: *τῷ λόγῳ*. Generally *πιστεύειν τινί τι*, *to believe any one*, e. g. Eur. Hec. 710: *λόγοις ἑμοῖσι πίστευσον τάδε*. Xen. Apol. 15: *μηδέ ταῦτα εἰκῇ πιστεύσῃς τῷ θεῷ*. Then simply *πιστεύειν τι*, *to believe, to recognize*, e. g. Plat. Gorg. 524, A: *ἄ ἐγὼ ἀκηκῶς πιστεύω ἀληθῆ εἶναι*. Aristot. Analyt. pr. 2, 23: *πιστεύομεν ἅπαντα ῥ' διὰ συλλογισμοῦ ἢ δι' ἐπαγωγῆς*. Id. Eth. 10, 2: *πιστεύονται οἱ λόγοι*. Also *πιστεύειν* *περὶ, ὑπὲρ τινος*, Plut. Lyc. 19, where *πιστεύειν* stands by itself: "to believe or acknowledge concerning any thing", whereas in John 9, 18, a more definite object is expressed: *οὐκ ἐπίστευσαν οὖν περὶ αὐτοῦ, ὅτι ἦν τυφλὸς καὶ ἀνέβλεψεν*. Dem. pro cor. 10: *τινὶ π. ὑπὲρ τινος*.

In N. T. Greek these various constructions are to be found, and here alone *πιστεύειν* denotes the faith required of us towards God and His revelation of grace. Here also we find the expressions *π. εἰς, ἐπὶ τινα, ἐπὶ τινι*, and *πιστεύειν* by itself. It is questionable whether the element of trust and confidence or that of acknowledgment and recognition of truth be the primary one. It is primarily to be remembered that in the Classics *πιστεύειν* is not used religiously, but instead of it *νομίζειν*. When *πιστεύειν* occurs thus, as in Plut. de superst. 11, it is accounted for by the context, which as e. g. in this case would not admit of *νομίζειν*; see the passage as referred to under *διδασκαλῶν*.

As πιστεύειν followed by the Acc. or a clause answering thereto can only signify *to believe, to recognize as true*, the phrases π. τινί, εἰς, ἐπὶ τινα, ἐπὶ τινι are of doubtful meaning; for in classical Gk. πιστεύειν τινι only occurs, signifying to trust any one, and to give credit to him; πιστεύειν τινί τι also means 'to trust any thing to any one'; and this is too far removed from the conception of faith peculiar to the N. T. To begin with the more obvious uses of the word in the N. T. we find πιστεύειν *to believe or be persuaded of a thing as true, to recognize.* (a) followed by the Acc. John 11, 26: πιστεύεις τοῦτο; cf. v. 25. 26; 1 John 4, 16: ἡμεῖς ἐγνώκαμεν καὶ πεπιστευκαμεν τὴν ἀγάπην. Acts 13, 41: ἔργον δ' οὐ μὴ πιστεύσητε εἰάν τις ἐκδιηγῆται ὑμῖν (Rec. φ̄). 1 Cor. 11, 18: μέρος τι πιστεύω. 1 Tim. 3, 16: ἐπιστεύθη ἐν κόσμῳ. cf. Matt. 24, 23. 26; Luke 22, 67: εἰάν ὑμῖν εἴπω, οὐ μὴ πιστεύσητε· εἰάν δὲ ἐρωτήσω, οὐ μὴ ἀποκριθῆτε. John 10, 25: εἶπον ὑμῖν καὶ οὐ πιστεύετε. (b) followed by the Inf. Acts 15, 11: δια τῆς χάριτος τοῦ κυρίου Ἰν πιστεύομεν σωθῆναι καθ' ὃν τρόπον ἀπαγγέλλοι. (c) followed by ὅτι Matt. 9, 28: πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; Mark 11, 23: ὃς ἂν . . . μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύῃ ὅτι ὃ λαλεῖ γίνεται. V. 24: πιστεύετε ὅτι ἐλάβετε. Acts 9, 26: μὴ πιστεύοντες ὅτι ἔστιν μαθητὴς. Ja. 2, 19: σὺ πιστεύεις ὅτι εἷς ὁ θεός ἐστιν. Cf. Acts 27, 25: πιστεύω γὰρ τῷ θεῷ ὅτι οὕτως ἔσται καθ' ὃν τρόπον λελάληται μοι. John 4, 21: πιστεύέ μοι, ὅτι ἔρχεται ὥρα. — This expression πιστεύειν ὅτι very often occurs in St. John's writings where (apart from 2 and 3 John and Rev.) the word is used in the Pauline sense. The phrase does occur however in St. Paul's writings, see Rom. 6, 8: εἰ δὲ ἀπεθάνομεν σὺν Χρ, πιστεύομεν ὅτι καὶ συνζήσομεν αὐτῷ. 1 Thes. 4, 14: εἰ γὰρ πιστεύομεν ὅτι Ἰς ἀπέθανεν καὶ ἀνέστη, but still we find it only rarely, and in the remaining passage Rom. 10, 9: εἰάν πιστεύσης ἐν τῇ καρδίᾳ σου ὅτι ὁ θεός αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ the other element of confidence according to the Pauline conception is prominent, as v. 10 shews; though the element of acknowledgment is insisted upon also in v. 6—8. So also Heb. 11, 6: πιστεῦσαι δεῖ τὸν προσερχόμενον τῷ θεῷ ὅτι ἔστιν κτλ. cf. v. 1; 4, 3.

In St. John's writings we find this expression in John 4, 21 (see above); 8, 24: εἰάν γὰρ μὴ πιστεύσητε ὅτι ἐγώ εἰμι,

ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν. 10, 38: ἵνα γνῶτε καὶ πιστεύσητε (al. γινώσκητε) ὅτι ἐν ἐμοὶ ὁ πατὴρ καὶ γὰρ ἐν τῷ πατρὶ. 11, 27: ἐγὼ πεπίστευκα ὅτι σὺ εἰ ὁ Χς ὁ υἱὸς τοῦ Θεοῦ ὁ εἰς τὸν κόσμον εἰσερχόμενος cf. 6, 69; 11, 42: ἵνα πιστεύσωσιν ὅτι σὺ με ἀπέστειλας, cf. 17, 3; 13, 19: ἵνα πιστεύσητε ὅταν γένηται ὅτι ἐγὼ εἰμι. 14, 10: οἱ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοὶ ἐστίν; v. 11: πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ π. κτλ. εἰ δὲ μὴ διὰ τὰ ἔργα αὐτὰ πιστεύετε. 16, 27: "the Father himself loveth you, because ye have loved me" καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ πατρὸς ἐξῆλθον. V. 30: ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ Θεοῦ ἐξῆλθες. 17, 8: ἔγνωσαν ἄληθως ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σὺ με ἀπέστειλας. V. 21: ἵνα ὁ κόσμος πιστεύσῃ ὅτι σὺ με ἀπέστειλας. 20, 31: γεγραπται ἵνα πιστεύσητε ὅτι Ἰς ἐστὶν ὁ Χς ὁ υἱὸς τοῦ Θεοῦ. 1 John 5, 1: ὁ πιστεύων ὅτι Ἰς ἐστὶν ὁ Χς. V. 5: ὁ υἱὸς τοῦ Θεοῦ cf. v. 10.

These passages indicate that with St. John the element of *acknowledgment* or *recognition as true*, is the prominent one, and this is confirmed by other quotations. Thus compare 3, 12: εἰ τὰ ἐπιγεια εἶπον ὑμῖν, καὶ οὐ πιστεύετε, πῶς ἂν εἶπω ὑμῖν τὰ ἐπουράνια πιστεύετε; with v. 11: μαρτυροῦμεν καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. We may also notice the connection of π. with γινώσκειν 6, 69; 10, 37. 38; 17, 8; and the relation between Christ's works and especially the sight of them, and faith; John 4, 48: ἂν μὴ σημεῖα καὶ τέρατα ἴδῃτε, οὐ μὴ πιστεύσητε. 10, 37. 38; 14, 11; 6, 36: ἑωράκατέ με καὶ οὐ πιστεύετε. 20, 8: εἶθεν καὶ ἐπίστευσεν. 20, 29: ὅτι ἐώρακός με, πεπίστευκας· μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες. Cf. v. 25; 1, 51. 4, 39—42: οὐκέτι διὰ τὴν σὴν λαλίαν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν καὶ οἶδαμεν ὅτι αὐτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου. Now it is a question whether this conception of recognition is the main element implied in the phrases πιστεύειν τινί, εἰς τινα, and not the conception of *confidence* in a person. Πιστεύειν τινὶ cannot of itself mean 'to recognize or acknowledge any one', but simply 'to acknowledge the truth of what he says', 'to trust his word', even when it is the Dative of the person and not of the thing; e. g. John 2, 22: ἐπίστευσεν τῇ γραφῇ καὶ τῷ λόγῳ ᾧ εἶπεν ὁ Ἰς. 5, 47; 12, 38 (see Luke 1, 20; 24, 25; Acts 24, 14; 26, 27;

1 John 4, 1). In this sense primarily we explain John 5, 46: *εἰ γὰρ ἐπιστεύετε Μωϋσεῖ, ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν*. 8, 31: *ἔλεγεν — πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους· Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ* (cf. v. 30: *ταῦτα οὖν λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν*, and with this again v. 24: *ὅτι ἐγὼ εἰμι*). 8, 45: *ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετε μοι*. V. 46. 10, 37 cf. v. 36; 14, 11. It is the witness of Jesus concerning Himself which is thus spoken of, and hence it is the recognition of Christ himself which is referred to, John 5, 46 compared with v. 37—39. We may also take thus the expression in the Synoptists *πιστεύειν τινὲ*, Matt. 21, 25. 32; Mark 11, 31; Luke 20, 5; cf. Luke 7, 29: *οἱ τελῶναι ἐδικαίωσαν τὸν Θεὸν βαπτισθέντες κτλ.* Akin to these is the peculiar expression in 1 John 3, 23: *αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ ἵνα πιστεύσωμεν τῷ ἀνόματι τοῦ υἱοῦ αὐτοῦ Ἰν Χν* (elsewhere *εἰς τὸ ὄν*. John 1, 12; 2, 23; 3, 18; 1 John 5, 13). — The name of Jesus denotes that which is true of Him, the recognition of which is God the Father's command (see John 6, 29; 16, 9). See also 1 John 5, 10: *ὁ πιστεύων εἰς τὸν υἱὸν τοῦ Θεοῦ ἔχει τὴν μαρτυρίαν ἐν αὐτῷ· ὁ μὴ πιστεύων τῷ Θεῷ ψεύστην πεποίηκεν· ὑτόν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν ἣν μεμαρτύρηκεν ὁ Θεὸς περὶ τοῦ υἱοῦ αὐτοῦ*. The *πιστεύειν τῷ Θεῷ*, 'to believe in God' is proved by the acknowledgment of His testimony, *π. εἰς τὴν μαρτυρίαν*, and the consequent acknowledgment of Him whom the testimony concern. See also John 5, 38: *ὃν ἀπέστειλεν ἐκεῖνος, τοῦτο ὑμεῖς οὐ πιστεύετε* compared with v. 39: (*αἱ γραφαὶ*) *μαρτυροῦσας περὶ ἐμοῦ* v. 37: *ὁ πέμψας με πατήρ, ἐκεῖνος μεμαρτύρηκεν περὶ ἐμοῦ*. V. 24: *ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με*. That this *πιστεύειν τῷ Χρ* and *τοῖς ρήμασιν αὐτοῦ* implies the very essence of faith, is evident from the *πιστεῖσαι* standing alone in v. 44. The acknowledgment of God's witness, of Christ's testimony concerning Himself, and therefore of *Christ Himself*, is the main element in St. John's conception of faith. As with the *πιστεύειν τῷ Θεῷ* the *πιστ. εἰς τὴν μαρτυρίαν αὐτοῦ* or *εἰς τὸν υἱὸν* corresponds, so with the *πιστεύειν τῷ Χρ* the *πιστεύειν εἰς τὸν Χν*, which in many places corresponds with a preceding or following *π. ὅτι*, cf. 8, 24: *ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμι ἀποθανεῖσθε κτλ.* with v. 30: *ταῦτα αὐτοῦ λαλοῦντος*

πολλοὶ ἐπίστευσαν εἰς αὐτόν. 11, 42: ἵνα πιστεύσωσιν ὅτι σὺ με ἀπέστειλας, see v. 45: πολλοὶ οὖν — θαυμάζοντες — ἐπίστευσαν εἰς αὐτόν. That the main element in πιστεύειν εἰς is acknowledgment or recognition, is evident from John 7, 5: οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευσαν εἰς αὐτόν, cf. v. 3. 4. 48. 31. Cf. also John 12, 46: ὁ πιστεύων εἰς ἐμέ with v. 48: ὁ εἰσθεὼν ἐμὲ καὶ μὴ λαμβάνων τὸ ῥήματά μου. (We cannot perhaps maintain that the εἰς αὐτόν is simply a substitute for the Dative; we must rather regard πιστεύειν here as originally a verb by itself, = 'to be believing concerning', etc. as e. g. Plut. Lyk. 20: περὶ μὲν οὖν τούτων καὶ τῶν τοιούτων ἐπιστολῶν οὐτε ἀπιστῆσαι ῥᾷδιον οὐτε πιστεῦσαι. Our German phrase *woran glauben* 'to believe on', probably originated in the N. T. πιστεύειν εἰς. See however John 6, 29. 30 and the interchangeableness of the expressions there *τινὶ* and *εἰς τινά*). Πιστεύειν εἰς Χν occurs in John 2, 11; 3, 16. 18. 36; 4, 39; 6, 29. 40 (47); 7, 5. 31. 38. 39. 48; 8, 30; 9, 35. 36; 10, 42; 11, 25. 26. 45; 11, 48; 12, 11. 37. 42. 44. 46; 14, 1. 12; 16, 9; 17, 20; 1 John 5, 13. For the meaning *acknowledgment*, 'to put oneself in a relation to Christ answering there to', compare 11, 25—27; 12, 44 with 1 John 5, 10. The only text in St. John's writings where another preposition occurs is John 3, 15, where Lachm. reads ἐπ' αὐτόν, and Tisch. ἐν αὐτῷ, instead of the Rec. εἰς αὐτόν, and here internal reasons determine the use of the ἐν or ἐπὶ. See below.

Yet it cannot be denied that this element of acknowledgment or recognition, (which is primarily formal merely), does not fully come up to or exhaust St. John's conception of faith. There is, with the acknowledgment, an acting upon it in most cases, (cf. 9, 38: πιστεύω κύριε· καὶ προσεκύνησεν αὐτῷ with v. 35: σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ Θεοῦ; v. 36. 30. 31) which is adhesion to Him (becoming His disciples 9, 27; 5, 46; 8, 31, vid. μαθητής). cf. 11, 48: εἰάν ἀφῶμεν αὐτόν οὕτως, πάντες πιστεύσουσιν εἰς αὐτόν καὶ ἐλεύσονται οἱ Ῥωμαῖοι κτλ. 16, 31: ἄρτι πιστεύετε cf. v. 32: καὶ μὲ μόνον ἀφῆτε: 10, 26: ὑμεῖς οὐ πιστεύετε, οὐ γὰρ ἔστε ἐκ τῶν προβάτων τῶν ἐμῶν see v. 27: τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει — καὶ ἀκολουθοῦσίν μοι. 6, 69; 1, 12. Both these elements are manifestly contained in the πιστεύειν τινὶ John 6, 30, see v. 29, τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι.

V. 29: *ἵνα πιστεύσητε εἰς ὃν ἀπέστειλεν ὁ Θεός*. See particularly Matt. 27, 42; Mark 15, 32: *ὁ Χς ὁ βασιλεὺς τοῦ Ἰσραήλ· καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν*. Both these elements, an acknowledgment of Christ and a cleaving to Him, are included in St. John's conception of *πιστεύειν*, and this explains the transition to the conception of *confidence* and *reliance* implied in John 3, 15: *ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ*, where another preposition is used on account of the reference to the brazen serpent in the preceding verse, (Tisch. ἐν, Lachm. ἐπ' αὐτόν). But as to John 14, 1: *πιστεύετε εἰς τὸν Θεὸν καὶ εἰς ἐμὲ πιστεύετε*, I do not see why the word must mean 'to trust in' and not simply *to cleave to, to hold fast to*, according to the usual Johannine thought. (See what Weiss *Joh. Lehrbegr.* p. 23 observes concerning the connection of v. 2 as explaining the *πιστεύειν* of the faithfulness of Christ's word "If it were not so I would have told you.")

We may therefore say that with St. John *πιστεύειν* denotes *the recognition and acknowledgment of Christ* as the Saviour of the world, (4, 39 sqq.), of His relation to the Father and therefore to the world, (see *πιστεύειν ὅτι*), and the *cleaving to Him and fellowship with Him* resulting therefrom. In this sense *πιστεύειν* is used absolutely in John 1, 7. 51; 3, 18; 4, 41. 42. 48. 53; 5, 44; 6, 47. 64; 9, 38; 10, 25. 26; 11, 15. 40; 12, 39. 47; 14, 29; 16, 31; 19, 35; 20, 31 (cf. 3, 12; 6, 36; 20, 8. 25. 29.) The result of this cleaving to Christ is the possession of the blessings of salvation, 6, 68; 10, 26. 27: *ὑμεῖς οὐ πιστεύετε, οὐ γὰρ ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν· τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει καὶ ἀκολουθοῦσίν μοι καὶ γὰρ ζωὴν αἰώνιον δίδωμι αὐτοῖς*. So 3, 12. 16. 18. 36; 6, 35. 40. 47; 7, 38; 11, 25. 26; 20, 31. Cf. 5, 39; 8, 24; 1, 12; 12, 36: *ὡς τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε*. V. 46: *ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνη* — and compare this again with 8, 12: *ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς*. 11, 40: *ἐὰν πιστεύσης ὁψη τὴν δόξαν τοῦ Θεοῦ*.

It will be seen that St. John's *πιστεύειν* is akin to the classical use of *πίστις* in a religious sense, except that it does not, like that *πίστις*, mean simply 'an opinion held in good faith', but a full and firm conviction. This is the import of π. in 1 John 5, 4.

Now in the Pauline use of the word the element of 'recognition' or 'acknowledgment' is certainly included, see the passages cited above, and Rom. 4, 20: ἐνεδυναμώθη τῇ πίστει δοὺς δόξαν τῷ Θεῷ, likewise the ὑπακοή πίστεως Rom. 1, 5; 16, 26 and the relation of πιστεύειν to κηρύσσειν Rom. 10, 14. 16; 1 Cor. 15, 2. 11; Eph. 1, 13. But the second element in St. Paul's conception of π. viz. *the cleaving to*, becomes very definite with St. Paul, as *a fully convinced and assured confidence* in the God of salvation, and in the revelation of grace in Christ. This latter becomes the prominent element in the Pauline conception of faith, which therefore is more akin to the O. T. אֱמֵן, see πίστις. A further difference between St. Paul's and St. John's conception of faith consists in the fact that the former contains generally a direct reference to God, while with the latter this is seldom the case, only in John 5, 24; 14, 1; 12, 44; 1 John 5, 10, and this corresponds with St. John's use of πιστεύειν. With St. Paul πίστις denotes a newly moulded, we might almost say *a newly formed*, relationship to God, whereas John 5, 24; 12, 44; 5, 46; 12, 38. 39 shew that with St John faith in Christ is the consequence of a *previously existing* relationship to the God of salvation and to His testimony.

First we find πιστεύειν τινι = *to put confidence in, to rely upon*, 2 Tim. 1, 12: οἶδα ὃ πεπίστευκα, καὶ πέπεισμαι ὅτι δυνατός ἐστιν τὴν παραθήκην μου φυλάξαι. Tit. 3, 8: ἵνα φροντίσωσιν καλῶν ἔργων προίστασθαι οἱ πεπιστευκότες Θεῷ. Rom. 4, 3: ἐπίστευσε Ἀβραάμ τῷ Θεῷ. Gal. 3, 6; Rom. 4, 17: κατέναντι οὗ ἐπίστευσε Θεοῦ τοῦ ζωοποιούντος τοὺς νεκροὺς καὶ καλῶντος τὰ μὴ ὄντα ὡς ὄντα. Cf. v. 18: παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν. For the element of *confidence* see also the union of π. with θαρρεῖν 2 Cor. 5, 7. 8, and the passage above quoted from Dem. 2, 67, 9. Instead of the Dative we have the phrase πιστεύειν ἐπὶ τινι, and indeed Rom. 4, 5: ἐπὶ τὸν δικαιοῦντα τὸν ἄσεβῃ. V. 24: ἐπὶ τὸν ἐγείραντα Ἰν. The πιστεύειν εἰς always denotes the direct reference of faith *to Christ*, Rom. 10, 14; Gal. 2, 16; Phil. 1, 29; and so also does ἐπὶ with the Dative, 1 Tim. 1, 16; Rom. 9, 33. Πιστεύειν moreover is used without any addition to denote the person's fully persuaded confidence in the God of grace and promise, Rom. 1, 16; 3, 22; 4, 11. 18; 10, 4. 10; 13, 11; 15, 13; 1 Cor. 1, 21; 3, 5; 14, 22; 2 Cor. 4, 13; Gal. 3, 22; Eph. 1, 13. 19; 1 Thes. 1, 7; 2, 10. 13; 2 Thes. 1, 10.

In James 2, 19 *acknowledgment* seems to be the chief element of faith, though v. 23 seems to imply *confidence*. If however we compare what he says of *πίστις* elsewhere it would appear that in the errors which he combats 2, 18 sqq., he limits faith to bare acknowledgment.

In St. Peter both elements of faith, acknowledgment and confidence are blended, cf. 1 Pet. 1, 8 with 2, 6. 7; 1, 21. — In the Ep. of Jude only in v. 5: τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν like the Hebrew יִמְאֵן אֱלֹהִים.

If we now compare the use of the word in the book of the Acts and the Synoptical Gospels, we find that the context must decide in each case which element is prominent. *Acknowledgment* is the foremost in Acts 11, 21: πολὺς τε ἄριθμος ὁ πιστεύσας ἐπέστρεψεν ἐπὶ τὸν κύριον. 18, 8: ἐπίστευον καὶ ἐβαπτίζοντο, and so also πιστεύειν alone Acts 2, 44; 4, 4. 32; 8, 13; 13, 1; 15, 7. *Confidence* is prominent in 10, 43; 13, 39 etc. It occurs with the Dative 5, 14; 16, 34; 18, 8. εἰς 10, 43; 14, 23; 19, 4. ἐπὶ with the Acc. 9, 42; 11, 17; 16, 31; 22, 19. By itself 13, 48; 14, 1; 15, 5; 17, 12. 34; 18, 27; 19, 2. 18; 21, 20. 25. In the synopt. Gospels = *to acknowledge and cleave to*, Mark 9, 42; Matt. 18, 6: π. εἰς ἐμέ. 27, 42: ἐπ' αὐτὸν another reading ἐπ' αὐτῷ or the simple π. cf. Mark 15, 32). The verb by itself, Mark 15, 32; 16, 16. 17; Luke 8, 12. 13. 50; cf. 1, 45. = *to confide in*, Mark 1, 15: π. ἐν τῷ εὐαγγ. The verb by itself Matt. 8, 13; 21, 22; Mark 5, 36; 9, 23, 24; Luke 8, 50.

Thus the N. T. conception of faith includes three elements, mutually connected and requisite, though according to circumstances sometimes one and sometimes another may be more prominent; viz. 1, a fully convinced acknowledgment of the revelation of grace, 2, a self surrendering fellowship with and cleaving to Christ; 3. a fully assured and unswerving confidence in the God of salvation i. e. in Christ. None of these elements is wholly ignored by any of the N. T. writers.

Ἄπιστος, ον, (a) *not worthy of confidence, untrustworthy*, Od. 14, 150. Hdt. 9, 98 (Is. 17, 10 the expressive translation of the LXX). Of things, = *unworthy of belief, incredible*, Acts 26, 8. (b) *not confident, distrustful*; in N. T. Gk. = *faithless*, of one who refuses to receive God's revelation of grace, Luke 12, 46:

διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει, cf. Matt. 24, 51 synon. ὑποκριτής. 1 Cor. 6, 6; 7, 12—15; 10, 27; 14, 22—24; 2 Cor. 4, 4; 6, 14. 15; 1 Tim. 5, 8: τὴν πίστιν ἡρνηται καὶ ἔστιν ἀπίστου χείρων. Tit. 1, 15: τοῖς δὲ μεμιασμένοις καὶ ἀπίστοις. Rev. 21, 8. One who does not acknowledge the truth of what is told him concerning Christ, John 20, 27. One who has no corresponding and confident faith, Matt. 17, 17; Mark 9, 19; Luke 9, 41.

Ἀπιστία, ἡ, (a) *faithlessness, untrustiness*, Wisd. 24, 25. (b) *distrust*, Xen. Anab. 2, 5, 4: ἔδοξέ μοι εἰς λόγους σοι ἐλθεῖν, ὅπως, εἰ δυνάμεθα, ἐξέλοιμεν ἀλλήλων τὴν ἀπιστίαν. Often in Plato with the sig. *doubt*. So Mark 16, 14. *Unbelief* in the N. T. sense, the want of recognition and acknowledgment of Christ, Matt. 13, 58: οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν. Mark 6, 6; cf. Luke 4, 23. 24. Want of confidence in Christ's power, Matt. 17, 20, Mark 9, 24; in general want of faith in the God of promise, Rom. 4, 20: εἰς δὲ τὴν ἐπαγγελίαν τοῦ Θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ κτλ. Heb. 3, 12. 19: καρδία πονηρὰ ἀπιστίας ἐν τῷ ἀποστῆναι ἀπὸ Θεοῦ ζῶντος, and in the God of salvation, when this faith should answer to the πίστις of God thus revealed, Rom. 3, 3; 11, 23: ἀπιστία, in antithesis with ἐπιμένειν τῇ χρηστότητι v. 22. See also v. 20.

Ἀπιστέω, to put no confidence in, fidem alicujus suspectam habere (Sturz), Xen. Cyrop. 6, 4, 15: τοὺς μὲν πιστεύοντας ἀλλήλοις = τοὺς δὲ ἀπιστοῦντας. See Rom. 3, 2: ἐπιστεύθησαν τὰ λόγια τοῦ Θεοῦ. V. 3: εἰ ἡπίστησάν τινες, μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ Θεοῦ καταργήσει, hence the want of faith in the faithfulness of God; πίστις Θεοῦ = ΠΙΣΤΙΣ, vid. πίστις. 2 Tim. 2, 13: εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει. Then = to doubt, e. g. τοῖς λόγοις Plat. Phaed. 77, A. Cf. Mark 16, 11. 16; Luke 24, 11. 41; Acts 28, 24: οἱ μὲν ἐπείθοντο τοῖς λεγομένοις, οἱ δὲ ἡπίστων = not to recognize. Cf. 2 Macc. 8, 13; Wisd. 1, 2: ἐδρίσκειται ὁ κύριος τοῖς μὴ πειράζουσιν αὐτὸν, ἐμφανίζεται δὲ τοῖς μὴ ἀπιστοῦσιν αὐτῷ. 10, 7: ἀπιστούσης ψυχῆς μνημεῖον ἐστηκυῖα στήλη ἄλός. 18, 13. The passive occurs in Wisd. 12, 17: ἰσχν ἐνδεύκνυσαι ἀπιστούμενος ἐπὶ δυνάμεως τελειότητι, = to be suspected.

Ὀλιγόπιστος, in Patristic and N. T. Gk. only = *of little faith*, Matt. 6, 30; 8, 26; 14, 31; 16, 8; Luke 12, 28. This is a significant term, helping us to determine the true conception of faith.

Πίπτω, πεσοῦμαι, ἔπεσον (ἔπεσα), πέπτωκα, *to fall, to fall headlong*, Matt. 7, 27 etc. *to fall down or prostrate oneself*, Matt. 2, 11 etc. *to fall to pieces or to ruin*, Acts 15, 16: *σκήνη Δαβὶδ ἢ πεπτωκῦα*. Heb. 3, 17. Frequently = *to come to ruin, to fail*, cf. Soph. Trach. 84: *ἢ σεσώσμεθα ἢ λίπτομεν*. Dem. 510, 15: *ἐὰν Θηβαῖοι σωθῶσι καὶ μὴ πέσωσι*. So Rev. 17, 10: *οἱ πέντε ἔπεσαν, ὁ εἰς ἔστιν*. 18, 2: *ἔπεσεν, ἔπεσεν Βαβυλὼν ἡ μεγάλη*. Luke 16, 17: *τοῦ νόμου μίαν κεραίαν πεσεῖν* (cf. Matt. 5, 18: *παρέρχεσθαι*). Ruth 3, 18.

With reference to grace and salvation, Rom. 11, 11: *μὴ ἔπταισαν ἵνα πέσωσιν*; cf. v. 22: *ἐπὶ μὲν τοὺς πεσόντας ἀποτομία, ἐπὶ δὲ σὲ χρηστότης Θεοῦ, ἐὰν ἐπιμείνης τῇ χρηστότητι*. 1 Cor. 10, 12: *ὁ δοκῶν ἐστάναι βλεπέτω μὴ πέσῃ*, cf. v. 8: *ἔπεσαν ἐν μίᾳ ἡμέρᾳ κτλ.* Rom. 14, 4: *κυρίῳ στήκει ἢ λίπτει*. See Ps. 141, 10; Prov. 11, 28; 24, 16. 17; Eccles. 4, 10; Eccles. 1, 30; 2, 7. *πτῶσις* Luke 2, 34. Heb. **פָּלַח**. In an ethical sense as = *to fail or err*, it very rarely occurs, see Plat. Phaed. 100, E: *τούτου ἐχόμενος ἡγοῦμαι οὐκ ἂν τότε πεσεῖν*. Generally with some specific reference, e. g. *εἰς κακότητα*. Heb. 4, 11: *ἐν τῷ αὐτῷ ὑποδείγματι τῆς ἀπειθείας*. The *πόθεν* is also used as a limitation, e. g. Rev. 2, 5 cf. with v. 4: *μνημόνευε οὖν πόθεν πέπτωκας καὶ μετανόησον*. **פָּלַח** does not occur in an ethical sense.

Παραπίτω, *to fall beside, to fall down*. Esth. 6, 10: *μὴ παραπεσάτω σου λόγος*, see Ruth 3, 18; Luke 16, 17 under *λίπτω*. It sometimes occurs in an ethical sense = *to fall beside, to miss the mark*, especially in Polyb.; e. g. with *ἀγνοεῖν* 18, 19, 6: *τοῖς ὅλοις πράγμασιν ἀγνοεῖν ἔφη καὶ παραπίπτειν αὐτόν*, where the idea of guilt is implied. The Genitive is added to complete the sense 12, 7, 2: *τῆς ἀληθείας*. 8, 13, 8: *τοῦ καθήκοντος*. Cf. 3, 54, 5: *τῆς ὁδοῦ* "to hurry on in the way and miss it". Cf. Polyb. 16, 20, 5: *περὶ τῆς τῶν τόπων ἀγνοίας* — *διὰ τὸ μεγάλην εἶναι τὴν παράπτωσιν, οὐκ ὤκνησα γράψαι*. 15, 23, 5: *εἰς τοιαύτην ἀγνοίαν ἣ καὶ*

παραπίπτωσιν τοῦ καθήκοντος ἦκεν. In Biblical Gk. the word denotes the heinousness of sin, together with its guilt, for it is = **כשח** Ez. 22, 4: ἐν τοῖς αἵμασιν αὐτῶν ἐξέχεας παραπέτωκας καὶ ἐν τοῖς ἐνθυμήμασιν σου οἷς ἐποίησας ἐμαῖνον. But it is especially = **סתר**, which denotes conscious (hidden) deceitful and faithless action. This word is rendered by παραπ. in Ez. 14, 13; 15, 8; 18, 24; 20, 27, in 2 Chron. 26, 18; 29, 6. 19 = ἀποσιῆναι. 1 Chron. 5, 25 = ἀθετεῖν. 10, 13: ἀνομεῖν τῷ θεῷ. See 2 Chron. 12, 2; Deut. 32, 51; Num. 5, 27; Lev. 5, 21; Jos. 7, 1; 22, 20. — Ez. 14, 13: γῆ ἢ ἐὰν ἁμάρτη μοι τοῦ παραπεσεῖν παράπτωμα. 15, 8: ἀνθ' ὧν παρέπεσον παραπτώματι αὐτοῦ ᾧ παρέπεσεν, καὶ ἐν ταῖς ἁμαρτίαις αὐτοῦ αἷς ἡμαρτεν, ἐν αὐταῖς ἀποθάνειται. 20, 27: ἕως τούτου παρώργισάν με οἱ πατέρες ὑμῶν ἐν τοῖς παραπτώμασιν αὐτῶν ἐν οἷς παρέπεσαν εἰς ἐμέ, cf. παραπ. εἰς in Polyb. of hostile assault. It thus denotes the blameworthy and wilful carelessness of him who falls into sin, and, more rarely, inadvertency or thoughtlessness. The word must be referred to πίπτειν *to throw oneself down*, rather than to πίπτειν as = *to fall*. See πίπτω in the Lexicons. Thus Hebr. 6, 6: ἀδύνατον γὰρ τοὺς ἑπαῶ φωτισθέντας — καὶ παραπεσόντας, πάλιν ἀνακαίνιζειν εἰς μετάνοιαν κτλ. — In the Book of Wisdom it occurs in the laxer sense of classical usage, 6, 10: ἵνα μάθῃτε σοφίαν καὶ μὴ παραπέσητε. 12, 2: τοὺς παραπίπτοντας κατ' ὀλίγον ἐλέγχεις.

Παράπτωμα, τό, only in later Gk. and but seldom there. I. = a *fault* or *mistake*, e. g. of a writer, (Longin. de subl. 36, 2); in an ethical sense in Polyb. 9, 10, 6, = an *offence*, a *neglect*, an *error*. More frequently in the LXX and N. T. but not in the milder sense. Compare Wisd. 3, 13: μακαρία στείρα ἢ ἀμείαντος, ἣτις οὐκ ἔγνω ᾧ κολίτην ἐν παραπτώματι. 10, 1 of Adam's sin: ἡ σοφία — ἐξεῖλατο αὐτὸν ἐκ παραπτώματος ἰδίου. — Ez. 14, 13; 15, 8; 18, 24 = **סתר** (see above). Again = **לרע**, *perverseness*, Ez. 3, 20: ἐν τῷ ἀποστρέφειν δίκαιον ἀπὸ τῆς δικαιοσύνης αὐτοῦ καὶ ποιήσῃ παράπτωμα. 18, 26. — = **שגב** Ez. 14, 11: ἵνα μὴ μιαίνωται ἔτι ἐν πᾶσιν τοῖς παραπτώμασιν αὐτῶν. 18, 22. Job 36, 9: ἀναγγελεῖ αὐτοῖς τὰ παραπ. αὐτῶν οὗτοι ἰσχύουσιν. — = **לרע**, *hurt*, Dan. 6, 22: ἐνώπιον δὲ σοῦ παράπτωμα οὐκ ἐποίησα. Hence occasionally in a

milder sense viz. = פְּשָׁעַת *neglect* or *error* Ps. 18, 13, and = חַטָּאת Dan. 6, 4. Excepting in Psalm 18, 13 it always denotes sin as involving guilt, and as thus apprehended, or might be, by the sinner himself. *Παράπτωμα* does not in Scripture as in classical Gk. imply palliation or excuse (see *παράπτειν* with *ἀγνοεῖν*), it denotes sin as an offence and a violation of right, see Wisd. 3, 13. It may therefore be regarded as synonymous with *παράβασις* which designates sin as *the transgression of a known rule of life*, and as involving *guilt*, compare Rom. 5, 14: ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ with v. 15: οὐχ ὡς τὸ παράπτωμα, οὕτως καὶ τὸ χάρισμα, and v. 19: διὰ τῆς παρακοῆς τοῦ ἑνὸς ἀ. In accordance with this is the use of *παράπτ.* when mention is made either of imputation or forgiveness, Matt. 6, 14. 15: ἀφιέναι τὰ παραπτ. Mark 11, 25; Rom. 4, 25: παρεδόθη διὰ τὰ παραπτ. ἡμῶν. Rom. 5, 16: τὸ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα. V. 20: νόμος παρεστῆθεν ἵνα πλεονάσῃ τὸ παράπτ. see Gal. 3, 19; 2 Cor. 5, 19: μὴ λογιζόμενος αὐτοῖς τὰ παραπτ. αὐτῶν. Col. 2, 13: χαρισάμενος ἡμῖν πάντα τὰ παραπτ. Eph. 1, 7: ἡ ἄφεσις τῶν παραπτ. Cf. also νεκροὶ τοῖς παραπτ. καὶ ταῖς ἁμ. Eph. 2, 1, 5; Col. 2, 13. Still the word is not quite so strong as *παράβασις*, which is used only once (Heb. 9, 15) in connection with salvation, but usually where imputation and punishment are spoken of, (see Heb. 2, 2); whereas *παράπτ.* in St. Paul's writings (where alone it occurs save in Matt. 6, 14. 15; Mark 11, 25; James 5, 16) is generally used where pardon is spoken of. See for instance Gal. 6, 1: ἐὰν καὶ προλημφθῇ ἄνθρωπος ἐν τινὶ παραπτώματι, where though a sin involving guilt is clearly meant, a mistaking or missing of the mark rather than a transgression of the law, is the form of sin referred to. We must accordingly affirm that *παράβασις* denotes *sin objectively viewed*, as a violation of a known rule of life, but that in *παράπτ.* reference is specially made to *the subjective weakness* or inactivity of him who comes short of the enjoined command; and the word has come to be used both of great and serious guilt, (LXX, Philo), and generally of all sin, even though unknown and unintentional, (Ps. 18, 13; Gal. 6, 1), so far as this is simply a missing of the right, or involves but little guilt. See *παράπτωμα* a *laying down* or rejection. Like its verb, *παράπτωμα* is used synonymously with *ἁμαρτία* as the generic word, see Rom. 5, 20:

ἵνα πλεοεάσῃ τὸ παράπτωμα· οὐ δὲ ἐπλεόνασεν ἡ ἄμ., and is thus a *missing of the mark*, including both ἁμαρτία and παράβασις. — It occurs also in Rom. 5, 15. 17. 18. — Π. *lapse, fall, or rejection*, Diod. 19. 100; Rom. 11, 11: τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν. v. 12. cf. πίπτειν v. 11.

Πλήρης, ες (πλέος), (1) relatively: *full, filled*, Mark 8, 19; John 1, 14 etc. (2) absolutely: *complete, whole*. 2 John 8.

Πληρόω, to *make full*, relatively: to *fill*; absolutely: to *fulfil or complete*. Primarily with reference to space, and then of other relations. I. relatively, to *make any thing full, to fill*, either τί τινος, or so that the subject forms the contents of the object; (a) τί τινος, local: Matt. 13, 48; John 12, 3. Figuratively Acts 2, 28: εὐφροσύνης. Rom. 15, 13: χαρᾶς, as in 2 Tim. 1, 4; Acts 13, 52: χαρᾶς καὶ πνεύματος ἁγίου. Rom. 15, 14: γνώσεως. Luke 2, 40: σοφίας. Acts 5, 28: πεπληρώκατε τὴν Ἱερουσαλήμ τῆς διδαχῆς ὑμῶν. Rarely, but sometimes in classical Gk. with the Dative (e. g. Eur. Herc. fur. 372. Plut. de plac. phil. 1, 7: συμπεπληρωμένον πᾶσι τοῖς ἀγαθοῖς), as in Rom. 1, 29: ἀδικία. 2 Cor. 7, 4: παρακλήσει. In place of this ἐν is used Eph. 5, 18: πληροῦσθε ἐν πνεύματι over against μὴ μεθύσκεσθε οἴνῳ. Col. 2, 10: ἐστὲ ἐν αὐτῷ πεπληρωμένοι, where the rendering "ye are in Him made full" best suits the connection, — "Ye are united to Christ yea and filled with Him", cf. Eph. 1, 23; whereas an absolute πληροῦσθαι, πεπληρωμένος in an ethical sense as = τέλειος after the analogy of Phil. 4, 18, is untenable. See Huther on Col. 4, 13, where we must join πεπληρωμένοι, (or according to the best MSS. πεπληροφορημένοι), with ἐν παντὶ θελήματι. There is no reason for adopting (as Harless does, through dislike of the phrase πληροῦσθαι ἐν), the rendering 'to be satisfied', which in all these passages would not be in keeping with the context. Analogous to this mode of expression is, πληροῦσθαι εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ, Eph. 3, 19 instead of the simple Accusative, Phil. 1, 11: καρπὸν δικαιοσύνης (καρπῶν Rec.). Col. 1, 9: τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ. Though this construction is unknown in classical Gk. (cf. the intransitive ὁ Θεός — πεπληρώκει μακαριότητα

Plut. de placit. phil. 1, 7), still it must be retained, because an absolute *πληροῦσθαι* in any appropriate sense is untenable and indeed inadmissible. (b) The subject forms the contents of the object Acts 2, 2: ἡχος ἐπλήρωσεν ὅλον τὸν οἶκον. John 16, 6: ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν. Acts 5, 3: ἐπλήρωσεν ὁ σατανᾶς τὴν καρδίαν σου, ψεύσασθαί σε κτλ. Eph. 4, 10: τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσιν πληρουμένον. For the Middle in this last passage compare Xen. Hell. 6, 2, 14: τὰς ναῦς ἐπληροῦτο καὶ τοὺς τριηράρχους ἡνάγκαζε. 6, 2. 35: αὐτὸς πληρωσάμενος τὴν ναῦν ἐξέπλει. So also in Dem., Plut., Polyb.

II. Absolutely *to complete* or *fulfil*, e. g. Luke 3, 5: φάραγξ πληρωθήσεται. Matt. 23, 32: πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν, cf. Dan. 8, 23; 2 Macc. 6, 14; 1 Thess. 2, 16: εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἀμαρτίας. So in classical Gk. with many applications; e. g. 'to complete a number', 'to fulfil a definite time, a wish, a promise'; *πληρωθῆναι* *to be fully satisfied* or *supplied*, cf. Phil. 4, 18. Still more variously in N. T. Gk., as synon. with *τελεῖν*, *τελειοῦω*, = *to finish*, *to conclude*, e. g. τὰ ῥήματα Luke 7, 1, cf. Matt. 7, 28; 1 Kings 1, 14. ἔργον Acts 14, 26; Rev. 3, 2; see Acts 19, 21; 12, 25. ἔξοδον Luke 9, 31, cf. δρόμον Acts 13, 25; *completely to establish*, e. g. ὑπακοή 2 Cor. 10, 6. χαρά John 3, 29; 15, 11; 16, 24; 17, 13; 1 John 1, 4; 2 John 12. In particular of prophecies: *ἵνα πληρωθῇ τὸ ῥηθέν* Matt. 1, 22; 2, 15. 17. 23; 4, 14; 8, 17; 13, 35; 21, 4; 27, 9. ἡ γραφή, αἱ γραφαί Matt. 26, 54. 56; Mark 14, 49; 15, 28; Luke 4, 21; John 13, 18; 17, 12; 19, 24. 36; Acts 1, 16; Ja. 2, 23. ὁ λόγος John 12, 38; 15, 25; 18, 9. 32; cf. Acts 13, 27. In connection with prophecies Luke 24, 44: δεῖ πληρωθῆναι πάντα. Acts 3, 18: Θεὸς . . . ἐπλήρωσεν οὕτως. Luke 22, 16: ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τ. Θ. = *to realize*, (cf. Luke 22, 16 under *βασιλεία*). Also τὸ εὐαγγέλιον. Rom. 15, 19 and Col. 1, 25: τὸν λόγον τ. Θ.? Cf. ἀναπληροῦν Matt. 13, 14. This is akin to the classical phrase *πληροῦν τὴν ἐπαγγελίαν* Arr. Epict. 3, 23. τὰς ὑποσχέσεις Herdn. 2, 7, 9. *Πληροῦν καιρὸν*, moreover, is not, as some say, peculiar to Hellenistic or Biblical Gk., but occurs sometimes (though but rarely) in the Classics; e. g. Plat. Legg. 9, 866, A: ἐὰν δὲ — τοὺς χρόνους μὴ ἐθέλῃ πληροῦν ἀποξενούμενος τοὺς εἰρημένους, si tempora non vult complere peregrinationis praescripta, = *to*

complete, of the termination of a certain period, whether retrospectively or prospectively. So in the O. T. = מִלְּמָה, Kal and Piel. Gen. 29, 21; Jer. 25, 12; Ecclus. 26, 2; Gen. 25, 24; Lev. 12, 4; 25, 30. cf. v. 29 = מִלְּמָה. See Acts 7, 23. 30; 9, 23; 24, 27; John 7, 8. Especially of Gospel times, Mark 1, 15: *πεπλήρωται ὁ καιρὸς*, cf. Gen. 29, 21, of a term of years expired and a definite period having now arrived. — Luke 21, 24: *ἄρχι οὐ πληρωθῶσιν καιροὶ ἐθνῶν*. — We also meet with the expression *πληροῦν τὸν νόμον*, *to fulfil or accomplish the law*, cf. Hdt. 1, 199: *ἐκπλήσαι τὸν νόμον*. So in Rom. 13, 8; Gal. 5, 14. See Matt. 5, 17; 3, 15: *πληρῶσαι πᾶσαν δικαιοσύνην*. Rom. 8, 4: *ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν*. 2 Thes. 1, 11: *πλ. πᾶσαν ἐνδοκίαν ἀγαθωσύνης*.

Πλήρωμα, τὸ, always in a passive sense, and variously according as it is referred to the relative or the absolute *πληροῦν*. I. Relatively; *that of which any thing is full*, or *with which it is filled, the filling*; e. g. the crew of a ship, the inhabitants of a town; e. g. Aristid. II. 282: *παῖδας δὲ καὶ γυναῖκας καὶ πάντα τὰ τῆς πόλεως πληρώματα*. So τὸ πλήρωμα τῆς γῆς 1 Cor. 10, 26; Ps. 24, 1; Jer. 8, 16; Ez. 12, 19; 19, 7; 30, 12. τῆς οἰκουμένης Ps. 50, 12; 88, 12. τῆς θαλάσσης Ps. 96, 11; 97, 7; 1 Chron. 16, 32; Eccles. 4, 6: *πλήρωμα δρακός*, *a hand-ful*. So also John 1, 16: *ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν*, cf. v. 15: *πλήρης χάριτος καὶ ἀληθείας*. Mark 8, 20: *πόσων σπυρίδων πληρώματα κλασμάτων*. 6, 43. Also = *that wherewith any thing is filled or completed*, *complementum*, e. g. Plat. rep. 2, 371, E: *πλήρωμα δὲ πόλεως εἰσιν καὶ μισθωτοί*, perhaps = "they belong to a real city and are merchants". So Matt. 9, 16; Mark 2, 21 of the patch put upon a rent in a garment; cf. *ἀναπληροῦν τὸ ὑστέρημα* 1 Cor. 16, 17; Phil. 2, 30. *ἀντιαναπληροῦν* Col. 1, 24. — II. Absolutely; *that which is made full, which is complete*, e. g. *totality*, or *completeness*, Rom. 11, 12; τὸ ἥττημα αὐτῶν — τὸ πλήρωμα αὐτῶν. V. 25: *τὸ πλήρωμα τῶν ἐθνῶν*. 15, 29: *πλ. ἐνλογίας* Χν. Col. 2, 9: *πᾶν τὸ πλήρωμα τῆς θεότητος*, *the fulness or sumtotal of all that God is*, see θεότης. So perhaps 1, 19: *ἐν αὐτῷ εὐδόκησεν πᾶν τὸ πλήρωμα κατοικῆσαι*, though Hofmann refers the πᾶν τὸ πλήρωμα to τὰ πάντα v. 16. Eph. 3, 19: *ἵνα πληρωθῇτε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ*, see

2 Cor. 6, 16. — Of the close of a certain time (see πληρώω) Gal. 4, 4: ἤλθε τὸ πλήρωμα τοῦ χρόνου. Eph. 1, 10: τῶν καιρῶν. Of the realization or fulfilling of the law, Rom. 13, 10: πλήρωμα οὖν νόμου ἡ ἀγάπη. — Τὸ πλήρωμα τοῦ Χυ, *the fulness of Christ*, τοῦ τὰ πάντα ἐν πᾶσιν πληρουμένου, Eph. 1, 23 is a name given to the Church, because the Church embodies and shows forth all that Christ is, as 4, 13 speaks of "the measure" thereof corresponding with the οἰκοδομὴ τοῦ σώματος τοῦ Χυ in v. 12. There is no analogy to warrant our taking the Genitive here as partitive, nor is this necessary.¹

Πληροφορέω, for the most part only in Biblical and Patristic Gk. = πληροῦν, see Luke [1, 1: περὶ τῶν πεπληροφορημένων ἐν ὑμῖν πραγμάτων. 2 Tim. 4, 5: τὴν διακονίαν σου πληροφορήσον. 4, 17: ἵνα δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῇ; see πληροῶ, 2. Thus = πληροῦν Eccl. 8, 6: ἐπληροφορήθη ἡ καρδία τοῦ ποιῆσαι, תִּשְׂבֹּר הַלֵּב לַעֲשׂוֹת, for which Esth. 7, 5 *tolmān* is used. Thus too we may best explain Rom. 4, 21: πληροφορηθεὶς ὅτι ὁ ἐπηγγέλται δυνατός ἐστιν κτλ., corresponding with the preceding ἐνεδυναμώθη τῇ πίστει, like the German: *woson voll sein*, Test. XII. patr. 677: ἐπληροφορήθην τῆς ἀναιρέσεως αὐτοῦ, "I was quite possessed with the idea of killing him". In Rom. 4, 21 it means *to be fully persuaded*, and in this sense it often occurs in Patristic Gk.; Rom. 14, 5: ἕκαστος ἐν τῷ ἰδίῳ νοῦ πληροφορορείσθω. So also Hesych. explains it, ἐπιστώθη· ἐπείσθη, ἐπληροφορήθη. Ign. ad Magnes. 8: εἰς τὸ πληροφορηθῆναι τοὺς ἀπειθοῦντας, ὅτι εἰς θεός ἐστιν. Ibid. 11: πεπληροφορησθαι ἐν τῇ γεννήσει καὶ τῷ πάθει καὶ τῇ ἀναστάσει τῇ γενομένη ἐν καιρῷ τῆς ἡγεμονίας Ποντίου Πιλάτου. Id. ad Smyrn. 1: πεπληροφορημένους εἰς τὸν Κύριον ἡμῶν, ἀληθῶς ὄντα κτλ.; here it signifies "in full or perfect faith", as is indisputable in the text of the later recension of the Ignatian Epistles. We also find the passive with the sig. *to be fully persuaded, to be fixed and firm*, in Col. 4, 12: ἵνα στῆτε τέλειοι καὶ πεπληροφορημένοι ἐν παντὶ θελήματι τοῦ θεοῦ. See Huther in loc. We find it afterwards used with the sig. *to convince or satisfy*, in Phot. bibl. 41, 29: πολλοῖς ὄρκοις καὶ λόγοις πληροφορήσαντες Μεγάβυζον. — The earliest trace we can find of the word is in the text already cited in Eccles. 8, 6, and hence we infer that it was of Alexandrine origin.

Πληροφορία, ἡ, only with the meaning *perfect certitude, full conviction*, in N. T. and Patristic Gk. Ign. ad Magn. 11: ταῦτα ὁ γνοῦς ἐν πληροφορίᾳ καὶ πιστεύσας. Hesych.: κα- τοιόμμενος· ὁ μετὰ πληροφορίας πιστεύων. In the N. T. πλ. πίστεως Heb. 10, 22; τῆς ἐλπίδος 6, 11, cf. 3, 6; Col. 2, 2: πᾶν τὸ πλουῦτος τῆς πληροφορίας τῆς συνέσεως, Luther: *all richness of full understanding*; 1 Thes. 1, 5: τὸ εὐαγγέλιον ἡμῶν ἐγενήθη — ἐν πληροφορίᾳ πολλῇ. — In John Damasc. with ἐντελής γνῶσις. Hesych.: πληροφορία· βεβαιότης, as Theophylact on 1 Thes. 1, 5 explains, who on Heb. 10, 22 says: πίστις ἡ ἀπηρτισμένη καὶ τελειοτάτη.

Πλησίον, adv. neut. of πλησίος, α, ον (from πέλας (*near, near to*, John 4, 5; ὁ πλησίος, *the neighbour, the next*; often in Homer, less frequently in the Attic writers who use the adverbial πλησίον as a substantive, ὁ πλησίον, *neighbour, i. e. fellow man*. LXX = פֶּלִי, Exod. 2, 13; 20, 17; 21, 14; Deut. 5, 18; Lev. 19, 13, where it means *fellow countrymen, fellow tribesmen*; general connection or affinity is denoted, cf. 1 Sam. 15, 28; 28, 17, where David is called Saul's *neighbour*. Cf. also פֶּלִי — פֶּלִי, *the one, the other*, Gen. 11, 3; Jud. 6, 29, etc. Further = פֶּלִי, Lev. 5, 21; 19, 15 (*fellowship, companionship*). = פֶּלִי, Gen. 26, 31; Lev. 25, 14; Joel 2, 8. This O. T. limitation of the expression to national fellowship (cf. Matt. 5, 43) was already widened in the classical use of the term, acc. to which ὁ πλησίον meant *quavis alius*, even one's enemy were he living near, as Dem. Colon. 15, designates an opponent as ὁ πλησίον, (cf. Acts 7, 27; Ja. 4, 12). Plat. Rep. II. 373, D: ἡ τῶν πλησίον χώρα, = *neighbour*; Theaet. 174, B: ὁ πλησίον καὶ ὁ γείτων. It denotes a merely outward nearness, proximity, = *fellow creature*. Polyb. de virtut. p. 1369: μικρὸς γὰρ γεγονῶς καὶ ἀπαραιτή- τος ἐπιτιμητῆς τῶν πέλας, εὐκότως ἂν καὶ ὑπὸ τῶν πλησίον αὐτοῦς ὀποραιτήτου τυγχάνοι κατηγορίας. Connected with this deepening and intensifying of the O. T. meaning is its widening in the N. T. where they also are included in the bond of brotherhood who are not within the ties of kindred or nation, Luke 10, 29 sqq. As the man, whoever he be, with whom I have to do is my *neighbour*, I must hold fast and cherish that bond of fellow-

ship which brings him so near to me that I cannot separate myself from him; ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν Lev. 19, 18; Matt. 5, 43; 19, 19; 22, 39; Mark 12, 31. 33; Luke 10, 27; Rom. 13, 9; Ja. 2, 8; cf. Heb. 8, 11; Eph. 4, 25; Rom. 13, 10; 15, 2. "While in the word *neighbour* there lies the intimation of a position implying blood-relationship, ὁ πέλας simply denotes one who is locally external to me or [removed from me, even though he be my enemy, Dem. Conon. 15. Accordingly already Gataker, opp. crit. p. 526, and after him Brunck on Soph. Ant. 479: οὐ γὰρ ἐκ πέλει φρονεῖν μέγ' ὅστις δοῦλός ἐστι τῶν πέλας, indicate the merely seemingly christian force of the expression, the latter in the words: — Insubide vertit Johnsonus, qui servus est proximi. Οἱ πέλας sunt quivis alii, ὁ πέλας alius quivis." Nägelsbach, nachhomer. Theol. 239 (5, 2, 29).

Πνέω, *to blow, to breathe*, Matt. 7, 25. 27; Luke 12, 55; John 3, 8; 6, 18; Acts 27, 40; Rev. 7, 1.

Πνεῦμα, τὸ, *the wind*, John 3, 8; Heb. 1, 7; *the breath breathed forth*, 2 Thes. 2, 8: ὃν ὁ κύριος ἀναλώσει τῷ πνεύματι τοῦ στόματος αὐτοῦ. *Breathing* as the sign and condition of life, *breath*, e. g. τὸ πνεῦμα ἔχειν διὰ τίνα Polyb. 31, 18, 4. = *To owe one's life* to anyone; τὸ πν. ἀφιέναι Eur. Hec. 751. Aesch. Pers. 507: τάχιστα πνεῦμ' ἀπέρρηξεν βίου of violent death. Then = *the element of life, life*, Aristot. de mund. 4: οὐδὲν γάρ ἐστιν ἄνεμος πλὴν ἀῆρ πολὺς ῥέων καὶ ἄθροος· ὅστις ἅμα καὶ πνεῦμα λέγεται. λέγεται δὲ ἐτέρως πνεῦμα ἢ τε ἐν φυτοῖς καὶ ζῴοις καὶ διὰ πάντων διήκουσα ἔμψυχός τε καὶ γόνιμος οὐσία. Cf. Eurip. Suppl. 533: ἀπ᾽ ἧλθε πνεῦμα μὲν πρὸς αἰθέρα, τὸ σῶμα δ' ἐς γῆν. Thus in a *physiological* sense we often find it in the classics, especially in the poets and in later Gk.; in a *psychological* sense as the element of human existence and personal life, never.

To this the Scripture use of the word attaches itself. I. (a) Most akin are such expressions as Luke 8, 55: ἐπέστρεψεν τὸ πνεῦμα αὐτῆς; Ja. 2, 26: τὸ σῶμα χωρὶς πνεύματος νεκρόν ἐστιν. Ez. 37, 8, of the dead: כָּחַל בְּרוּחַ אֵין חַיָּים. Hab. 2, 19, of idols: כָּחַל בְּרוּחַ אֵין חַיָּים, cf. Rev. 13, 15: ἐδόθη αὐτῷ δοῦ-

ναι πνεῦμα τῇ εἰκόνι τοῦ Θεοῦ ἵνα καὶ λαλήσῃ ἡ εἰκὼν. Rev. 11, 11: πν. ζωῆς ἐκ τοῦ Θεοῦ εἰςῆλθεν ἐν αὐτοῖς. But this affinity does not extend far. In Scripture πνεῦμα denotes the distinctive, self-conscious, inner life of man, 1 Cor. 2, 11: τίς γὰρ οἶδεν τὰ τοῦ ἀνθρώπου εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτοῦ; 1 Cor. 5, 3: ἀπὸν τῷ σώματι, παρὼν δὲ τῷ πνεύματι, ἥδη κέκρικα ὡς καρῶν; Col. 2, 5; Matt. 5, 3: πτωχοὶ τῷ πν.; Luke 1, 17: ἐν πνεύματι καὶ δυνάμει Ἑλλίου; Luke 1, 80: ἐκραταιοῦτο τῷ πν.; 2, 40. 1 Cor. 5, 5: εἰς ὀλεθρον σαρκός, ἵνα τὸ πνεῦμα σωθῇ. To it the utterances of the will are referred, Acts 19, 21: ἔθετο ὁ Παῦλος ἐν τῷ πν.; cf. Matt. 26, 41: τὸ μὲν πνεῦμα πρόθυμον. Upon it all the affections of personal life react, Acts 17, 16: παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ. John 11, 33: ἐνεβριμήσατο τῷ πνεύματι. 13, 21: ἐταράχθη τῷ πν., and it often appears as parallel with *soul* or *heart*, cf. 1 Cor. 5, 3, with 1 Thes. 2, 17; Acts 19, 21 with 23, 11; John 13, 21 with 12, 27: νῦν ἡ ψυχὴ μου τετάρακται. Matt. 26, 38; John 14, 1. 27: μὴ ταρασσέσθω ὑμῶν ἡ καρδία. Luke 1, 47: μεγαλύνει ἡ ψυχὴ μου τὸν κύριον καὶ ἠγαλλίασεν τὸ πνεῦμά μου ἐπὶ κτλ. Col. 2, 5; 1 Cor. 16, 18: ἀνέπνευσεν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν, cf. Ps. 23, 3: יְשׁוּבָה יְשׁוּבָה. Further cf. Gen. 45, 27; Jos. 2, 11; 1 Kings 2, 11; Jer. 51, 11; Ps. 76, 13; Exod. 6, 9; Ps. 51, 19; 34, 19; Is. 66, 2; 25, 4; Prov. 16, 32; 25, 28; Matt. 26, 38; Mark 14, 34; John 12, 27; 3 John 2; Matt. 11, 29; Acts 14, 22; 15, 24. (Vid. Roos, Fundamenta psychol. scr. II. 21 — 32. Auberlen, Artikel *Geist* in Herzog's Realencykl.) But between *spirit* and *soul* there is this important distinction that the *soul* is represented as the subject of life (see *ψυχὴ*), but the *spirit* never. Cf. 1 Cor. 15, 45; Gen. 2, 7; Ez. 18, 4. 20. Roos, psychol. scr. II. 9: "primus Adam anima viva — vocatus est; spiritus nunquam; secundus Adam Christus dicitur spiritus, quamvis ipse ante plenam sui glorificationem etiam animae suae mentionem faceret". Cf. Ath. XII. 530, f: ἐγὼ Νίκος, πάλαι ποτ' ἐγενόμην πνεῦμα, νῦν δ' οὐκέτι οὐδὲν, ἀλλὰ γῇ πεποιήμαι. This brings the above cited passages, Luke 8, 55; Ja. 2, 26 into connection with Gen. 6, 17; 7, 15; where the *spirit* denotes the *principle of life* which has an independent activity of its own in all the circumstances of perceptive and emotional life. Death is described both as a giving up of the πνεῦμα, and as a laying down or departure

of the *ψυχῇ*; the former, of Christ, Matt. 27, 50; Luke 23, 46; John 19, 30; of Stephen, Acts 7, 59; cf. Luke 8, 55; 1 Kings 17, 21; the latter, of Christ, John 10, 15. 17; Mark 10, 45; and of others John 12, 25; 13, 37. 38; Matt. 10, 39; Gen. 35, 18; but there is a limit beyond which these expressions cannot be used interchangeably (see under *ψυχῇ*), but are clearly distinguished from each other, shewing plainly that *πνεῦμα* is *the principle of life*. We see at once that we cannot similarly denote death by the use of the word *heart*, though of the heart it is said: *ἐκταύτης ἔξοδοι ζωῆς*, Prov. 4, 23, so that there is a marked distinction between *spirit* and *heart*. We thus discover the following successive stages of thought and expression; — *the spirit principle, the soul subject, and the heart organ*, of life. Upon this threefold parallelism rests the varied parallelism between these expressions.

Now *πνεῦμα*, ΠΝΕΥΜΑ, is predicated both of men and of brutes; Eccles. 3, 19. 20; Is. 42, 5; Ps. 104, 29. 30, and from these texts it is clear that *πνεῦμα* signifies not simply the *life-principle*, but *the life-principle springing from God, the divine life-principle*, whence it comes to pass that *ψυχῇ* also, *ψυχῇ ζωσα* is used of men as well as brutes, Gen. 1, 24; 2, 7; 9, 10. 16; Lev. 17, 10. 11. 14. 15. But nevertheless, man is distinct, Gen. 2, 20 (Heb. and LXX); 1, 26. 27 for he has life not only by virtue of that life-given power of God which determines creation at large, as the brutes have, Gen. 1, 24, cf. v. 2, but by virtue of a special incommunicable gift; and thus the *πνεῦμα* in him, as the divine life-principle, is at the same time the principle of that morally determined, God-derived life which is peculiar to him (cf. Gen. 1, 26. 27, with Eph. 4, 24; Col. 3, 10). Hence his *πνεῦμα* is particularly active or acted upon in all the relations of the religious, God-derived life; Ps. 34, 19; 51, 19; Is. 61, 3; 66, 2; Ps. 31, 6; Is. 26, 9; 38, 15—17; Ps. 78, 8; 32, 2; Prov. 16, 2; Ps. 51, 12; Ez. 13, 3; Is. 29, 24. In the N. T. cf. Rom. 1, 9: *τῷ Θεῷ λατρεύω ἐν τῷ πνευματί μου*, for which in 2 Tim. 1, 3: we have *ὃ λατρεύω ἐν καθαρᾷ συνειδήσει*, since *συνειδήσις* is the result of the activity of the spirit in the heart, the determinateness of self-consciousness by the divine life-principle, the spirit; see *συνειδήσις, καρδιά*. If even in this sense *spirit* and *heart* are used interchangeably, this may be explained by the meaning of *heart*, and its relation to *πνεῦμα*, see *καρδιά*. The spirit as the divine life-principle and the principle of the divine or God-

derived life is spoken of in Rom. 8, 10: εἰ δὲ Χς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν δι' ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην. Also v. 16: αὐτὸ τὸ πνεῦμα (π. νόθεσις) συμμαρτυρεῖ τῷ πνεύματι ἡμῶν ὅτι ἐσμὲν τέκνα Θεοῦ. Cf. 1 Cor. 2, 11.) According to this passage the self-consciousness of the children of God, the inner assurance that they are such, depends upon the contact of the Spirit newly given them of God with the spirit in them which is theirs conformably with nature, cf. v. 10 with v. 9, and the vitality and power of the divine life-principle (cf. πτωχοὶ τῷ πν. Matt. 5, 3; ἐκραισίουτο πνεύματι, Luke 1, 80) depends upon the communication or indwelling of the Spirit of Christ. v. 9: ὑμεῖς δὲ οὐκ ἔστε ἐν σαρκὶ ἀλλὰ ἐν πνεύματι, εἵπερ πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν· εἰ δέ τις πν. Χν οὐκ ἔχει κτλ. Cf. v. 14: ὅσοι πνεύματι Θεοῦ ἄγονται with v. 15: ἐλάβετε πν. νόθεσις, v. 16: συμμαρτυρεῖ τῷ πν. ἡμῶν, and v. 10: τὸ μὲν σῶμα νεκρὸν — τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην. Accordingly we may say that by 'this communication of the Spirit (Gal. 3, 5: ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ πν.) there is brought about a renewal or revivification of the divine life-principle by and to the slaying of the σάρξ which is filled with sin and which hinders the action and dominion of the spirit; (cf. the relation between νοῦς and σάρξ, νοῦς and πνεῦμα p. 397, σάρξ and πνεῦμα see under σάρξ). Rom. 7, 18. 20; 8, 3. 5—7. Hence ἡ χάρις μετὰ τοῦ πνεύματος ὑμῶν Gal. 6, 10; Phil. 4, 23; Philem. 25; cf. 2 Cor. 7, 1: μολυσμὸς σαρκὸς καὶ πνεύματος, see σάρξ. Gal. 6, 8: ὁ σπείρων εἰς τὴν σάρκα, — εἰς τὸ πνεῦμα. We must always understand by πνεῦμα the divine life-principle by nature peculiar to man, either in its natural position within his organism, or as renewed by the communication of the Spirit, (according to the context); see especially Rom. 8, 10: τὸ μὲν σῶμα νεκρὸν δι' ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην. 1 Thes. 5, 23: ὑμῶν τὸ πν. καὶ ἡ ψυχὴ καὶ τὸ σῶμα. Phil. 3, 3: οἱ πνεύματι Θεῷ (al. Θεοῦ) λατρεύοντες — καὶ οὐκ ἐν σαρκὶ πεποιθότες. Eph. 6, 18: προσευχόμενοι ἐν πνεύματι. Phil. 1, 27: στήκετε ἐν ἐνὶ πνεύμ. Gal. 5, 25: εἰ ζῶμεν πνεύματι, πνεύματι καὶ στοιχωῦμεν. 2 Cor. 12, 18: οὐ τῷ αὐτῷ πνεύματι περιεπατήσαμεν. In this renewal the πνεῦμα as the active life-principle is ever foremost, cf. Gal. 5, 25: εἰ ζῶμεν πνεύματι κτλ.; Eph. 5, 18; 2 Cor. 12, 18; Rom. 8, 9: οὐκ ἔστὲ ἐν σαρκὶ, ἀλλ' ἐν

πνεύματι; v. 4: κατὰ σάρκα, κατὰ πνεῦμα περιπατεῖν. V. 5: οἱ κατὰ σάρκα ὄντες —, οἱ κατὰ πν.; v. 6: τὸ φρόνημα τῆς σαρκός, — τοῦ πν.; v. 10: οὐκ ἐστὶ ἐν σαρκί, ἀλλ' ἐν πν., εἴπερ πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν; v. 2: ὁ νόμος τοῦ πνεύματος τῆς ζωῆς — ἤλευθέρωσέ με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου. But we must keep fast hold of the truth that this newly given life-principle does not become identical with the spirit belonging to man by nature, nor does it supplant it. It cannot be said of it τὸ ἐμὸν, ὑμῶν πνεῦμα, and we must distinguish between the texts where it is spoken of as now belonging to man, and those where it appears as independently existing, as πν. ἅγιον, πν. τ. Θεοῦ, πν. τ. Χριστοῦ. It is spoken of in the former way in most of the texts already cited, wherein it denotes (b) *the divine life-principle newly communicated to man*; cf. 2 Pet. 1, 3: ὡς πάντα ἡμῖν τῆς Θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσεβείαν δεδορημένης, V. 4: ἵνα γένησθε Θείας κοινωνοὶ φύσεως with Rom. 8, 2: ὁ νόμος τοῦ πν. τῆς ζωῆς κτλ.; v. 13. εἰ γὰρ κατὰ σάρκα ζῆτε, μέλλετε ἀποθνήσκειν· εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε, ζήσεσθε. In this sense we must take it in most of the places where it stands contrasted with σὰρξ, cf. Gal. 3, 3: ἐναρξάμενοι πνεύματι νῦν σαρκὶ ἐπιτελεῖσθε with v. 5: ὁ οὖν ἐπιχορηγῶν τὸ πν.; 5, 16: πνεύματι περιπατεῖσθε καὶ ἐπιθυμίαν σαρκός οὐ μὲν τελέσητε; v. 17: ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πν., τὸ δὲ πν. κατὰ τῆς σαρκός; v. 18: εἰ δὲ πνεύματι ἄγεσθε (cf. Rom. 8, 14: πνεύματι Θεοῦ ὀγεσθαι); v. 22: ὁ καρπὸς τοῦ πνεύματος; v. 19: τὰ ἔργα τῆς σαρκός 6, 8. — Eph. 5, 18: πληροῦσθε ἐν πν.; Gal. 5, 5: ἡμεῖς γὰρ πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα; Eph. 2, 18: ἔχομεν τὴν προσαγωγὴν οἱ ἀμφοτέροι ἐν ἐνὶ πν. πρὸς τὸν πατέρα. This life-principle newly communicated to the man, — the principle of a new life in him, (cf. Jude 19: ψυχικοὶ πνεῦμα μὴ ἔχοντες) — is described as πν. υἱοθεσίας, Rom. 8, 15 (in contrast with δουλείας), πν. τῆς πίστεως 2 Cor. 4, 13; 2 Tim. 1, 7: οὐ γὰρ ἔδωκεν ἡμῖν ὁ Θεὸς πνεῦμα δειλίας, ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ σωφρονισμοῦ; cf. Gal. 6, 1: ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πν. πρᾶυτης; 2 Thes. 2, 13: ἁγιοσμός πνεύματος; 1 Pet. 1, 2. It establishes, as the σὰρξ does the connexion of nature in the man, the communion of the *καὶνὴ κτίσις*,

(cf. 2 Cor. 5, 17 with 1 Cor. 6, 17); Phil. 1, 27: *στήκετε ἐν ἐνὶ πν.*; Eph. 2, 18; Phil. 2, 1: *εἰ τις κοινωνία πνεύματος*; Eph. 4, 3: *τηρεῖν τὴν ἐνότητα τοῦ πν.*; v. 4: *ἐν σῶμα καὶ ἐν πν.* (cf. *μία σὰρξ* 1 Cor. 6, 16).

In keeping with the fact that this Spirit is spoken of as not the man's own, though it has become part of him, we find it described (c) as the πν. ἅγιον, the πνεῦμα τοῦ Θεοῦ, τοῦ Χριστοῦ, independently and overagainst man, whether it be that He is communicated to man or operates independently in him. Thus in the Pauline writings, Rom. 8, 9: πν. Θεοῦ οἰκεῖ ἐν ὑμῖν. — *εἰ τις πν. Χρ. οὐκ ἔχει*; v. 11: *εἰ τὸ πν. τοῦ ἐγείραντος Ἰν οἰκεῖ ἐν ὑμῖν.* — *διὰ τοῦ ἐνοικοῦντος ἐν ὑμῖν πν.* 8, 14; (2 Tim. 1, 14), 9, 1: *συμμαρτυροῦσθαι μοι τῆς συνειδήσεώς μου ἐν πν. ἁγ.*, cf. Rom. 1, 9; 2 Tim. 1, 3; Rom. 8, 16. — 1 Cor. 2, 12: *οὐ τὸ πν. τοῦ κόσμου ἐλάβομεν, ἀλλὰ τὸ πν. τὸ ἐκ Θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ Θεοῦ χαρισθέντα ἡμῖν*, cf. v. 11; 1 Cor. 3, 16: *ναὸς Θεοῦ ἐστὶ καὶ τὸ πν. τ. Θ. οἰκεῖ ἐν ὑμῖν*; 6, 19: *τὰ σώματα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πν.*; Eph. 2, 22: *συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ Θεοῦ ἐν πν.* The seat of His presence and operations is the heart, 2 Cor. 1, 22: *ὁ δοὺς τὸν ἀρραβῶνα τοῖ πν. ἐν ταῖς καρδίαις ἡμῶν*; 5, 5; Gal. 4, 6: *ἐξαπέστειλεν ὁ Θς τὸ πν. τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν.* The purpose and end of His working is the strengthening of the inner man, Eph. 3, 16: *ἵνα δῶῃ ὑμῖν . . . δυνάμει κραταιωθῆναι διὰ τοῦ πν. αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον.* See also 2 Cor. 6, 6: *συνιστάντες ἑαυτοὺς ὡς Θεοῦ διακόνοι — ἐν πν. ἁγίῳ*; 13, 13: *ἡ κοινωνία τοῦ ἁγίου πν. μετὰ πάντων*; Gal. 3, 2. 5. 14: *ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν*; Eph. 1, 13: *ἐσφραγίσθητε τῷ πν. τῆς ἐπαγγελίας τῷ ἁγίῳ.* 1, 17; 4, 30: *μὴ λυπεῖτε τὸ πν. τὸ ἅγιον ἐν ᾧ ἐσφραγίσθητε*; 1 Thes. 4, 8: *ἀθετεῖ — τὸν Θεὸν τὸν δόντα τὸ πν. αὐτοῦ τὰ ἅγια εἰς ὑμᾶς.* So also in the Hebrews 2, 4: *μερισμοὶ πνεύματος.* 6, 4: *μέτοχοι γεννηθέντες πνεύματος ἁγίου*; 1 Pet. 4, 14: *τὸ τῆς δόξης καὶ δυνάμεως καὶ τοῦ Θεοῦ πν. ἐφ' ὑμᾶς ἀναπαύεται*; 1 John 3, 24. Akin to these are the modes of expression in 1 John 4, 13: *ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν*, cf. Acts 2, 17. 18: *ἀπὸ τοῦ πνεύματός μου*; Rom. 8, 23: *ἀπαρχὴ τοῦ πν.*

It must ever be maintained II. that the principle which gives

life to the creature is of God, and primarily belongs to God, so that where God's πνεῦμα is spoken of we must understand by it the life-principle in the creature, which is part of God and manifests itself creatively. Thus obviously in Gen. 1, 2: רִיחַ אֱלֹהִים מְרִיחַת חַיִּים. As God's Spirit it is called πν. ἅγιον in Matt. 1, 18: εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου; v. 20: τὸ γὰρ ἐν αὐτῇ γενηθὲν ἐκ πν. ἐστὶν ἁγίου. Hence joined with δύναμις Luke 1, 35: πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σὲ καὶ δύναμις ὑψίστου ἐπισκιάσει σοι, (cf. Luke 4, 14; Rom. 1, 4; 1 Cor. 2, 4; Gal. 3, 5; Eph. 3, 16; 1 Thes. 1, 5; 2 Tim. 1, 7; Heb. 2, 4; Cf. 1 Cor. 5, 4: συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος σὺν τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰη; Luke 24, 49: ἕως οὗ ἐνδύσησθε ἐξ ὕψους δύναμιν, with Acts 1, 5). It is through this creatively working Holy Spirit of God that Christ possesses His divine equipment, Matt. 12, 28: ἐν πν. Θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια. 3, 16; 12, 18; Mark 1, 10; 3, 29; Luke 3, 22; 4, 18; John 1, 32. 33; 3, 34; Acts 10, 38. God's saving work to be accomplished in man as brought about through Him, Matt. 3, 11: βαπτίσει ἐν πνεύματι ἁγίῳ; Mark 1, 8; Luke 3, 16; John 1, 33; Luke 11, 13: δώσει πν. ἅγιον τοῖς αἰτουσιν αὐτόν, and every divine work upon or by man is referred to the Spirit, Matt. 10, 20: τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν; Mark 13, 11; Luke 1, 15: πνεύματος ἁγίου πλησθήσεται; 1, 41. 67; 2, 25. 26. 27; ἅγ. πν. διδάξει ὑμᾶς; Gal. 4, 29: ὁ κατὰ σάρκα γεννηθεὶς ἐδίωκε τὸν κατὰ πνεῦμα. Hence Matt. 22, 43: Δαβὶδ ἐν πνεύματι καλεῖ αὐτὸν κύριον; Mark 12, 36; Acts 11, 28: ἐσήμανεν διὰ τοῦ πν.; 2 Pet. 1, 21: ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν ἀπὸ Θεοῦ ἄνθρωποι; Acts 1, 16: προεῖπεν τὸ πν. τὸ ἅγ.; Heb. 3, 7; 9, 8; 10, 15. Here also may be named the passages Matt. 4, 1: Ἰς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πν.; Mark 1, 12; Luke 4, 1. 14: ὑπέστρεψεν ὁ Ἰς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλ. We must only distinguish how on the one hand the πν. is said to be God's, through whom all God's operations are carried on, and on the other how He is spoken of as belonging to the man — the πν.-ἅγιον for man. For the latter see John 7, 39: τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος οὗ ἔμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν. οὐκ ᾔδον γὰρ ἦν πνεῦμα (al. πν. ἅγιον), ὅτι Ἰς οὐδέπω ἐδοξάσθη cf. with John 1, 32. 33; 6, 63. Still this is not a difference of subjects

as if a different πν. were meant, but simply a difference in the relation of the πν. to man. Personality belongs to this Spirit in the same manner as to the Son (Matt. 28, 19), and this is shewn in the operations of the Spirit as described in John 14, 17. 26; 15, 26; 16, 13, so that where mention is thus made of the Spirit the reference is to the Holy Spirit as the agent who accomplishes in and for man the work of divine redemption. 1 Cor. 12, 11: πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα διαιροῦν ἰδίᾳ ἐκάστῳ καθὼς βούλεται. Where this Spirit is given there is variously a φανέρωσις τοῦ πνεύματος, 1 Cor. 12, 7, shewing itself in διαιρέσεις χαρισμάτων, v. 4, enumerated v. 8—10. cf. 14, 2. 12. 14. 15. 16. As to τὰ ἐπὶ πν. τοῦ Θεοῦ Rev. 4, 5; 5, 6; 1, 4 cf. Hofmann, Schriftbew. 1, 200, according to whom, "is meant the Spirit, not as He is in God, but as He carries out God's will in the world. He thus appears in his divine manifoldness, just as the church is represented in the seven churches. But when the church is represented as the bride, the Spirit also is represented in his unity," Rev. 22, 17. When in Rom. 11, 8, (after Is. 29, 10) mention is made of a πνεῦμα κατανύξεως, רוּחַ הַתַּנְחֻמָּה, as given by God, we have the same view as already is given in Judges 9, 23; 1 Sam. 16, 16. 23; 18, 10; 19, 9, where the רוּחַ אֱלֹהִים רָעָה of chap. 16, 15, is called, in v. 23, simply רוּחַ אֱלֹהִים, cf. Ps. 143, 10, because the power which thus determined the life in evil appears as sent by God, though not the Spirit that belongs to God; cf. Ez. 36, 27.

III. Every influence which determines the life from within outwards is spiritual, and is therefore designated πνεῦμα; Eph. 2, 2: τὸ πν. τὸ νῦν ἐνεργοῦν ἐν τοῖς υἱοῖς τῆς ἀπειθείας. Bengel in loc.: "Non hic ipse princeps dicitur spiritus, sed spiritus est h. l. principium illud internum, ex quo fluunt actiones infidelium, oppositum spiritui fidelium filiorum Dei." Cf. Luke 9, 55: οὐκ οἶδατε, οἷον πνεύματος ἐστὶ ὑμεῖς; Similar is Luke 4, 33: ἄνθρωπος ἔχων πνεῦμα δαμονίου ἀκαθάρτου, cf. v. 36: ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασιν καὶ ἐξέρχονται, where as in all passages containing mention of *unclean spirits*, "the spirit of infirmity", etc., two representations are combined, the πνεῦμα signifying both a power determining the life, and the manifest form of that power. The word thus comes

IV. to denote an essence without any corporeal garb for its inner reality, spirit in its inner reality (πν. being here perhaps

akin to its derivation "breath") simply; Luke 24, 37: ἐδόκουν πνεῦμα θεωρεῖν; v. 39: πνεῦμα σάρκα καὶ ὅσπερ οὐκ ἔχει. We may here include Heb. 12, 23: πνεύματα δικαίων τετελειωμένων, whereas the phrase ψυχαὶ τῶν ἐσφαγμένων Rev. 6, 9. cf. 20, 4 denotes another representation, see ψυχή. In the same sense Christ says, John 4, 24: πνεῦμα ὁ Θεός, i. e. raised above any material embodiment of His essence (cf. 1 Kings 8, 27), and accordingly what follows explains itself, viz. τοὺς προσκυνουῦντας αὐτὸν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν, i. e. the worship of God who is a Spirit demands above all the man's inner nature, unfettered by any hindrances pertaining either to the O. T. localizing of the Revelation, or to the fleshly nature (σάρξ) of the man himself; — cf. the contrast in the Heb. between σάρξ and συνειδήσις, δικαιώματα σαρκὸς, etc., Heb. 9, 9. 10. 13; see σάρξ. What is required is a relation of spirit to spirit. — Thus the angels are designated πνεύματα in Heb. 1, 14, (and by the analogy of this verse we may explain Heb. 1, 7: ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα, πν. and πυρ. φλ. denoting different forms of manifestation. Elsewhere πνεῦμα in this sense is used only of demons, and of them only so far as they are powers determining physical or psychical life; πν. ἀκάθαρτον Matt. 10, 1; 12, 43; Mark 1, 23. 26. 27; 3, 11. 30; 5, 2. 8. 13; 6, 7; 7, 25; 9, 25; Luke 4, 36; 6, 18; 8, 29; 11, 24; Rev. 16, 13. 14; 18, 2. πν. πονηρόν Matt. 12, 45; Luke 7, 21; 8, 2; 11, 26. πν. ἀσθενείας Luke 13, 11. πν. ἄλαλον καὶ κωφόν Mark 9, 17. 25; πνεῦμα by itself, Mark 9, 20; Luke 9, 39; 10, 20. The unusual expression in Mark 5, 2: ἄνθρωπος ἐν πν. ἀκαθάρτῳ seems to be akin to ἐν πνεύμ. Matt. 22, 43; Luke 2, 27 etc., if it be not the Hebrew מַּ of accompaniment.

After all that has been said, we must in general claim for πνεῦμα two distinct meanings: — *spirit* as the life-principle, or the life-determining power, and *spirit* as a form of manifestation.

Πνευματικός, belonging to the Spirit, or determined by the πνεῦμα; spiritual. In Plut. in contrast with σωματικός, de san. tu. 389.) (a) In the first sense Rom. 1, 11: χάρισμα πνευματικόν; 15, 27; 1 Cor. 9, 11; 12, 1: περὶ τῶν πνευματικῶν; 14, 1: ζηλοῦτε τὰ πνευματικά = φανερώσεις τοῦ πνεύματος 12, 7; Eph. 1, 3: εὐλογία πνευματική; 1 Cor. 2, 13: πνευ-

ματικοῖς πνευματικὰ συγκρίνοντες, πνευματικὰ = τὰ ὑπὸ Θεοῦ χαρισθέντα ἡμῖν v. 12; πνευματικοῖς = ἐν διδ. πν. v. 13 or = *becoming* or *meet for the Spirit*, cf. ἀνδρικός, φιλικός? (b) *determined or influenced by the πν.* 1 Cor. 14, 37: εἰ τις δοκεῖ προφῆτης εἶναι ἢ πνευματικός (Bengel: propheta species, spiritualis genus). Gal. 6, 1: ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραΰτητος. 1 Cor. 3, 1: οὐκ ἠδυνήθην λαλῆσαι ὑμῖν ὡς πνευματικοῖς ἀλλ' ὡς σαρκίνοις. — Eph. 5, 19; Col. 3, 16: ψαλμοὶ πνευματικοί. Col. 1, 9: σύνεσις πνευματικῇ. The expression οἶκος πνευματικός cannot be = ἀχειροποίητος (De Wette), for this is obvious by the comparison itself, but, in order to give the result of the preceding καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε, that peculiarity of the house must be named, which arises from the character of the constituent stones which possess a life inwrought by the Spirit, cf. Eph. 2, 22: κατοικητήριον τοῦ Θεοῦ ἐν πν. In like manner: ἀνενέγκαι πνευματικὰς θυσίας, 'offerings which are fixed or determined by the Spirit'. — 1 Cor. 10, 3: τὸ αὐτὸν βρώμα πνευματικὸν ἔφαγον; v. 4: πόμα πνευματικὸν ἔπιον, denote meat and drink in a condition brought about by the Spirit, by virtue of which they differed from ordinary nourishment, see Ex. 16, 12—25; 17, 5. 6; Deut. 8, 15. The expression πνευματικῇ πέτρᾳ, v. 4, has reference to the source of the water, which did not belong to the rock from which it sprang, but to the Lord (Deut. 8, 15, cf. Ex. 17, 6) the Rock of Israel (Deut. 32, 4; 15, 18), who make it to spring from the rock which He pointed out. The following word ἀκολουθούσῃ shews what Rock the apostle meant, viz. not the rock in Horeb (Ex. 17, 6: הַצֵּיִר בְּהָרֶיךָ). — The word occurs also in 1 Cor. 2, 15; 15, 44. 46, in contrast with ψυχικός, and, as in all places save 1 Cor. 10, with the sense of πνεῦμα as = the divine life-principle of the καινὴ κτίσις.

Πονηρός, ἁ, ὄν, connected with πόνος, labour, pains; πενία, indigence; = troublesome, bad, adverse; in a moral sense = bad, evil; in both cases the antithesis of χρηστός. — I. physically = bad, ill, e. g. πονηρὸν σῶμα, a sickly body; πονηρὰ τροφή of corrupt or putrid food; πονηρῶς ἔχειν, to be in evil case, Thuc. 7, 83. Xen. An. 7, 4, 12: οὐ ἐν πονηροῖς τόποις σκηπῶεν καὶ πλησίον εἶεν οἱ πολλέμοι, of a difficult and dangerous district. Rev. 16, 2: ἔλκος κακὸν καὶ πο-

νηρόν = *grievous*; cf. Job 2, 7: ἔπαισε τὸν Ἰωβ ἔλκει πονηρῶ. (In this sense the Attics accented the word thus: πόνηρος.) Matt. 7, 17. 18: καρποὶ πονηροί, *fruit which is unfit for use*, as opposed to καλός. Cf. Jer. 24, 8: τὰ σῦκα τὰ πονηρὰ, ἃ οὐ βρωθήσονται ἀπὸ πονηρίας αὐτοῦ. Matt. 6, 23: ἐὰν δὲ ὁ ὀφθαλμὸς σου πονηρὸς ᾖ, ὅλον τὸ σῶμα σκοτεινὸν ἔσται, *a diseased eye*, opposed to ἀπλοῦς v. 22; Luke 11, 34, Hebr. רָעָה, מַחְמָה, *sound*. Also of *unhealthy, adverse* things, e. g. πονηρὰ βουλευματα, *unwholesome, unfavourable counsels*, Ar. Lys. 517. πονηροὶ ἄνεμοι, *contrary winds*, Dion. Hal. ant. 1, 52. So ἡμέραι πονηραί, of hard, unfavourable times, Eph. 5, 16; 6, 13: ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ; Gal. 1, 4: ὅπως ἐξέλῃται ἡμᾶς ἐκ τοῦ ἐνεστώτος αἰῶνος πονηροῦ. Cf. Gen. 47, 9: μικραὶ καὶ πονηραὶ γεγόνασιν αἱ ἡμέραι τῶν ἐτῶν τῆς ζωῆς μου. Ps. 41, 2: ἐν ἡμέρᾳ πονηρᾷ ῥύσεται αὐτὸν ὁ κύριος. 37, 19; Eccl. 9, 12; Mich. 2, 3. — In many places, like κακός, it includes both a natural and a moral meaning, because what does evil to any one is on moral grounds to be rejected. So Acts 28, 21: ἐλέλησέν τι περὶ σοῦ πονηρόν; 3 John 10: λόγοις πονηροῖς φλυαρῶν ἡμᾶς; Matt. 5, 11: ὅταν — εἰπωσιν πᾶν πονηρόν ῥῆμα καθ' ὑμῶν ψευδόμενοι (Tisch. καθ' ὑμῶν πᾶν πονηρόν). See also ἐνθυμίσματα πονηρά, *injurious, wicked thoughts*, Matt. 9, 4 cf. Mark 7, 22: ὀφθαλμὸς πονηρός as a species of τὰ πονηρά, like Matt. 15, 19: διαλογισμοὶ πονηροί. Ja. 2, 4; 1 Tim. 6, 4: ὑπόνοια πονηραί. 2 Tim. 4, 18: ῥύσεται με ὁ κύριος ἀπὸ παντὸς ἔργου πονηροῦ καὶ σώσει εἰς τὴν βασιλ. αὐτοῦ, cf. v. 17. The neut. by itself, τὸ πονηρόν, the *evil* which what is wicked or the wicked bring about, Matt. 5, 39: μὴ ἀντιστῆναι τῷ πονηρῷ. So also in the disputed texts 2 Thes. 3, 3: ὁ κύριος φυλάξει ὑμᾶς ἀπὸ τοῦ πονηροῦ, cf. v. 2. 5; John 17, 15: οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ, cf. the connection between this prayer and the hatred of the world in v. 14. Matt. 6, 13: ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. As to this last passage, both the physical and moral reference of ἀπὸ τοῦ π. is demanded by the twofold character of the foregoing πειρασμός, cf. 1 Cor. 10, 10—13; 2 Pet. 2, 9; Ja. 1, 2. 12 sqq.; 1 Pet. 1, 6; 4, 12—14. (Still we must be careful to take τὸ πονηρόν to denote the evil which *we do*, for in all cases wherein πον. has the double sense it means the evil *we suffer*, see the above texts.) Against the ren-

dering which would take τοῦ πον. as the Gen. of the masc., it is enough to say that there is no reason nor pretext in the context for making this possible rendering necessary. The thought which suggests this rendering is foreign to the character of the prayer, and we see the inappropriateness of it, as Stier remarks, by putting ἀπὸ τοῦ διαβόλου for ἀπὸ τοῦ πονηροῦ. We cannot see why the broad and deep meaning of the πονηρόν above given should not suffice.

II. In a moral sense = *bad, evil*, answering somewhat to the German *unnütz, useless*, what is *good for nothing*. It is therefore in the first place, the opposite of χρηστός, a term applied to persons who diligently follow their calling and thus support themselves, e. g. of a clever housewife, good parents, good citizens. Πονηρός is the concrete embodiment of a κακός, and while κακός denotes the nature or character, πονηρός refers to the behaviour; cf. Eur. Hes. 596: ὁ πονηρὸς οὐδὲν ἄλλα πλὴν κακός. Akin to this root meaning is that view of πονηρός which takes it in a moral sense to signify *bad, evil*, because evil bears a forbidding character and is repulsive or disagreeable. (This at least may be the general point of view in which the moral and physical πον. meet.) Otherwise in Plat. Soph. 228, D, vid. πονηρία. As to the scope of the conception, cf. e. g. Xen. Mem. 2, 6, 19, 20: οὔτε γὰρ τοῖς πονηροῦς ὁρῶ φίλους ἀλλήλοις δυναμένους εἶναι· πῶς γὰρ ἂν ἡ ἀχάριστοι ἡ ἀμελεῖς ἡ πλεονέκται ἡ ἄπιστοι ἡ ἀκρατεῖς ἄνθρωποι δύναιντο φίλοι γενέσθαι; οἱ μὲν οὖν πονηροὶ πάντως ἐμοίγε δοκοῦσιν ἀλλήλοισι ἐχθροὶ μᾶλλον ἢ φίλοι πεφνέειν. Ἀλλὰ μὲν — οὐδ' ἂν τοῖς χρηστοῖς οἱ πονηροὶ ποτε συναρμόσειαν εἰς φιλίαν· πῶς γὰρ οἱ τὰ πονηρὰ ποιοῦντες τοῖς τὰ τοιαῦτα μισοῦσι φίλοι γένοιντ' ἂν; εἰ δὲ δὴ καὶ οἱ ἀρετὴν ἀσκοῦντες κτλ.

In the LXX it most frequently translates the Heb. עָוֹן, indeed it may be taken as the literal rendering of that word, so sporadic or rare is the use of κακός, ἄδικος, and others; see κακός. But the Heb. עָוֹן signifies (in the first instance physically or outwardly) what is *unpleasant, disagreeable* or *offensive*, (Fuerst, Hebr. Wörterb.) or *hostile*, (Gesenius), and we find it oftener than עָוֹן which according to its root-meaning answers to ἄδικος.

In the N. T. we find it joined with ἄνθρωπος Matt. 12, 35; 2 Thes. 3, 2; 2 Tim. 3, 13; cf. the characteristic description Mark 7, 21—23; ἔργα 1 John 3, 12; opp. δίκαιος. 2 John 11;

John 3, 19; 7, 7; Col. 1, 21; cf. Luke 3, 19. *ῥαδιούργημα* Acts 18, 4; *ἀνὴρ* Acts 17, 5. *γενεά* Matt. 12, 39. 45; 16, 4; Luke 11, 29. *εἶδος* 1 Thess. 5, 22. *καύχησις* Ja. 4, 16. *καρδία πον. ἀπιστίας* Heb. 3, 12. *συνειδήσις* Heb. 10, 22. *δοῦλος* Matt. 18, 32; 25, 26; Luke 19, 22. *Πονηροί, οἱ πονηροί* Matt. 5, 45: *ἐπὶ πονηροὺς καὶ ἀγαθοὺς*. 22, 10; 13, 49; 7, 11; Luke 6, 35; 11, 13. *ὁ πον.* = *he who is wicked*, 1 Cor. 5, 13; Deut. 17, 7. On the other hand *ὁ πόν.* is a name for the Devil, Matt. 13, 19; Eph. 6, 16: *τὰ βέλη τοῦ πον.*; 1 John 2, 13. 14: *νενικήκατε τὸν πον.*; 5, 18: *ὁ πον. οὐχ ἄπτεται αὐτοῦ*; 3, 12: *Καὶν ἐκ τοῦ πονηροῦ ἦν*, cf. v. 10: *τὰ τέκνα τοῦ Θεοῦ, — τοῦ διαβόλου*. It is doubtful whether in Matt. 13, 38, *τὰ τέκνα τοῦ πονηροῦ* is = *τοῦ διαβόλου* or is to be taken as the Gen. Neutr., corresponding with *τὰ τ. τῆς βασιλείας*. Cf. *τὸ πονηρόν, moral evil, wrong*, Matt. 5, 37; Rom. 12, 9; and 1 John 5, 19: *ἐκ τοῦ Θεοῦ ἐσμὲν καὶ ὁ κόσμος ὅλος ἐν τῷ πον. κεῖται*, where adopting the masculine rendering we should have expected *ἐκ τοῦ πον. ἐστίν* in keeping with St. John's diction for this would have been the simplest form of the antithesis. — Cf. the O. T. *רָעָה*, *τὸ πον., τὰ πον.* e. g. Deut. 4, 25; 9, 18; Ps. 51, 6; Is. 65, 12; 66, 4; Num. 32, 13 etc. — Moreover *πνεύματα πονηρά* denote *evil spirits*, so called on account of their evil influence, Matt. 12, 45: *τὸ ἀκάθαρτον πνεῦμα — παραλαμβάνει μεθ' ἑαυτοῦ ἐπὶ ἑτέρα πνεύματα πονηρότερα ἑαυτοῦ*. Luke 7, 21; 8, 2; 11, 26; Acts 19, 12. 13. 15. 16. Elsewhere *ἀκάθαρτον*, which see.

Πονηρία, ἡ, I. physically; *a bad nature*; e. g. *καρπῶν, ὀφθαλμῶν*, cf. Jer. 24, 8. II. Morally; *worthlessness, malignity*, joined with *κακία* 1 Cor. 5, 8, to complete the antithesis with *εὐλοκρινεῖα καὶ ἀλήθεια*. Cf. Rom. 1, 29: *πεπληρωμένους πάσῃ ἀδικίᾳ πονηρία πλεονεξίᾳ κακίᾳ*. First it means, as in 1 Cor. 5, 8; Acts 3, 26: *ἐν τῷ ἐπιστρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν ἑμῶν*; Eph. 6, 12: *τα πνευματικὰ τῆς πονηρίας*, *badness, moral wickedness* in general, as shewn in conduct, in contrast with *ἀρετὴ* Plat. Theaet. 176, B. Soph. 228, D: *τὸ κακὸν πονηρία καλούμενον ὑπὸ τῶν πολλῶν νόσος τῆς ψυχῆς σαφέστατα ὄν.* — On the contrary in Mark 7, 22: *μοιχεῖται, πλεονεξίαι, πονηρίαι, δόλος*, — *ὀφθαλμοὺς πονηρός*; Rom. 1, 29 (see above) is must be specially rendered like the German

boshafte, (*malicious*) *maliciousness*, cf. Matt. 22, 18: γνοὺς δὲ ὁ Ἰν τὴν πονηρίαν αὐτῶν εἶπεν Τί με πειράζετε (in the story of the tribute money); Luke 11, 39: γέμει ἀρπαγῆς καὶ πονηρίας; cf. Exod. 32, 12: μετὰ πονηρίας ἐξήγαγεν αὐτοὺς ἀποκτείνει κτλ.; Ps. 28, 4: κατὰ τὴν πονηρίαν τῶν ἐπιτηδευμάτων αὐτῶν.

Πρέσβυς, *vos*, *δ*, *old*; used in this meaning in the Sing. only in the Nom., Acc. and Vocat. (otherwise = *ambassador*). More commonly the comparative **Πρεσβύτερος**, (a) *elder*, Luke 15, 25: ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος (John 8, 9); 1 Pet. 5, 5: νεώτεροι ὑποτάγητε πρεσβυτέροις; 1 Tim. 5, 1, 2; Acts 2, 17. (b) οἱ πρεσβύτεροι = *the predecessors*, Heb. 11, 2: ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσβ.; Matt. 15, 2: ἡ παράδοσις τῶν πρεσβυτέρων, Mark 7, 3, 5, *synon.* ἀρχαῖοι Matt. 5, 21, 27, 33. Cf. Eccles. 44, 1 *πατέρες*. It is hardly to be found in this sense in classical Gk. (c) it is the name of a dignity, an official position, cf. the office of the *πρέσβυς* in the Spartan constitution, the *γερονσία*, the *senatus*, the Elders of the Egyptians, Gen. 50, 7, of the Moabites and Midianites, Num. 22, 7; Heb. מְזִקְנִים, depending upon the natural dignity of age. We find such Elders in Israel, as the representatives of the people whose decisions held good for the whole people, Ex. 3, 16, 18; 4, 29, cf. v. 31; 19, 7, cf. v. 8; they were apparently the deputies of the tribes and families, according to the right of the firstborn, cf. 1 Kings 8, 1, 3. From among them Moses, at God's command, chose a college of 70 men, who should "bear with him the burden of the people" Num. 11, 16, and who were therefore no longer the representatives of the people, cf. Dent. 27, 1, with Ex. 19, 7; Jos. 8, 10. With these is connected, though not perhaps in historical continuity, the institution of the Sanhedrim, side by side with which the institute of the Elders revived throughout Israel, Sus. 5; Judith 10, 7; 1 Macc. 12, 6, 35; Luke 7, 3, cf. Matt. 26, 59: οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ τὸ συνέδριον ὅλον (Lachm. and Tisch. expunge κ. οἱ πρ.); Luke 22, 66: συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀνήγαγον αὐτὸν εἰς τὸ συνέδριον ἑαυτῶν. Remembering that there were Elders in every city, they could not *eo ipso* have been regarded as members of the Sanhedrim, who were men chosen from among them; they were perhaps like the *γραμματεῖς* assistants or assessors.

In the N. T. they are mentioned together with the *ἀρχιερεῖς* and *γραμματεῖς*, Matt. 16, 21; 26, 3; 27, 41; Mark 8, 31; 11, 27; 14, 43. 53; 15, 1; Luke 9, 22; 20, 1; Acts 6, 12; cf. Matt. 21, 23; 26, 47. 57; 27, 1. 3. 12; 28, 12; Luke 22, 52; Acts 4, 5. 8. 23; 23, 14; 24, 1; 25, 15. Cf. Winer, Realwörterbuch, Artikel Aelteste, Synedrium, Synagoge; and the same articles in Herzog's Realencycl. Keil, bibl. Archaeol. § 143.

From this arrangement arose to say the least the name *πρεσβύτεροι* to designate the *προεστῶτες* (1 Tim. 5, 17) within the christian Churches, who were appointed; (*καθιστάναι* Tit. 1, 5. *χειροτονεῖν* Acts 14, 23, = 'to choose') every where (*κατ' ἐκκλησίαν* Acts 14, 23; *κατὰ πόλιν*, Titus 1, 5). The first notice of them in Acts 11, 30, where the disciples at Antioch send their contributions for their brethren in Judaea to the Presbyters, and indeed to the Presbyters in Jerusalem (12, 25), would lead us to suppose that we have the origin of the office recorded in Acts 6, in the appointment of the seven so called Deacons who were to act as assistants to the Apostles, see *διάκονος*; cf. 1 Pet. 5, 1: *πρεσβυτέρους τοὺς ἐν ὑμῖν παρακαλῶ ὁ συμπρεσβύτερος*, and the fellowship between the Apostles and Elders indicated in Acts 15, 2. 6; 16, 4; cf. 15, 4. 22: *ἀπ. καὶ πρ. καὶ ἡ ἐκκλ.*, v. 26: *καὶ οἱ ἀδελφοί*. In the absence of the Apostles they entered upon their work Acts 20, 17. 28—30; and the Deacons in like manner were appointed to their side, though with a narrower sphere of labour, just as they had been to the apostles. As to the kind of work appointed to them hints of it are given in Acts 15; 20, 28 sqq.; 1 Tim. 5, 17; Ja. 5, 14; 1 Peter 5, 1. See *ἐπίσκοπος*; also Acts 21, 18. In 2 John 1 and 3 John 1, St. John calls himself simply *ὁ πρεσβύτερος*, whether on account of his age (cf. Philem. 9) or his office (1 Peter 5, 1) is doubtful. Priority of office usually implies that of age also.

In the Apocalypse there appear 24 Elders with the four *ζῶα* around God's throne, Rev. 4, 4. 10; 5, 5. 6. 8. 11. 14; 7, 11. 13; 11, 16; 14, 3; 19, 4; representatives of Israel and the nations, or of the O. and N. T. churches (?), cf. Is. 24, 23.

Πρεσβυτέριον, τὸ, the college of the Elders, and indeed of the Jewish people, Luke 22, 66; Acts 22, 5; also of the christian church, 1 Tim. 4, 14; — the office of a presbyter Sus. 50.

P

ῥPαντίζω, in classical Gk. *δαίνω*, = *to besprinkle*. The word in the LXX more rarely than *δαίνω* and its compounds answers to מִן Lev. 6, 20; מִן Lev. 8, 11, which in Ex. 19, 21; Lev. 4, 17; 5, 9; 8, 30; 14, 16. 27; 16, 14. 15. 19; Num. 19, 4 = *δαίνω*, Lev. 4, 6; 8, 30 = *προσδαίνω*, Lev. 14, 7. 51; Num. 19, 18; 19, 21; 8, 7 = *περιρραίνω*, Lev. 6, 20 = *ἐπιρραντίζω*. Like מִן, it denotes the ritualistic act of sprinkling blood or water with the ashes of the red heifer, Num. 19. The latter word is used when all the blood is sprinkled; the former when part of it was to be poured on the altar, (hence the LXX usually render מִן by *προσχέειν*, Lev. 1, 5. 11; 3, 2. 8. 13; 7, 2. 14). But *sprinkling* was the form of transfer of the blood of the sacrifice in order to secure its atoning efficacy, the form of purifying connected with expiation, and it is therefore followed by the words *καθαρίζειν*, *ἀπαγνίζειν*, *ἁγιάζειν*, *ἐξιλάσκεσθαι*, Lev. 8, 11. 30; 14, 7. 27; 16, 14. 15; cf. v. 16. 19; Num. 8, 7; 19, 19. It has not been sufficiently considered that the sprinkling of blood for the sake of purification ensued only upon the Holy place or upon the altar, — see *καθαρίζειν* (b), — and only in special cases was followed by a sprinkling upon the persons or the people generally, — a fact of the greatest significance as indicating the import of the O. T. sacrifices — *μὴ δυνάμεναι κατὰ συνειδήσιν τελειῶσαι τὸν λατρεύοντα* (Heb. 9, 9). A sprinkling of persons took place only upon the ratifying of the covenant, Ex. 24, 8; upon the consecration of the family of Aaron to the priesthood, Exod. 29, 21; in cleansing from leprosy and pollution from a dead body, Lev. 14; Num. 19. The two latter cases are akin as leprosy and death, and the two former manifestly harmonize together. In the two former we have to do with the first establishing of a covenant between God and His people, and accordingly we have the application of the atoning blood on both sides by the mediator. In the two latter we have the removal of fellowship with that which is of the nature of judgment against sin. But it is in keeping with the character of a provisional expiation that an operation (the sprinkling) took place only on God's side; on man's side once only at the outset, and never afterwards save when leprosy and contact with death (as anticipations of judgment) had actually annulled the co-

venant relation. Thus at least in my opinion, we are to regard the matter, and to grasp the truth that *the N. T. sprinkling with the blood of Christ* (Heb. 12, 24: αἷμα ῤαντισμοῦ) can properly have reference only to Ex. 24, and Num. 19, and is to be understood of sprinkling on both sides, Heb. 9, 19. 21. 13; though no mention is made of a sprinkling corresponding with that of the Holy place or the altar, as was done in the regular O. T. ritual, (but see Heb. 9, 12). This ritual institution certainly demands a more thorough investigation. The above hints must here suffice, though they leave many interesting questions untouched. Compare, for example, Heb. 9, 9, with v. 13.

Ῥαντισμός, ὁ, *besprinkling*, only in Bibl. and Patristic Gk. LXX Num. 19, 9. 13. 20. 21: ὕδωρ ῤαντισμοῦ, = תַּיִל מַיִם, 'water for impurity', 31, 23 = τὸ ὕδωρ τοῦ ἁγνισμοῦ, to which, in the N. T., the blood of Christ corresponds as αἷμα ῤαντισμοῦ, Heb. 12, 24; cf. Heb. 9, 13. 14; 1 Pet. 1, 2: εἰς ῤαντισμὸν αἵματος Ἰη Χυ — denoting the application of the expiation made by Christ. (In the O. T. it denotes the form of that purification which is accomplished by the expiation.)

Σ

Σάρξ, κός, ἡ, (a) *flesh*. Plur. σαρκὸς φαγεῖν, Ja. 5, 3; Rev. 17, 16; 19, 18. 21; as in Homer, who but once, Od. 19, 450, uses the sing. to designate a piece of flesh. Σὰρξ καὶ ὅσπερ as the substance of the body, Luke 24, 39: πνεῦμα σάρκα καὶ ὅσπερ οὐκ ἔχει. Eph. 5, 30: μέλη ἐσμὲν τοῦ σώματος αὐτοῦ ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ, cf. Gen. 2, 23. Next (b) corporeity according to its material side, which as an organic whole is called σῶμα. So 1 Cor. 15, 39: οὐ πᾶσα σὰρξ ἡ αὐτὴ σὰρξ, ἀλλὰ ἄλλη μὲν ἀρθρώπων, ἄλλη δὲ σὰρξ πτηνῶν. κτλ. coll. 38, 40: σῶμα. 1 Cor. 6, 16; ὁ κολλώμενος τῇ πόρνῃ ἐν σώμα ἔστιν, ἔσονται γὰρ οἱ δύο εἰς σάρκα μίαν. Eph. 5, 31. coll. v. 28; Matt. 19, 5. 6; Mark 10, 8. Generally the *corporeal* part of man, so called from the substance of it, Acts 2, 26: ἐτι δὲ καὶ ἡ σὰρξ μου κατασκηνώσει ἐπ' ἐλπίδι.

V. 31: οὐτε ἡ σὰρξ αὐτοῦ εἶδεν διαφθοράν. 2 Cor. 4, 11: ἐν τῇ θνητῇ σαρκὶ ἡμῶν. 10, 3: ἐν σαρκὶ περιπατεῖν. Gal. 2, 20; Phil. 1, 22: ζῆν ἐν σαρκί. Phil. 1, 24: ἐπιμένειν ἐν τῇ σαρκί. 1 Pet. 4, 2: τὸν ἐπίλοιπον ἐν σαρκὶ βιώσαι χρόνον. Col. 2, 1: τὸν πξόσωπόν μου ἐν σαρκί. V. 5: τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἰμί (cf. 1 Cor. 5, 3: σῶμα). Eph. 5, 29. In like manner is σὰρξ to be understood in Rom. 2, 28: ἡ ἐν τῷ φανερωῷ ἐν σαρκὶ περιτομή; opp. v. 29: περιτομὴ καρδίας ἐν πνεύματι οὐ γράμματι. Eph. 2, 11: τὰ ἔθνη ἐν σαρκὶ οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου. Col. 2, 13: ἀκροβυστία τῆς σαρκός. Gal. 6, 13: ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχῶνται. In these passages, however, the choice of σὰρξ instead of σῶμα seems to indicate an intentional accuracy with reference to what is peculiar to the σὰρξ, cf. Gal. 6, 13 with v. 12; Rom. 4, 1—10. 11. First it holds true of σὰρξ that it represents and brings about man's connection with nature, cf. Gen. 2, 23. 24; 1 Cor. 6, 16. Accordingly τὰ τέκνα τῆς σαρκός, Rom. 8, 9. opp. τῆς ἐπαγγελίας, cf. 4, 19. — Gal. 4, 23: ὁ μὲν ἐκ τῆς παιδείας κατὰ σάρκα γεγέννηται. V. 29: ὁ κατὰ σάρκα γεννηθεὶς opp. ὁ κατὰ πνεῦμα, where καὶ σάρκα means 'according to the conditions of human nature'. John 3, 6: τὸ γεγεννημένον ἐκ τῆς σαρκός (hence σὰρξ as the object of pleasure, Jude 7; 2 Pet. 2, 10. 18; cf. Ecclus. 23, 16). Σὰρξ is also used to denote *blood relationship*, Rom. 11, 14: εἰ πως παραζηλώσω μου τὴν σάρκα. 9, 3: ὑπὲρ τῶν ἀδελφῶν μου τῶν συγγενῶν μου κατὰ σάρκα. Cf. 9, 5: ἐξ ὧν ὁ Χς τὸ κατὰ σάρκα. 1, 3: ἐκ σπέρματος Δαβὶδ κατὰ σάρκα. 1 Cor. 10, 18: βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα. In the O. T. Is. 58, 7, cf. Jud. 9, 2; 2 Sam. 5, 1; 19, 13; Gen. 2, 23. So also *mankind as a whole* are designated πᾶσα σὰρξ, Matt. 24, 22; Mark 13, 20; Luke 3, 6; John 17, 2; Acts 2, 17; 1 Pet. 1, 24; Rom. 3, 20; 1 Cor. 1, 29; Gal. 2, 16. Cf. 𐤀𐤓𐤁𐤁 Is. 40, 5; Job 34, 15; Is. 66, 16; Jer. 25, 31, and other places; because the distinctive features of σὰρξ are dwelt upon, on the one hand man's frailty, weakness and need of help, on the other the contrast which exists between humanity and God or God's testimony; cf. Deut. 5, 26 (Is. 33, 14); 2 Chron. 32, 8; Ps. 78, 39; Is. 40, 5—7; Ps. 56, 5; Jer. 17, 5. As σὰρξ is the outward form of human nature, the medium of that nature, the word further serves (c) to

denote *human nature* in and according to its corporeal embodiment; 1 John 4, 2: *ὁ ἰς Χρὶς ἐν σαρκὶ ἐληλυθώς*. 2 John 7: *ἐρχόμενος ἐν σαρκί*. 1 Tim. 3, 16: *ἐφανερώθη ἐν σαρκί*. Col. 1, 22: *ὅμᾳς ἀποκατήλλαξεν ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ*, with which cf. Heb. 10, 20: *ἐνεκαίνισεν ἡμῖν ὁδὸν . . . διὰ τοῦ καταπετάσματος τοῦτ' ἔστιν τῆς σαρκὸς αὐτοῦ*. See Heb. 12, 9: *οἱ τῆς σαρκὸς ἡμῶν πατέρες* opp. *τῷ πατρὶ τῶν πνευμάτων*. — John 1, 14: *ὁ λόγος σὰρξ ἐγένετο, σὰρξ* is called that which the Logos became, that wherein it manifested itself, (*ἐν σαρκὶ ἐληλυθώς*, see αἶμα on 1 John 4, 6). See Rom. 1, 3; 9, 5. In like manner σὰρξ denotes human nature in its bodily manifestation, 2 Cor. 11, 18: *κατὰ σάρκα καυχᾶσθαι*; Gal. 6, 13: *ἐν τῇ ὑμετέρᾳ σαρκὶ καυχ.*; Phil. 3, 3, 4: *πεποιθέναι σαρκί, ἐν σαρκί*, cf. v. 5; Rom. 4, 1: *τί ἐροῦμεν Ἀβραὰμ εὐρηκέναι κατὰ σάρκα*; cf. v. 10. 11; Col. 2, 13: *νεκροὶ ἐν τῇ ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν*; Jude 8: *σάρκα μιáινουσιν*; 1 Cor. 1, 26: *σοφοὶ κατὰ σάρκα* parall. v. 27: *τοῦ κόσμου*, cf. v. 20. 21. 25. — In this application of the word we have to enquire further concerning σὰρξ and especially concerning the Pauline use of the word; namely (d) that *all that is peculiar to human nature in its corporeal embodiment is said to belong to it*; cf. 1 Cor. 3, 4: *ἄνθρωποι* parallel with v. 3: *σαρκικοί ἐστε καὶ κατ' ἄνθρωπον περιπατεῖτε*. Rom. 6, 19: *ἀνθρώπινον λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν*, as conversely, the peculiarities or idiosyncrasies of the σὰρξ in turn affect the nature of the man. Hence its contrast with the *καὶνὴ κτίσις* 2 Cor. 5, 16. 17; *κατὰ σάρκα* v. 16, (coll. John 8, 15) may be taken in an objective or subjective sense, cf. John 1, 13; 3, 6, so that in the one case σὰρξ is parallel to *ὁ ἔξω ἄνθρωπος*, cf. 2 Cor. 4, 16, 11; Col. 1, 24, and in the other, parallel to *ὁ πάλαιος ἄνθρωπος*, Rom. 6, 6; 8, 3 sqq. Human nature, as it comes upon any one through the σὰρξ, manifests itself in the σὰρξ and is determined by it and called after it, and thus it comes to stand in contrast with πνεῦμα, the Divine nature (cf. 2 Pet. 1, 4; Rom. 8, 3 sqq.; Eph. 3, 16) in a metaphysical and moral sense, Rom. 8, 3: *οἱ μὴ κατὰ σάρκα περιπατοῦντες ἀλλὰ κατὰ πνεῦμα*. Gal. 3, 3: *ἐναρξάμενοι πνεύματι νῦν σαρκὶ ἐπιτελεισθε*. Gal. 5, 17: *ἡ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκός*. Matt. 26, 41; *τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής*. Mark 14, 38; 1 Cor. 5, 5:

εἰς ὄλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ. 1 Pet. 4, 6; Gal. 6, 8: ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ ἐκ τῆς σαρκὸς θερίσει φθοράν, ὁ δὲ σπείρων εἰς τὸ πνεῦμα ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον (cf. John 17, 2). Cf. Rom. 1, 3; 1 Tim. 3, 16; 1 Pet. 3, 18; Rom. 2, 28; 8, 4—9. 12. 13; 2 Cor. 7, 1: *μολυσμὸς σαρκὸς καὶ πνεύματος*, 'pollution which comes upon human nature in its bodily manifestation, and which at the same time injures the divine life-principle in the christian', cf. 1 Cor. 5, 5; Gal. 5, 16. 17. 19; 3, 3: *ἐναρξάμενοι πνεύματι νῦν σαρκὶ ἐπιτελείσθε*; cf. 5, 17; 6, 12 sqq. Cf. also for this contrast the O. T. texts above cited. Thus *σάρξ* came at length, in distinct and presupposed antithesis to *πνεῦμα*, to signify *the sinful condition of human nature*, in and according to its bodily manifestation, cf. 2 Cor. 10, 2. 3: *ἐν σαρκὶ γὰρ περιπατοῦντες οὐ κατὰ σάρκα στρατευόμεθα*, and in such a manner that this same *σάρξ*, by means of which human nature exhibits itself and its very possession is brought about, mediates or effectuates also that sinful condition; the *σάρξ ἁμαρτίας*, the *σάρξ* determined by sin, Rom. 8, 3. Cf. also the expressions in 1 Cor. 7, 28: *ἡλιψεν τῇ σαρκὶ ἔξουσιν*. 2 Cor. 7, 5: *οὐδεμίαν ἔσχηκεν ἄνεσιν ἢ σὺρξ ἡμῶν*. 12, 7: *ἐδόθη μοι σκόλοψ τῇ σαρκί*, with Rom. 13, 14: *τῆς σαρκὸς πρόνοιαν μὴ ποιήσθε εἰς ἐπιθυμίας*. Col. 2, 23: *ἐν ἀφειδίᾳ σώματος — πρὸς πλησμονὴν τῆς σαρκός*. Gal. 5, 13: *εἰς ἀφορμὴν τῇ σαρκί*. 1 Pet. 4, 1: *Χὺν παθόντος σαρκὶ . . . ὁ παθὼν ἐν σαρκὶ πέπαιται ἁμαρτίας*. The bodily organism is accordingly defined as *σῶμα τῆς σαρκός*, Col. 2, 11, cf. 1, 22, and *κατὰ σάρκα ζῆν* stands parallel with *πράξεις τοῦ σώματος*, Rom. 8, 12. 13. Cf. Rom. 7, 5: *ὅτε γὰρ ἦμεν ἐν τῇ σαρκί, τὰ παθήματα τῶν ἁμαρτιῶν ἐνεργεῖτο ἐν τοῖς μέλεσιν ἡμῶν*, where *τὰ μέλη*, as in 7, 23: *βλέπω νόμον ἐν τοῖς μέλεσίν μου*, — ὁ νόμος τῆς ἁμαρτίας ὁ ὧν ἐν τοῖς μέλεσιν, are not to be understood merely as *τὰ μέλη τοῦ σώματος*, but, according to the context, as *τὰ μέλη τοῦ σώματος τῆς σαρκός*; because from Rom. 7, 5, coll. v. 20 the instruments of the bodily organism are ruled by the *ἁμαρτία οἰκουσα ἐν ἐμοί*, v. 20, *τοῦτ' ἐστὶν τῇ σαρκί μου*. v. 18, cf. Rom. 6, 13; from which is clear that the *σάρξ* is not the principle of sin, but has been taken possession of by sin, see also the following verses. The expressions *φρόνημα τῆς σαρκός*, Rom. 8, 6. 7, cf. v. 5: *τὰ τῆς σαρκὸς φρονεῖν*, and *ἐπιθυμία τῆς*

σαρκός, Gal. 5, 16, 24, cf. v. 17; Eph. 2, 3; 2 Pet. 2, 18; cf. v. 10; 1 John 2, 16; *Θελήματα τῆς σαρκός*, Eph. 2, 3; *νοῦς τῆς σαρκός*, Col. 2, 18, may likewise be explained by the fact that *σάρξ* denotes *sinfully conditioned human nature*, and that this *σάρξ* as it is the means whereby human nature is possessed, has at the same time a power determining the person; cf. Rom. 8, 5: *οἱ κατὰ σάρκα ὄντες* with v. 8: *οἱ ἐν σαρκὶ ὄντες*. 7, 8: *ἐν ἐμοὶ τοῦτ' ἔστιν ἐν τῇ σαρκί μου*. Hofmann, Schriftbew. 1, 559: "The nature of man is that of a coporeal essence, but of a corporeal essence which is to be personal, so that the ungodly impulse of the inborn nature shews itself in the ungodly relation of the *ego* receiving it as its nature". See under *σῶμα* the sig. *corporeity* as the condition of human nature. It is therefore possible to distinguish *σάρξ* and *νοῦς*, as in Rom. 7, 25: *ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοῦ δουλεύω νόμῳ Θεοῦ, τῇ δὲ σαρκὶ νόμῳ ἁμαρτίας*, and again, to designate *νοῦς* like *σῶμα* as *νοῦς τῆς σαρκός* according to the relation of the person to his nature, cf. Eph. 2, 3: *ποιοῦντες τὰ Θελήματα τῆς σαρκός καὶ τῶν διανοιῶν* in explanation of *ἀναστρέφεσθαι ἐν ταῖς ἐπιθυμίαις τῆς σαρκός*. — As *σάρξ* is contrasted with *πνεῦμα* so also with *συνείδησις* (see s. v. *πνεῦμα*, *συνείδησις*, cf. Rom. 1, 9; 2 Tim. 1, 3). In 1 Pet. 3, 21, and Heb. 9, 13; 9, 10, *σαρκὸς καθαρότης*, signifies *purity of human nature in its bodily manifestation*, and *δικαιώματα σαρκός*, *laws having reference to human nature in its bodily manifestation*, cf. Rom. 8, 3. 7. 14; and the following passage from the Apol. C. A. 254, which is in keeping with this meaning of *σάρξ*: "Dicebantur in lege quaedam propitiatoria sacrificia propter significationem seu similitudinem, non quod mererentur remissionem peccatorum coram Deo, sed quia mererentur remissionem peccatorum secundum justitiam legis, ne illi, pro quibus fiebant, excluderentur ab ista politione." As to *σάρξ* in connection with *αἷμα* Matt. 16, 18; John 6, 51 sqq.; 1 Cor. 15, 50; Gal. 1, 16; Eph. 6, 12; Heb. 2, 14; see *αἷμα*.

Σαρικός, Σάρκινος. The Reading is doubtful in Rom. 7, 14; 1 Cor. 3, 1, 3; 2 Cor. 1, 12; Heb. 7, 16. *σαρκικός* is undisputed in Rom. 15, 27; 1 Cor. 9, 11; 2 Cor. 10, 4; 1 Pet. 2, 11; it is certain in 1 Cor. 3, 3; 2 Cor. 1, 12. *σάρκινος* 2 Cor. 3, 3.

Σαρκικός, see κατὰ σάρκα, distinctive of the flesh, what attaches to the σάρξ as corporeity, Rom. 15, 27: εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινῶνησαν τὰ ἔθνη, ὀφείλουσιν καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς. 1 Cor. 9, 11: εἰ ἡμεῖς ὑμῖν τὰ πνευματικά ἐσπείραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικά θερίσωμεν. Cf. σάρξ as determined by human nature in its bodily manifestation, see σάρξ in Deut. 5, 26 etc. 2 Cor. 10, 4: τὰ ὄπλα τῆς στρατείας ἡμῶν οὐ σαρκικά ἀλλὰ δυνατὰ τῷ θεῷ, cf. Jer. 17, 5 etc. Of σάρξ as belonging to sinful human nature, 1 Pet. 2, 11: ἀπέχεσθε τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες στρατεύονται κατὰ τῆς ψυχῆς. Cf. Polyc. ad Phil. 5: πᾶσα ἐπιθυμία κατὰ τοῦ πνεύματος στρατεύεται, see ἐπιθυμία; concerning 1 Cor. 3, 3; 2 Cor. 1, 12, see below.

Σάρκινος, of flesh, fleshy, 2 Cor. 3, 3: οὐκ ἐν πλάξιν λιθίναις, ἀλλ' ἐν πλάξιν καρδίας σαρκίνας. In all places except 1 Cor. 3, 3, where Lachm. and Tisch. read σαρκικοί, Cod. DFG σάρκινοι, σάρκινος is preferred to σαρκικός in modern recensions (Griesb., Lachm., Tisch.). Σαρκικός is unknown in classical Gk., (excepting in Aristot. h. a. 10, 2: ὅταν δὲ σαρκιώτερα ἢ τὴν χρόαν τὴ σημεία), and this explains the insertion of σάρκινος in the Text. But as σαρκικός is undisputed in the above named places, we must suppose that the grosser σάρκινος may have been supplanted by the more abstract σαρκικός. So Rom. 7, 14: ἐγὼ δὲ σάρκινός εἰμι πεπραμένος ὑπὸ τὴν ἁμαρτίαν, opp.: ὁ νόμος πνευματικός ἐστίν, where σάρκινος gives a very good sense; cf. v. 18: οὐκ οἶκεῖ ἐν ἐμοὶ τοῦτ' εἶναι ἐν τῇ σαρκί μου ἀγαθόν. See Ps. 78, 39. The difference is like that between σάρξ εἰμι and κατὰ σάρκα εἰμί (Rom. 8, 5). So also 1 Cor. 3, 1: οὐκ ἡδυνήθην λαλῆσαι ὑμῖν ὡς πνευματικοῖς ἀλλ' ὡς σαρκίοις, where the grosser term is chosen, while in v. 3 (except in Codd. DFG) σαρκικοί appears, and in v. 4 simply ἄνθρωποι, because the fact that the Corinthians were σαρκικοί and ἄνθρωποι justified the apostle in the use of the epithet σάρκινοι, for they manifested only their sinful human nature, and not that the Spirit of God was dwelling in them, cf. v. 16: οὐκ οἴδατε ὅτι . . . τὸ πνεῦμα τοῦ θεοῦ οἶκεῖ ἐν ὑμῖν. In 2 Cor. 1, 12 the Reading σαρκίνη is badly attested (FG), and ἐν σοφίᾳ σαρκικῇ corresponds with σοφίς κατὰ σάρκα, 1 Cor. 1, 26. On the contrary, in Heb. 7, 16 the Reading ὃς οἱ κατὰ νόμον ἐντολῆς σαρκίνης γέγονεν instead of σαρκικῆς

is adopted by Griesb., Lachm., Tisch. where the written law is called *ἐντολὴ σαρκίνη* because it attaches the priesthood to natural descent.

Σέβω, from the root *σεβ*, cf. the Latin *severus*, Gk. *σεμνός*. The idea lying at its root is that of *reverential fear*, profound respect, (Curtius, Schenkl) chiefly applied to the relation of men to the gods; = *to honour them reverentially, with holy awe*. The Active only in the Tragic poets, the Middle in Homer and the Attics, in the pres. imp. and Aor. pass. *ἐσέφθην*. The Fut. *σεβήσομαι*, Diog. L. 7, 120. *ἐσεψάμην*, Phot. 19, 7. Hesych.: *σέβεσθαι· αἰδεῖσθαι, ἐντρέπεσθαι, προσκυννῖν, αἰσχύνεσθαι* (as to this last meaning, see below). Xen. Mem. 4, 4, 19: *ἐγὼ μὲν θεοὺς οἶμαι τοὺς νόμους τούτους* (sc. *ἀγράφους*) *τοῖς ἀνθρώποις θεῖναι· καὶ γὰρ παρὰ πᾶσιν ἀνθρώποις πρῶτον νομίζεται θεοὺς σέβειν*. Id. Ag. 11, 1: *τὰ λεγὰ καὶ ἐν τοῖς πολέμοις ἐσέβετο*. Next it is used generally of any religious or pious relationship, Xen. Cyrop. 8, 8, 1: *οἱ ἀρχόμενοι Κύρον ὡς πατέρα ἐσέβοντο*. Hell. 7, 3, 12: *ὡς ἄνδρα ἀγαθὸν κομισάμενοι ἔθαιπᾶν τε ἐν τῇ ἀγορᾷ καὶ ὡς ἀρχηγέτην τῆς πόλεως σέβονται*.—It appears transitively and intrans. (a) trans., *to honour, to reverence, to fear*, of man's relation to the Gods and towards whatever is *δσιον*, (see *ἀσεβής* etc.). Plat. Phaedr. 251, A: *ὡς θεὸν σέβεται*. Legg. 17, 177, D: *ὁ φύσει καὶ μὴ πλαστῶς σέβων τὴν δίκην*. Thus we find it in the LXX = **סִב**. Jos. 4, 14: *ὅπως γινώσκιν πάντα τὰ ἔθνη τῆς γῆς ὅτι ἡ δύναμις τοῦ κυρίου ἰσχυρά ἐστιν, καὶ ἵνα ὑμεῖς σέβησθε κύριον τὸν θεὸν ἡμῶν ἐν παντὶ ἔργῳ*; 22, 25; Job 1, 9; John 1, 9: *τὸν κύριον θεὸν τοῦ οὐρανοῦ ἐγὼ σέβομαι*. Cf. Is. 29, 13 parall. *τιμᾶν*. Wisd. 15, 6. 18, of the heathen cultus. 2 Macc. 1, 3. Otherwise **סִב** is generally = *φοβεῖσθαι*. In the N. T. Matt. 15, 9; Mark 7, 7, from Is. 29, 13; Acts 18, 13: *παρὰ τὸν νόμον ἀναπελθεὶ οὕτως τοὺς ἀνθρώπους σέβεσθαι τὸν θεόν*. Acts 19, 27 of the heathen cultus. Acts 16, 14 and 18, 7, of the fear of God in those who were not Jews, cf. 10, 2: *Κορνήλιος εὐσεβής καὶ φοβούμενος τὸν θεόν*.—(b) intrans. Hesych. = *αἰσχύνεσθαι, to fear or dread what is wrong*. It seems to denote the religious character of moral reverence, so that it is not strictly intransitive, but only without object = *God fear-*

ing, to be God fearing as to doing something. To this view the N. T. use of the absolute *σέβασθαι* leads me, *σέβασθαι* being = to be God-fearing, used of Proselytes, *οἱ σεβόμενοι*, Acts 13, 43. 50; 17, 4. 17: *τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις*, cf. the equally absolute *οἱ φοβούμενοι*, 2 Chron. 5, 6. That it occurs in classical Gk. only of fear of wrong, and not of the conscientious practice of right, is accounted for if we consider the nature of the fear of God entertained. Cf. also the positive *εὐσεβής*, which becomes positive only in virtue of the compound. Plat. Tim. 69, D: *σεβόμενοι μαλίνειν τὸ θεῖον*.

Σεβάζομαι, = *σέβομαι*, sometimes in Homer and in later Gk. In the N. T. Rom. 1, 25.

Σέβασμα, τὸ, only in later Gk. for *σέβας*, = the object of holy respectful reverence, Acts 17, 23; 2 Thes. 2, 4: *ὁ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον θεὸν ἢ σέβασμα*, with which compare Dan. 11, 36. 37; Jude 8; 2 Pet. 2, 10. Also = *σέβασις*, just as *σέβας* signifies reverence; Clem. Alex. Strom. 7, 829: *πατὴρ σεβάσματι καὶ σιγῇ σεβαστός*.

Ἀσεβής, ες, Godless, without fear and reverence before God; not = *irreligious*, but positive: he who practises the opposite of what the fear of God demands; derived from the absolute intrans. *σέβασθαι*, it is the religious name for immoral and impious behaviour. Pausan. 4, 8, 1: *θεῶν ἀσεβής* = he who sins against the Gods, cf. *ἀσεβεῖν*. Xen. Anab. 2, 5, 20: *τρόπος πρὸς θεῶν ἀσεκής, πρὸς ἀνθρώπων αἰσχρός*. Cyrop. 8, 8, 27: *φημὶ γὰρ Πέρσας — καὶ ἀσεβεστέρους περὶ θεοῦς καὶ ἀνοσιωτέρους περὶ συγγενεῖς καὶ ἀδικοτέρους περὶ τοὺς ἄλλους*. 8, 7, 22: *μήποτε ἀσεβὲς μηδὲν μηδὲ ἀνόσιον μήτε ποιήσῃτε μήτε βουλευήσῃτε*. LXX = *אֲשֵׁר*, *אֲשֵׁר* Job 8, 13; 15, 34; 27, 8; Prov. 11, 9; Is. 33, 14. *אֲשֵׁר* Ez. 20, 38. Most frequently = *אֲשֵׁר*, Gen. 18, 23. 25 etc., see *ἀδικος*. Cf. *אֲשֵׁר* *אֲשֵׁר* Job 36, 9; 36, 12 = *אֲשֵׁר* *אֲשֵׁר*, *ἀσεβεῖς*. Often as a noun in the Apocrypha; Wisd. 3, 10; 4, 16; 19, 1; Ecclus. 12, 6 etc., opposed to *δικαίος*, Rom. 4, 5; 5, 6; Exod. 23, 7. Synon. with *ἀμαρτωλός*, Rom. 5, 6. 8, joined therewith, 1 Tim. 1, 9; 1 Pet. 4, 18; Jude 15. Elsewhere, 2 Pet. 2, 5; 3, 7; Jude 15. 4: *οἱ ἀσεβεῖς τὴν τοῦ θεοῦ ἡμῶν χάριτα μετατιθέμενοι εἰς ἀσελείαν καὶ*

τὸν μόνον δεσπότην καὶ κύριον ἡμῶν Ἰν Χν ἀρνούμενοι.
As to its comparative rareness in Bibl. Gk. see ἀσεβεῖν.

Ἀσέβεια, ἡ, *Godlessness*, syn. with ἀδικία. Xen. Cyrop. 8, 8, 7: διὰ τὴν ἐκείνων περὶ μὲν θεοῦς ἀσέβειαν, περὶ δὲ ἀνθρώπους ἀδικίαν. Apol. 24: πολλὴν ἑαυτοῖς συνειδέναι ἀσέβειαν καὶ ἀδικίαν. It is the religious designation and estimate of impious and immoral conduct, Rom. 1, 18: ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων. In the LXX = ἰψ Ps. 32, 6; Ez. 33, 9. שׁוֹר Prov. 4, 17; Eccles. 8, 8; Hos. 10, 4. הַשׁוֹר Deut. 9, 4; 25, 3; Prov. 11, 5. It is worthy of note that, besides ἀδικία, it is the only word for שׁוֹר, see ἁμαρτάνειν. In the N. T. besides Rom. 1, 18, in 2 Tim. 2, 16: ἐπὶ πλεῖον γὰρ προκόψουσιν ἀσεβείας; Tit. 2, 12: ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν; Jude 15: τὰ ἔργα ἀσεβείας. The Plur. Rom. 11, 26; Jude 18, answering to the Hebr. מִשְׁוֹר.

Ἀσεβέω, to act impiously, to sin concerning any thing which we should account sacred, πρὸς περὶ τινα, τι; e. g. πρὸς τὰ θεῖα, περὶ ξένους, ἐς μυστήρια (Xen.) εἰς 2 Macc. 4, 38. Rarely with the Acc. in the same sense. Oftener without object = to commit any offence. In the LXX it but rarely occurs, = שׁוֹר Is. 59, 13; Jer. 2, 8. 29; 3, 13; Zeph. 3, 11. מִשְׁוֹר Prov. 8, 36. Also = שׁוֹר. Still more rarely in the N. T. Generally the positive and strong terms ἀδικεῖν, ἀσεβεῖν, ἀνόσια ποιεῖν which occur often in Classical Gk. are met with in Scripture far more rarely than ἁμαρτάνειν (to which ἀσεβεῖν is parallel in Wisd. 14, 9; Ecclus. 15, 20) which in the Classics was far less highly ranked in its moral or religious sense. Herein is manifest, on the one hand, the far deeper religious views of Scripture which estimates "failure" or sin of omission so seriously, and on the other, its deeper humanity which does not resort to the strongest terms to designate what is sinful. The words in Wisd. 14, 9: ἐν ἱσθ' μισητὰ θεῶν καὶ ὁ ἀσεβῶν καὶ ἡ ἀσέβεια αὐτοῦ represent accordingly an unscriptural view. In the N. T. it occurs only in a very strong reference, 2 Pet. 2, 6: ὑπόδειγμα μελλόντων ἀσεβεῖν (of Sodom and Gomorrha). Jude 15. — Is. 59, 13: ἡσέβησαμεν καὶ ἐψενσάμεθα καὶ ἀπέστημεν ὁπίσθεν τοῦ θεοῦ ἡμῶν, cf. v. 12.

Εὐσεβής, *es*, *God fearing, full of holy and devout reverence*, in Plat. Euthyphr. 5, C parallel to and interchangeable with *δσιος*; Lucn. de calumn. 14, with *φιλόθεος*. Xen. Apol. 19: *γεγεννημένον ἐξ εὐσεβοῦς ἀνόσιον*. Mem. 4, 8, 11: *εὐσεβής μὲν οὕτως, ὥστε μηδὲν ἄνευ τῆς τῶν θεῶν γνώμης ποιεῖν*; therefore of one who is ruled in what he does and avoids by reverence and Godly fear. With a religious reference only and not denoting any moral relation, in Ibid. 4, 6, 4: *τὰ περὶ τοὺς θεοὺς νόμιμα εἰδὼς — ὁ νομίμως ὡς δεῖ τιμῶν τοὺς θεοὺς — εὐσεβής ἐστι*. For the strict range of the thought see *εὐσέβεια*. Cf. also Plat. Phil. 39, E: *δίκαιος ἀνὴρ καὶ εὐσεβής καὶ ἀγαθὸς πάντως*. Unknown as it is in older Gk. the word and its derivatives occur chiefly in the Tragg., from Xen. downwards in prose. Seldom in the LXX; only in Is. 24, 16; 26, 7 = עֲבָדִים 32, 6 = עֲבָדִים. Often in Ecclus. 11, 15. 20; 12, 2. 4; 39, 27; 43, 32 etc. In the N. T. opposed to *ἄδικος*, 2 Pet. 2. 9. Elsewhere only in Acts 10, 2. 7, of Cornelius etc.: *εὐσεβής καὶ φοβούμενος τὸν θεόν*. Acts 22, 12 Rec.: *ἀνὴρ εὐσεβής κατὰ τὸν νόμον* Lachm. reads *εὐλακής*, Tisch. *ἀν. κατὰ τ. ν.* The Adv. *εὐσεβῶς* 2 Tim. 3, 12: *εὐσεβ. ζῆν*. Tit. 2, 12: *σωφρονῶς καὶ δικαίως καὶ εὐσεβῶς ζ.*, as usually also *εὐσέβεια*, *εὐσεβεῖν*, occur in a few places in the Acts and 2 Peter, and elsewhere only in the Pastoral epistles when the language in other respects likewise closely approaches the manner of genuine Gk., see *καλός*. Accordingly *εὐσεβής*, *εὐσέβεια* must be taken in their widest sense, as above, Xen. Mem. 4, 8, 11.

Εὐσέβεια, *ἡ*, *piety*, the good and careful cherishing of the fear of God (*εὐ*-). Luther, *Godliness*. Nägelsbach, *nachhom*. Theol. 3, 1, 2: "the recognition of dependence upon the Gods, the confession of human dependence, the tribute of homage, which man renders in the certainty that he needs their favour, all this is *εὐσέβεια* manifest in conduct and conversation in sacrifice and prayer." Again, 2, 23 "*εὐσεβεῖν* and *σωφρονεῖν*, (the recognition of and keeping within the limits of one's own nature) so harmonize that the *εὐσεβῶν* is a *σωφρων περὶ τοὺς θεοὺς* (Xen. Mem. 4, 3. 2), the *σωφρων* a *εὐσεβῶν περὶ τοὺς ἀνθρώπους*, as linguistic usage variously shews us, when *εὐσεβεῖν* is used of the equitable relation of man to man; cf. Lübker, *soph. Theol.* 2, 54." And as *σωφρονεῖν* and *εὐσεβεῖν* together denote man's

moral and religious relations, so also do εὐσέβεια and δικαιοσύνη, the latter = σωφροσύνη, Nägelsb. 5, 2, 27. Plat. Deff. 412, C: δικαιοσύνη περὶ Θεοῦς. Cf. Tit. 2, 12: σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζῆν. — In the LXX seldom Prov. 1, 4; Is. 11, 2; 33, 6, = יָרֵךְ, יִרְאֶה . Often in 4 Macc.; Wisd. 10, 12; Ecclus. 49, 3; 2 Macc. 3, 1. In Josephus contrasted with εἰδωλολατρεία. In the N. T. besides Acts 3, 12, only in 1 and 2 Tim., Tit., 2 Pet., and in the very wide application as given under εὐσεβής, 2 Pet. 1, 3: τὰ πρὸς ζωὴν καὶ εὐσέβειαν; v. 6. 7; 1 Tim. 2, 2; 3, 16: τὸ τῆς εὐσεβείας μυστήριον. 4, 7: γύμναζε δὲ σπαντὸν πρὸς εὐσέβειαν. V. 8; 6, 3. 5. 6. 11: δικαιοσύνη, εὐσέβεια, πίστις κτλ. 2 Tim. 3, 5: μόρφωσις εὐσεβείας. Tit. 1, 1: ἀλήθεια ἥ κατ' εὐσεβείαν. It is worthy of remark that when once it was shewn what the μυστήριον τῆς εὐσεβείας is as contrasted with heathen views of the expression, the word came unmistakably to be the distinctive title for the circumference of christian relations. The plural like ἀσέβειαι, δικαιοσύναι etc. in 2 Pet. 3, 11.

Εὐσεβέω, *to be pious, to act as in the fear of God*, usually περὶ, πρὸς τινά, rarely with the Accus. Acts 17, 23: ὃν οὖν ἀγροοῦντες εὐσεβεῖτε. 1 Tim. 5, 4: τὸν ἰδίον οἶκον εὐσεβεῖν = *to fulfil one's duty in reference to etc., in the fear of God*. Not in the LXX.

Σκοπέω, used only in the Present and Imp., the other tenses being supplied from σκέπτομαι which is not used in the Pres. and Imp.; = *to look towards an object, to contemplate, to give attention to*; literally, *to spy out*, the word *spy* being according to Curtius, 153, connected with it *per metathesin*. Luke 11, 35; Rom. 16, 17; 2 Cor. 4, 18; Gal. 6, 1; Phil. 2, 4; 3, 17. σκοπός a scout or spy, also goal, aim, end, Phil. 3, 14: κατὰ σκοπὸν διώκω ἐπὶ τὸ βραβεῖον.

Ἐπισκοπέω, *to look upon, to observe, to examine how it is concerning any thing*, e. g. Xen. Hell. 3, 2, 11: ἐπισκοπῶν δὲ τὰς πόλεις, εἴρα τὰ μὲν ἀλλὰ καλῶς ἐχούσας. *To visit*, e. g. the sick, *to look after them*; in a military sense *to review or muster* (Xen.); *to inspect*, e. g. τὴν πολιτείαν, Plat. Rep.

6, 506, A. The superintending care of the gods, Ar. Eq. 1173: ἐναργῶς ἡ θεός σ' ἐπισκοπεῖ = *to take care of*. In the N. T. Heb. 12, 15: ἐπισκοποῦντες μὴ τις ὑστερῶν ἀπὸ τῆς χάριτος. 1 Pet. 5, 2: ποιμάνετε τὸ ἐν ὑμῖν ποιμνιον τοῦ θεοῦ, ἐπισκοποῦντες μὴ ἀναγκάστως — an exhortation to Presbyters; Tisch., however, expunges ἐπισκ. here.

Ἐπίσκοπος, ὁ, *a watcher, overseer*, e. g. Hom. Il. 22, 255 of the Gods: μάρτυροι ἔσσονται καὶ ἐπίσκοποι ἀρμονιάων, "they watch over the keeping of treaties", Pape. Plat. Legg. 4, 717, D: πᾶσιν ἐπίσκοπος ἐτάχθη Νέμεσις. Plut. Cam. 5: θεοὶ χρηστῶν ἐπίσκοποι καὶ πονηρῶν ἔργων. "This was the name given in Athens to the men sent into subdued states to conduct their affairs" (Pape). LXX = 𐤀𐤓𐤕𐤕, 𐤀𐤓𐤕, 𐤀𐤓𐤕𐤕, Num. 31, 14; 2 Kings 11, 16; Jud. 9, 28; 2 Chron. 34, 12. 17; Num. 4, 16, etc.; 1 Macc. 1, 51. — Wisd. 1, 6: τῆς καρδίας ἐπίσκοπος ἀληθείας = *searcher*. In the N. T. of presbyters, Acts 20, 28: προσέχετε τῷ ποιμνίῳ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ἐπισκόπους, — denoting the watchful care which those holding this office are to exercise, cf. 1 Pet. 5, 2. In Phil. 1, 1 the ἐπίσκοποι, who elsewhere are called πρεσβύτεροι, are mentioned side by side with the διακόνοι, and so also in 1 Tim. 3, 2 compared with v. 8. See also Titus 1, 7 as compared with v. 5. Cf. Clem. Rom. 1 ad Cor. 42: κατὰ χώρας οὖν καὶ πόλεις οἱ ἐπίστολοι κηρίσσοντες καθίστανον τὰς ἀπαρχὰς αὐτῶν, δοκιμάσαντες τῷ πνεύματι (συννευδοκησάσης τῆς ἐκκλησίας πάσης c. 44), εἰς ἐπισκόπους καὶ διακόνους τῶν μελλόντων πιστεύειν. Καὶ τοῦτο οὐ καινῶς· ἐκ γὰρ δὴ πολλῶν χρόνων ἐγγράπτο περὶ ἐπισκόπων καὶ διακόνων. Οὕτως γὰρ πού λέγει ἡ γραφή· καταστήσω τοὺς ἐπισκόπους αὐτῶν ἐν δικαιοσύνῃ, καὶ τοὺς διακόνους αὐτῶν ἐν πίστει (Is. 60, 17). We must therefore say that πρεσβύτερος denotes the dignity of the office, and ἐπίσκοπος its duties. In 1 Pet. 2, 25 Christ is called ποιμὴν καὶ ἐπίσκοπος τῶν ψυχῶν, and in 1 Pet. 5, 4 ἀρχιποίμην, in distinction from the Presbyters, and in the same sense as ἐπίσκ. is used of them.

Ἐπισκοπή, ἡ, belongs almost exclusively to Biblical and Patristic Gk. In the classics we find it only in Lucn. dial. Deor. 20, 6, = *visû*. The word commonly used in the Classics and LXX

is *ἐπίσκεψις*, *inspection*, *inquiry*, *visitation*. — Often in the LXX and Apocrypha. LXX = 𐤅𐤓𐤁, 𐤅𐤓𐤁𐤁, 𐤁𐤅𐤓𐤁. (a) Luther renders it *Heimsuchung*, in the twofold sense of inspection, and tender guardianship or love. For the latter sense see *ἐπισκέπτομαι* Matt. 25, 36, 43; Luke 1, 78; 7, 16; Heb. 2, 6; Ja. 1, 27; Luke 1, 68: *ἐπισκέψατο καὶ ἐποίησε λύτρωσιν*). For the former see Exod. 3, 16; 18, 19; Is. 10, 3; Jer. 10, 15; Eccles. 18, 19; 16, 16; Wisd. 3, 13; 14, 11; 19, 15. So perhaps in 1 Pet. 2, 12, (cf. 5, 6. if we there read *ἐν καιρῷ ἐπισκοπῆς*, and not simply *ἐν καιρῷ*). The *ἡμέρα ἐπισκοπῆς* in 1 Pet. 2, 12, is perhaps like *καιρὸς ἐπισκοπῆς*, Wisd. 2, 20; 3, 7, in a good sense, the time when God brings help and is propitious, cf. Gen. 50, 24, 25; Job 34, 9, etc. So also Luke 19, 44, compared with 7, 16; 1, 68. — Hence (b) the office of an *ἐπίσκοπος*, 1 Tim. 3, 1; Acts 1, 20; Ps. 109, 8; Num. 4, 16. — 1 Chron. 24, 3: *ἐπίσκεψις*.

Στέλλω, *στελῶ*, *ἔστειλα*, *ἔσταλκα*; aor. pass. *ἐστάλην*. Akin to *ἵστημι* it means literally *to place*, *to arrange*, *to equip*, *to despatch*. In the Middle *to prepare for*, with fol. Acc. e. g. *τὴν πορείαν*. Polyb. 9, 24, 4. So 2 Cor. 8, 20: *στελλόμενοι τοῦτο μὴ τις ἡμᾶς μωμῆσθαι*. It also means *to establish*, *to restrain*, *to limit*; thus in nautical and medical language, *to take in sail*, with or without *ἰστία* in Homer; *to staunch an issue of blood*, etc. Figuratively e. g. *στελλασθαι λόγον*, as contrasted with *παρησιᾷ φράσαι* Eur. Bacch. 669. Cf. Philo de spec. Legg. 772, E in Löfner, observ. Philon. ad 2 Thes. 3, 6: “*recta disciplina inhabitans animo, καὶ ἐκαστὴν ἡμέραν ὑπομυμνήσκει τῆς ἀνθρωπότητος, ἀπὸ τῶν ὑψηλῶν καὶ ὑπερόγκων ἀντισπῶσα καὶ στέλλουσα*.” It is used in the Middle of persons, with the sig. *to withhold one self* Polyb. 8, 22, 4. Cf. Mal. 2, 5: *ἔδωκα αὐτῷ ἐν φόβῳ φοβεῖσθαι με καὶ ἀπὸ προσώπου τοῦ ὀνόματός μου στέλλεσθαι αὐτόν*. So 2 Thes. 3, 6: *στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτακτως περιπατοῦντος*.

Ἀποστέλλω, (a) *to send away*, *to send forth*, upon a certain mission, for thus it is distinct from *πέμπειν*; *τινὰ εἰς*, *πρὸς τὴν* e. g. Matt. 15, 24; 20, 2; Luke 4, 43: *εἰς τοῦτο ἀπέσταλμαι*. Heb. 1, 14: *εἰς διακονίαν* etc. With fol. Inf. *κη-*

ρησσειν Mark 3, 14; Luke 9, 2. λαλῆσαι Luke 1, 19. With two Acc. Acts 3, 26: ἀπέστειλεν αὐτὸν εὐλογοῦντα. 7, 35: τοῦτον ὁ ὁς ἄρχοντα καὶ λυτρωτὴν ἀπέστειλεν. 1 John 4, 10: ἀπέστειλεν τὸν υἱὸν αὐτοῦ ἰλασμὸν κτλ. V. 14: ὁ πατὴρ ἀπέσταλκεν τὸν υἱὸν σωτῆρα τοῦ κόσμου. Hofmann, in support of his view that Jesus is called the Son of God only in virtue of His being born of man, refers to the fact that the simple acc. after ἀποστέλλω denotes what the person is or becomes by being sent (Schriftbew. 1, 118). But this is a weak and untenable argument, though what he states is true when the name of the object spoken of is chosen to correspond with the purposed mission, as in Mark 1, 2: ἀποστέλλω τὸν ἀγγελόν μου πρὸς προσώπον σου. Luke 14, 32: πρεσβεῖαν, as in 19, 14. We can no more say that God sent Jesus 'to be His Son', than we can render ἀποστέλλειν τοὺς δούλους, Matt. 21, 34 sqq. δύο μαθητάς 21, 1; ἱερεῖς John 1, 19, in this manner. See Mark 12, 6: ἔτι ἕνα εἶχεν υἱὸν ἀγαπητόν· ἀπέστειλεν αὐτόν. Matt. 21, 37: ὅστερον δὲ ἀπέστειλεν πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ. That the Sonship of Jesus is anterior to His mission to the world is still more indisputably indicated, when it is said, not only ὁ Θεὸς ἀπέστειλεν τὸν υἱὸν αὐτοῦ, or ὃν ἀπέστειλεν ὁ Θεός John 3, 34, just as John is called the ἀπεσταλμένος παρὰ Θεοῦ John 1, 6, but when it is added, "He sent Him" εἰς τὸν κόσμον John 3, 17; 10, 36; 1 John 4, 9. And this does not simply mean He sent Him to the world after His birth, as if denoting His outward mission and manifestation as in John 17, 18, — it signifies *into* the world as is clear from John 16, 28: ἐξῆλθον ἐκ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα. The expression that Jesus is *sent* by God, denotes the mission which He has to fulfil and the authority which backs Him; John 3, 34: ὃν ἀπέστειλεν ὁ Θεός, τὰ ῥήματα τοῦ Θεοῦ λαλεῖ. 5, 36. 38; 6, 29. 57; 7, 29; 8, 42; 11, 42; 17, 3. 21. 23. 25; 20, 21; Matt. 10, 40; Mark 9, 37; Luke 4, 18. 43; 9, 48; 10, 16; Acts 3, 20, and is contrasted with the ἀρ' ἑαυτοῦ ἔρχεσθαι in John 8, 42; 5, 43; 7, 28. The importance of the mission is denoted by the fact that it His Son whom God sends; see, with the texts in John, Matt. 21, 37; 23, 34—36; Gal. 4, 4. — (b) *to send away, to dismiss, even to banish*, Mark 5, 10 etc. Luke 4, 18: ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει.

Ἀπόστολος, *on*, primarily an Adj. *sent forth*. Then a Sub. *one sent, apostle, ambassador*; rarely in Classical Gk., e. g. Herd. 1, 21; 5, 38, usually *πρέσβυς* in the Plur. (see 2 Cor. 5, 20; Eph. 6, 20). LXX = $\Pi^{\text{א}}\text{ב}^{\text{א}}$ 1 Kings 14, 3. John 13, 16: οὐδὲ ἀπόστολος μελίων τοῦ πέμψαντος αὐτόν. The rare occurrence of the word in classical Gk. makes it all the more appropriate as the distinctive appellation of "the Twelve" whom Christ chose to be His witnesses, see Luke 6, 13: προσεφώνησεν τοὺς μαθητάς αὐτοῦ καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα οὓς καὶ ἀποστόλους ὠνόμασεν. Acts 1, 2: ἐντειλάμενος τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου οὓς ἐξελέξατο. V. 8: ἔσεσθέ μου μάρτυρες — ἕως ἐσχάτου τῆς γῆς. It first designates the office as instituted by Christ to witness of Him before the world, — see John 17, 18, — and it secondly designates the authority which those called to it possess. See ἀποστέλλω, Rom. 10, 15. Paul combines both these meanings in Rom. 1, 1; 1 Cor. 1, 1; 9, 1. 2; 15, 9; 2 Cor. 1, 1; 12, 12; Gal. 1, 1 etc. Compare ἀπόστολος ἐθνῶν Rom. 11, 13, with ἀποστολή, τῆς περιτομῆς Gal. 2, 8; διδάσκαλος ἐθνῶν 2 Tim. 1, 11. It is the distinctive name of the twelve or eleven with whom Paul himself was reckoned, as he says in 1 Cor. 15, 7. 9, justifying his being thus counted an apostle by the fact that he had been called to the office by Christ Himself. And yet the name seems from the first to have been applied in a much wider sense to all who bore witness of Christ; cf. Acts 14, 4. 14, with 13, 2; and even by Paul, 2 Cor. 11, 13; 1 Thes. 2, 6 (but hardly Rom. 16, 7). But the fact that the looser and more general meaning of the word held its place side by side with its special and distinctive application, — the fact that it is not used exclusively in its special any more than in its general meaning, even by the Apostle of the Gentiles, — tells not for, but against the Irvingite doctrine of the continuity and permanence of the office. — The word is once used of Christ, Heb. 3, 1: κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερεῖα τῆς ὁμολογίας ἡμῶν Ἰν, perhaps with reference to Is. 61, 1; Lev. 4, 18, etc. It may be akin to the Rabbin. word $\Pi^{\text{א}}\text{ב}^{\text{א}}$, a name given to the priest as the representative of the people (and perhaps of God?). — The word is also used in a very general sense to denote *any one sent*, τῶν ἐκκλησιῶν, 2 Cor. 8. 23; Phil. 2, 25.

Ἀποστολή, ἡ, *a despatching or sending forth*, Thuc. Plut.

Deut. 22, 7. Also *that which is sent*, e. g. *a present*, 1 Kings 9, 16; 1 Macc. 2, 18; 2 Macc. 3, 2. Cf. Song 4, 13. — In the N. T. *apostleship*, Acts 1, 25; Rom. 1, 5; 1 Cor. 9, 2; Gal. 2, 8.

Στρέφω, στρέψω, aor. 2. pass. ἐστράφην, *to twist, to turn*, also intrans. *to turn oneself*, as in Acts 7, 42. Pass. *to turn oneself*, Acts 13, 46: *στρεφόμεθα εἰς τὰ ἔθνη*. In a moral sense *to change, alter, to adopt another course*, as in Matt. 18, 3: *ἐὰν μὴ στραφῇτε καὶ γένησθε ὡς τα παιδία*. It does not thus occur either in classical Gk. or in the LXX. We cannot regard 1 Sam. 10, 6 as a case in point: *ἐφαλεῖται ἐπὶ σέ πνεῦμα κυρίου καὶ προφητεῖσεις μετ' αὐτῶν, καὶ στραφήσῃ εἰς ἄνδρα ἄλλον*, cf. Rev. 11, 6; Exod. 7, 14.

Ἐπιστρέφω, *to turn towards, to turn about towards*, a positive expression corresponding with the negative ἀποστρέφειν. Usually intrans. *to turn oneself round*. (a) Literally; Matt. 12, 44; 24, 18; Mark 13, 16; Luke 17, 31; Acts 9, 40; 15, 36; 16, 18; Rev. 1, 12. Absolutely; *to return* Luke 8, 55. Pass. = *to return again*; Matt. 9, 22; Mark 5, 30; 8, 33. Gal. 4, 9: *ἐπιστρέφετε πάλιν ἐπὶ τὰ ἄσθενῆ καὶ πτωχὰ στοιχεῖα*. 2 Pet. 2, 21. 22; Matt. 10, 13. (b) in an ethical sense, = *to change*, sometimes in class. Gk. e. g. Lucn. conscr. hist. 5: *οἶδα οὐ πολλοὺς αὐτῶν ἐπιστρέψων*. Plut. Aristot. and others. In Scripture it is generally used to denote the positive turning to God which implies an abnegation of one's former sinful life, = *to repent*. LXX = *נָשׁוּב* Kal and Hiphil, 1 Sam. 7, 3; 1 Kings 8, 33; 2 Chron. 30, 9; Jer. 4, 1; 3, 12. 14; Is. 9, 12, parall. *τὸν κύριον ἐκζητεῖν*. 2 Chron. 24, 19. In the N. T. the Act. trans. Luke 1, 16: *πολλοὺς ἐπιστρέψει ἐπὶ κύριον τὸν θεὸν αὐτῶν*. V. 17: *ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα καὶ ἀπειθεῖς ἐν φρονήσει δικαίων*. Ja. 5, 19. 20: *ὁ ἐπιστέψας ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ*. Elsewhere intrans. Matt. 13, 15; Mark 4, 12; Luke 22, 32; Acts 3, 19; 9, 35; 11, 21; 14, 15; 15, 19; 26, 18. 20; 28, 27; 2 Cor. 3, 16. The Pass. = *to be converted*, John 12, 40; 1 Pet. 2, 25; cf. Jer. 3, 12. 14. The negative and positive elements are blended in Acts 14, 15: *εὐαγγελιζόμενοι ὑμᾶς ἐπὶ τούτων ματαίων ἐπιστρέφειν ἐπὶ θεὸν ζῶντα*,

1 Thes. 1, 9; Acts 26, 18: ἐπιστέψαι ἀπὸ σκότους εἰς φῶς καὶ τῆς ἐξουσίας τοῦ σατανᾶ ἐπὶ τὸν Θεόν. Very exceptional is its use in Acts 15, 19: ἀπὸ τῶν ἐθνῶν ἐπὶ τὸν Θεόν. (Cf. the merely negative ἀποστρέφειν, Acts 3, 26: ἐν τῷ ἀποστρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν ὑμῶν.) The negative element implied in the word is often left out, and only the positive sense retained; e. g. Luke 1, 16; cf. v. 17; Acts 9, 35: ἐπέστρεψαν ἐπὶ τὸν κύριον, 11, 21; 2 Cor. 3, 16: πρὸς Κύριον. Acts 26, 20: ἐπὶ τὸν Θεόν. 1 Pet. 2, 25: ἥτε γὰρ ὡς πρόβατα πλανώμενοι, ἀλλ' ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν. The negative element is rarely found as alone referred to, see James 5, 19. 20; we more frequently find ἐπιστρέφειν by itself used as = *to be converted*, Luke 22, 32; Matt. 13, 15; Mark 4, 12; John 12, 40; Acts 3, 19; 28, 27. It is joined with μετανοεῖν, Acts 3, 19; 26, 20; cf. Luke 17, 4: ἐὰν — ἐπτάκις ἐπιστρέψῃ λέγων Μετανοῶ and includes πιστεύειν, Acts 11, 21: πιστεύσας ἐπέστρεψεν ἐπὶ τὸν κύριον. Cf. Acts 26, 18; Luke 22, 32: ἐδεήθην περὶ σοῦ ἵνα μὴ ἐκλείπῃ ἡ πίστις σου, as in Acts 19, 35: ἐπέστρεψαν implies the more frequent ἐπίστευσαν. As it is a turning from a certain state or relation, so it signifies a *positive entrance upon a certain state*, i. e. a participation in the blessings of redemption, cf. 1 Pet. 2, 25: ὡς πρόβατα πλανώμενοι κτλ. Acts 26, 18; 2 Cor. 3, 16; Acts 3, 19: εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας. Acts 26, 18: τοῦ λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν καὶ κληρὸν ἐν τοῖς ἡγιασμένοις τῇ πίστει τῇ εἰς ἐμέ. Ja. 5, 20. Thus it differs from μετανοεῖν which implies only the negative relation.

¹Ἐπιστροφή, ἡ, *a turning oneself round or towards*, Eccclus. 40, 7; Ez. 47, 7. — In the N. T. only once = *conversion*, Acts 15, 3: ἐνδιηγούμενοι τὴν ἐπιστροφὴν τῶν ἐθνῶν. Cf. v. 19; Eccclus. 49, 2; 18, 20: ἐπιστροφὴ πρὸς Θεόν.

Σώζω, σώσω, ἐσώθην, σέσωμαι, from σῶς (σάος), whence the kindred forms σόος (Hom., Herodot.), σῶς (σώιος) Herodot. Thuc., Xen., Dem., Plut., = *healthy, sound*, (lat. sanus, old German *gasant*?), hence = *to make sound, to save, to preserve*,

e. g. ἐκ πολέμου, ἐκ κινδύνων, ἐκ θανάτου, ἐξ Ἰδδαο etc., with a special reference, which the context determines. Of the sick = *to heal, to restore*, especially in the Passive = *to be healed*. Hence = *to keep*, e. g. τὰ ὑπάρχοντα, *to maintain intact what is established*, (Thuc.); τοὺς νόμους, 'to maintain the laws', (Soph., Eur.) as distinct from φυλάσσειν *to keep or obey them*. Frequently in class. Gk. in contrast with ἀπολλύναι, ἀποθνήσκειν. Cf. Xen. Cyrop. 3, 2, 15: σαφῶς ἀπολώλεται νομίσαντες νῦν ἀναφαινόμεθα σεσωσμένοι. 3, 3, 45: οἱ μὲν νικῶντες σώζονται, οἱ δὲ φεύγοντες ἀποθνήσκουσιν. 3, 3, 51: αἰρετώτερόν ἐστι μαχομένους ἀποθνήσκειν μᾶλλον ἢ φεύγοντες σώζεσθαι. 4, 1, 5: πότερον ἢ ἀρετὴ μᾶλλον ἢ ἡ φυγὴ σώζει τὰς ψυχὰς. Aristoph. Av. 377: ἡ εὐλάβεια σώζει πάντα. Phavor. ῥύεσθαι, φυλάσσειν. Plat., Dem., Polyb. In the LXX = שׁוּׁ, שָׁלַם and others. See under (b).

(a) Generally, = *to save from danger or from death etc.*, Matt. 8, 25: σῶσον, ἀπολύμεθα; 14, 30; 27, 40. 42. 49; Mark 3, 4: ψυχὴν σῶσει ἢ ἀποκτεῖναι; 15, 30. 31; Luke 6, 9; 23, 35. 37. 39; John 12, 27: σῶσόν με ἐκ τῆς ὥρας ταύτης; Acts 27, 20. 31; Heb. 5, 7. Of the sick, = *to help or heal them*, Matt. 8, 25. Often ἡ πίστις σου σέσωκέν σε, Matt. 9, 22; Mark 5, 34; 10, 52; Luke 8, 48; 17, 19; 18, 42. Sometimes as in class. Gk. in the passive = *to be made whole*, Matt. 9, 21. 22; Mark 5, 23. 28; 6, 56; Luke 8, 36. 50; John 11, 12; Acts 4, 9; 14, 9.

(b) Particularly, in a christian sense, *to save, to be saved, from death and judgment*, like the Heb. שׁוּׁ Hiphil and Niphal. The word is in the LXX rendered σώζειν, ἀνασώζειν, διασώζειν. and also by ῥύεσθαι, ἐξαιρεῖν, ἀμύνεσθαι, while שׁוּׁ is always rendered σωτηρία, σωτήριον, and once only by ἔλεος Is. 61, 10; שׁוּׁ, שָׁלַם, always by σωτηρία (σωτήρ); and שׁוּׁ is with few exceptions used only to express a salvation wrought by God, happiness brought about by Him, in contrast with misfortune, poverty, oppression by enemies. See Is. 26, 1; Ps. 3, 3. 9; 149, 8; Job 13, 16; Jonah 2, 10; 2 Chron. 20, 17; Ps. 62, 2, cf. v. 3, 7; 140, 8. Also in the Messianic sense, Hab. 3, 8, cf. v. 13; Ps. 118, 15. 21; Is. 12, 2. 3; 49, 8, cf. v. 9. 10; 52, 7; Ps. 14, 7; 98, 2. 3; Is. 6, 1; 51, 6. 8. Cf. Gen. 49, 18; Ps. 119, 166. 123. 174. It is opposed to God's wrath, and implies deliverance from guilt and punishment, and at the same time all

positive blessing coming in the place of condemnation; cf. the parallel word *εὐλογία*, Ps. 3, 3. 9; 132, 16; 91, 16; Is. 12, 2. 3; Ps. 14, 7; Is. 59, 17. 20. 9 sq.; 56, 1; 51, 6. 8; Is. 46, 13; 45, 17: *Ἰσραὴλ σώζεται ὑπὸ κυρίου σωτηρίαν αἰώνιον*, cf. Heb. 9, 12: *αἰωνία λύτρωσις*. We also find the frequent expression "the salvation of God", and "my salvation" as used by God, Is. 56, 1; 51, 6. 8; Ex. 14, 13: 15, 2; Ps. 67, 3; 50, 23; 91, 16; Gen. 49, 18. This last named text, "Lord, I wait for thy salvation", is thus paraphrased by the later Targums — "My soul waiteth, not for the salvation of Gideon the son of Joash, for that is but temporal; not for the salvation of Samson, for that is transitory; but for the salvation of the Messiah the son of David, the salvation which Thou hast promised in thy Word to accomplish for thy people the children of Israel; for this Thy salvation my soul waiteth, for thy salvation, O Lord, is an everlasting salvation". (See Keil in loc.) According to the texts we have cited it is clear that *יְשׁוּעָה* distinctively denotes a Messianic thought; see especially Is. 49, 6. 8. 9; 52, 7; and we find the O. T. import of the word as understood literally as well as spiritually in Luke 1, 71, compared with v. 77. V. 71: *σωτηρίαν ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς*. V. 77: *τοῦ δοῦναι γινῶσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν*. Cf. Ez. 36, 29: *σώσω ὑμᾶς ἐκ πασῶν τῶν ἀκαθαρσιῶν ὑμῶν*. Zech. 8, 7: *ἰδοὺ ἐγὼ σώζω τὸν λαόν μου ἀπὸ γῆς ἀνατολῶν καὶ ἀπὸ γῆς δυσμῶν*.

Thus also *σώζειν* with its derivatives is a Messianic conception denoting an operation or work of the Messiah, and it first occurs with the further statement of what the salvation is from, i. e. *salvation from the penalty of death*, Ja. 5, 20: *σώσει ψυχὴν ἐκ θανάτου*, cf. 4, 12: *εἰς ἐστὶν ὁ νομοθέτης, ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι* (Luke 6, 9). 2 Cor. 7, 10: *ἡ γὰρ κατὰ θεὸν λύπη μετάνοιαν εἰς σωτηρίαν — ἐργάζεται· ἡ δὲ τοῦ κόσμου λύπη θάνατον καταργάζεται*. *Salvation from wrath*, Rom. 5, 9: *σωθησόμεθα δι' αὐτοῦ ἀπ' ὀργῆς*, cf. 1 Thes. 5, 10; from *ἀπώλεια*, cf. Phil. 1, 9, in antithesis with *ἀπόλλυναι* Matt. 16, 25; Mark 8, 35; Luke 9, 24. 56; 1 Cor. 1, 18; 2 Cor. 2, 15; 2 Thes. 2, 10; Matt. 18, 11: *σώσει τὸ ἀπολωλός*. Luke 19, 10; Jude 5; as opposed to *κρίνειν, κατακρίνειν*, John 3, 17; 12, 47; Mark 16, 16: *ὁ πιστεύσας — σωθήσεται, ὁ δὲ ἀπιστήσας κατακριθήσεται*. Cf. 1 Cor. 5, 5: *ἵνα τὸ πνεῦμα σωθῇ*

ἐν τῇ ἡμέρᾳ τοῦ κυρίου. 3, 15; 1 Pet. 4, 18. Hence σ. ἀπὸ τῶν ἁμαρτιῶν Matt. 1, 21, see Luke 1, 77; Acts 5, 31; Luke 7, 50; Ja. 4, 12. Also positively, corresponding with εἰσελθεῖν εἰς τὴν βασ. τ. οὐρ. Matt. 19, 25, cf. v. 24; Mark 6, 24—26; Luke 18, 25. 26; 13, 23. 24; 2 Tim. 4, 18: σώσει εἰς τὴν βασιλείαν αὐτοῦ. See Eph. 2, 5: ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασιν συνεζωοποίησεν τῷ Χρῶ, χάριτί ἐστε σεσωσμένοι. Also by itself and absolutely, = *to be saved from destruction, condemnation, judgment*; Luke 13, 23: εἰ ὀλίγοι οἱ σωζόμενοι; Acts 2, 47: προσετίθει τοὺς σωζομένους — τῇ ἐκκλησίᾳ. 1 Cor. 1, 18; 2 Cor. 2, 15; Luke 18, 26: τίς δύναται σωθῆναι. Matt. 19, 25; Mark 10, 26; John 5, 34; 10, 9; Luke 7, 50: ἡ πίστις σου σέσωκέν σε, πορεύου εἰς εἰρήνην, cf. v. 48. So also Matt. 10, 22: ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται, 24, 13; Mark 13, 13, for the connection forbids our understanding it here as merely saving of one's life. Matt. 24, 22; Mark 13, 20; Acts 2, 21; 4, 12; 11, 14; 15, 1. 11; 16, 30. 31; 27, 31; Rom. 5, 10; 8, 24; 9, 27; 10, 9. 13; 11, 14. 26; 1 Cor. 1, 21; 7, 16; 9, 22; 10, 33; 15, 2; Eph. 2, 8; 1 Thes. 2, 16; 2 Thes. 2, 10; 1 Tim. 1, 15; 2, 4. 15; 4, 16; 2 Tim. 1, 9; Tit. 3, 5; Heb. 7, 25; Ja. 1, 21; 2, 14; 1 Pet. 3, 21; 4, 18; Rev. 21, 24. The active occurs with God as its subject, 2 Tim. 1, 9; 4, 18; Tit. 3, 5; or Christ, Matt. 1, 21; John 12, 47; 1 Tim. 1, 15; Heb. 7, 25. With other subjects, e. g. πίστις, Luke 7, 50; James 2, 14; λόγος, James 1, 21; 1 Cor. 1, 21; βάπτισμα, 1 Pet. 3, 21. When men are spoken of as the agents, it is only indirectly as by their efforts helping thereto; e. g. Rom. 11, 14: εἰ πως — σώσω τινὰς ἐξ αὐτῶν. 1 Cor. 7, 16: εἰ τὸν ἄνδρα, τὴν γυναῖκα σώσεις. 9, 22; 1 Tim. 4, 16: σεαντὸν σώσεις καὶ τοὺς ἀκούοντας. Ja. 5, 20: ὁ ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ σώσει ψυχὴν ἐκ θανάτου. Jude 23: οὓς δὲ ἐν φόβῳ σώζετε. — It is clear that this is not analogous to the rare use of the word to denote moral amelioration. It rather corresponds with the meaning *to make happy*, e. g. Plat. Hipp. min. 233: ἐν δὲ τοῦτο θαυμάσιον ἔχω ἀγαθὸν ὃ με σώζει. Theaet. 176, D: οἱ σωθησόμενοι, "they who will be happy."

Σωτήρ, ὁ, *Saviour, deliverer, preserver*; a frequent attribute of the Gods among the Greeks, especially of Jupiter, not at all akin to the Biblical conception, but rather akin to πρόνοια.

Imprimis pericula passuri vel periculis defuncti Jovi σωτήρι supplicabant," Sturz, Lex. Xen. Thus the Dioscuri were the σωτήρες of mariners, the Nile was the σωτήρ of the Egyptians, etc. The title *εὐεργέτης* was used synonymously as appropriate to useful men, heroes, statesmen etc. — LXX = שׁוֹמֵר Ps. 24, 5; 27, 1; Is. 17, 10; Mich. 7, 7; Hab. 3, 18. שׁוֹמֵר Is. 45, 15. 21; שׁוֹמֵר Ps. 62, 2, 7; Is. 12, 2. In the Apoc. Wisd. 16, 7; Ecclus. 51, 1; Bar. 4, 22; Judith 9, 11; 1 Macc. 4, 30, — always of God as the author of all help, of every salvation, and above all of salvation by Christ, see σώζω. Cf. Ps. 88, 2; 89, 2; 140, 8; Is. 33, 2; Deut. 32, 15; Ps. 35, 3. In the N. T. (a) *a name given to God*, Luke 1, 47; 1 Tim. 1, 1; 2, 3; 4, 10; Tit. 1, 3; 2, 10; 3, 4; Jude 25: *μόνον Θεῷ σωτήρι ἡμῶν διὰ Ἰν Χν τοῦ κυρίου ἡμῶν δόξα κτλ.* The use of this name for God so often in the Pastoral epistles is surprising, because it was the common name for Zeus in classical Gk., where from the habit of dedicating the third cup of wine at feasts to Zeus σωτήρ, various proverbs had arisen, e. g. *τὸ τρίτον τῷ σωτήρι, Διὸς τρίτον σωτήρος χάριν.* It is with this word as with others, e. g. *καλός, εὐσεβής*, which have a definite and comprehensive meaning in the sphere of classical Gk.; we find that it is adopted without hesitation in the Pastoral Epistles to denote Christian ideas. — Elsewhere σωτήρ (b) *is used only of Christ*, ὁ σωτήρ τοῦ κόσμου John 4, 42; 1 John 4, 14. — Acts 5, 31: *τοῦτον ὁ Θεὸς ἀρχηγὸν καὶ σωτήρα ὕψωσεν.* Luke 2, 11; Acts 13, 23; Phil. 3, 20; 2 Tim. 1, 10; Tit. 1, 4; 2, 13; 3, 6; 2 Pet. 1, 1. 11; 2, 20; 3, 2. 18; Eph. 5, 23: *αὐτός ἐστιν σωτήρ τοῦ σώματος.* — Cf. Heb. 2, 10: *ὁ ἀρχηγός τῆς σωτηρίας.* 5, 9: *αἴτιος σωτηρίας αἰωνίου.*

Σωτηρία, ἡ, *salvation, preservation; also prosperity, happiness*, e. g. ἡ τοῦ κοσμοῦ σ. Thuc. 2, 60, 3, just as the Heb. שׁוֹמֵר, which combines both meanings, see σώζω. Also = שׁוֹמֵר Gen. 26, 31; 28, 21; 44, 17. In the N. T. (excepting Acts 7, 25; 27, 34; Heb. 11, 7, where it is used in the general sense as = *salvation*, and Rev. 7, 10: ἡ σωτηρία τῷ Θεῷ ἡμῶν! 12, 10; 19, 1, where it expresses an ascription of praise, like the Heb. שׁוֹמֵר Ps. 118, 25); it is used only in a Christian sense, as = *salvation, redemption*, Luke 1, 71. 77, see σώζω. Contrasted with θάνατος 2 Cor. 7, 10; ἀπώλεια Phil. 1, 28; ὀργή 1 Thes. 5, 9; John 4, 22: ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστιν. 2 Tim.

2, 10: σωτηρίας τυγχάνειν τῆς ἐν Χφ. Heb. 5, 9: σωτηρία αἰώνιος, cf. Is. 45, 17: יְשׁוּעָה עֲדָתְךָ. Luke 1, 69: κέρας σωτηρίας. Acts 13, 26: ὁ λόγος τῆς σωτηρίας ταύτης. Eph. 1, 13: τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν. Acts 16, 17: ὁδὸς σωτηρίας. 2 Cor. 6, 2: ἡμέρα σωτηρίας, cf. Is. 49, 8. It is represented as something still future 2 Thes. 2, 13; 1 Thes. 5, 8: ἐλπίδα σωτηρίας. Heb. 1, 14: κληρονομεῖν σωτηρίαν. 9, 28: ὁφθῆσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν. 1 Pet. 1, 5: φρουρεῖσθαι διὰ πίστεως εἰς σωτηρίαν ἐτοιμὴν ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ. cf. v. 9. Rom. 13, 11: νῦν γὰρ ἐγγύτερον ἡμῶν ἢ σωτηρία ἢ ὅτε ἐπιστείσασμεν. This is quite in accordance with the view of Holy Scripture throughout, which while it represents the blessings of salvation as attainable in the present state, yet describes them as belonging to future, and as fully unfolded and realized only at the consummation of all things; cf. τῇ ἐλπίδι ἐσώθημεν Rom. 8, 24. — Elsewhere Luke 19, 9; Acts 4, 12; 13, 47; Rom. 1, 16; 10, 1. 10. 11; 2 Cor. 1, 6; Phil. 1, 19; 2, 12; 1 Thes. 5, 9; 2 Tim. 3, 15; Heb. 2, 3; 6, 9; 1 Pet. 1, 10; 2, 2; 2 Pet. 3, 15; Jude 3.

Σωτήριος, *ον*, *saving, bringing salvation*, rarely used as an adj. in Biblical Gk., see Wisd. 1, 14. — Tit. 2, 11: ἐπεφάνη ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος πᾶσιν ἀνθρώποις. It occurs frequently in classical Gk., and always elsewhere in Scripture as a neuter subs. τὸ σωτήριον = ἡ σωτηρία, LXX = יְשׁוּעָה, Ps. 98, 2; Is. 56, 1; 59, 17. = נַצְחָה, Ps. 50, 24; 85, 7. 10; Is. 51, 5. So in the N. T. Luke 2, 30: εἶδον τὸ σωτήριόν σου. 3, 6: τὸ σωτ. τοῦ Θεοῦ, as in Acts 28, 28. In the same sense, absolutely, in Eph. 6, 17.

Σῶμα, τὸ, *the body*. "The derivation of σῶμα from σώος, σῶος, is hardly possible, because in Homer, as Aristarchus observes, it signifies only *cadaver*", Curtius p. 340. (a) In Homer simply *corpse, dead body*, and so often in Attic Gk. In the N. T. Acts 9, 40; Matt. 14, 12; 27, 52. 58. 59; Mark 15, 43. 45; Luke 23, 52. 55; 24, 3. 23; John 19, 31. 38. 40; 20, 12; Heb. 13, 11; Jude 9. — (b) *the body of a living man*, Mark 5, 29: ἔγνω τῷ σώματι ὅτι ἔσται. Matt. 26, 12; Mark 14, 8; 1 Cor.

13, 3; *the entire material organism*, Matt. 6, 22. 23; Luke 11, 34. 36; Rom. 12, 4: ἐν ἐνὶ σώματι μέλη πολλά. 1 Cor. 12, 12: τὸ σῶμα ἐν ἔστιν καὶ μέλη ἔχει πολλά κτλ. V. 14: τὸ σῶμα οὐκ ἔστιν ἐν μέλος ἀλλὰ πολλά. V. 15—20. 22—25; quickened by the spirit, Ja. 2, 26: τὸ σῶμα χωρὶς τοῦ πνεύματος νεκρόν ἐστιν, which, as the inner man, is contrasted with the body as the outer man, 1 Cor. 5, 3: ὡς ἀπὸ τῷ σώματι, παρὼν δὲ τῷ πν. 2 Cor. 10, 10: ἡ παρουσία τοῦ σώματος. The body is the vessel of the life or ψυχή, containing which, and blended with which, it constitutes one part of man's twofold essence (cf. ὁ ἔξωθεν ἄνθρωπος) and the πνεῦμα the other, both to the Classics and in Scripture. See ψυχή. Matt. 10, 28: φοβήθητε μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γέεννῃ. 6, 25: μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν — μηδὲ τῷ σώματι ὑμῶν. Luke 12, 22. 23. As here σῶμα and ψυχή are identified so elsewhere they are distinguished; e.g. Matt. 10, 28: μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτείνειν, see Luke 12, 4, so far, that is, as a separation of the two is possible, (cf. 2 Cor. 12, 2. 3), and is accomplished at death. With reference to this separation the body is regarded as ἐνδύμα, κατοικητήριον 2 Cor. 5, 1—4; 2 Cor. 5, 6: ἐνδουήσασθε ἐν τῷ σώματι. V. 8: ἐκδημησαί ἐκ τοῦ σώματος. But the connection between σῶμα and ψυχή is so close, and the significance of the body as an essential part of human nature is so great, that the restoration of the body at the Resurrection is represented as the result of the renewal of the divine principle in the man; see Rom. 8, 10. 11: τὸ μὲν σῶμα νεκρὸν δι' ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος Ἰν ἐκ νεκρῶν οἰκαὶ ἐν ὑμῖν, ὁ ἐγείρας Χν ἐκ νεκρῶν ζωοποιῆσαι καὶ τὰ θνητὰ σώματα ὑμῶν διὰ τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος ἐν ὑμῖν. Paul explains the relation of the resurrection body to the present body in 1 Cor. 15, 35 sqq. and expresses the difference between them by the designations σώματα ἐπουράνια — ἐπίγεια v. 40; σῶμα ψυχικόν — πνευματικόν v. 44, — the latter of which expressions answers to the relation between πνεῦμα and ψυχή in the *threefold* division of human nature as conditioned by sin and regeneration, 1 Thes. 5, 23: τὸ πνεῦμα καὶ ἡ ψυχή καὶ τὸ σῶμα. See ψυχή.

It is essential to the right understanding of Scripture language

and thought to maintain the significance of man's body as a necessary and constituent part of human nature. The body as 'the vessel' of life (an expression which we borrow from 2 Cor. 4, 7, and Dan. 7, 15), is the medium through which the life is manifested, and, with its organism the μέλη, it serves as the instrument through which the ψυχή works, 2 Cor. 5, 10: *ἵνα κομίσηται ἕκαστος τὰ διὰ τοῦ σώματος πρὸς ᾧ ἐπράξεν*, "the acts which the man's body was the medium or instrument of" (see Hofmann). 1 Cor. 9, 27: *ὑπωπιάζω μου τὸ σῶμα, μή πως ἄλλοις κηρύξας αὐτὸς ἀδόκιμος γένωμαι*. Heb. 13, 3: *αὐτοὶ ὄντες ἐν σώματι*. The body is the necessary medium for the reception and possession of life, as the history of the creation teaches, and e. g. Lev. 17, 11, 14. It is the organic basis of human nature, and hence we read in Heb. 10, 5: *σῶμα δὲ κατηργήσω μοι*. From it propagation proceeds, Rom. 4, 19: *οὐ κατενόησεν τὸ ἑαυτοῦ σῶμα νενεκρωμένον*. Gen. 30, 2; 2 Sam. 7, 12; 16, 11; 2 Cor. 7, 4. Hence we see the force of the Lord's words, *τοῦτό ἐστιν τὸ σῶμά μου*, at the Last Supper, Matt. 26, 26; Mark 14, 22; Luke 22, 19; 1 Cor. 11, 24; denoting a communication of the divine nature to the christian man; cf. 1 Cor. 10, 16: *κοινωνία τοῦ σώματος τοῦ Χυ* (where αἷμα answers to the ψυχή, see John 6: *σὰρξ καὶ αἷμα*).

The importance of the body in connection with man's sinful nature is closely connected with its significance as a constituent part of humanity. As it is the medium for the reception and possession of life, the sinfulness of human nature is brought about and manifested by means of it, i. e. by the σὰρξ which composes it, see Col. 2, 11: *ἐν τῇ ἀπεκδύσει τοῦ σώματος τῆς σαρκός*. Heb. 10, 22; Col. 1, 22: *ἡμεῖς ἀποκατήλλαξεν ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου*, see σὰρξ, and the ψυχή identified with it and alienated from God i. e. from the divine life-principle of the πνεῦμα, lays claim to the body as its own and for sin; — whereas the body should have been a temple of the Holy Ghost, see 1 Cor. 6, 19: *οὐκ οἴδατε ὅτι τὰ σώματα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἱεροῦ πνεύματος ἐστιν*; cf. Rom. 12, 1; Col. 2, 23; John 2, 21; Rom. 1, 24. Accordingly the body is called a *σῶμα τῆς ἁμαρτίας*, Rom. 6, 6 and its members, "instruments of sin", 6, 12, 13: *μὴ οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι εἰς τὸ ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ, μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὕψλα ἀδικίας τῇ ἁμαρτίᾳ*, cf.

Ja. 3, 2. 3. 6, and thus in the regenerate there takes place either an antithesis or a new union between πνεῦμα and σῶμα, see Rom. 8, 13: πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦν. 1 Cor. 6, 19. 20; 7, 34: ἵνα ἡ ἁγία καὶ σῶματι καὶ πνεύματι. This is not contradicted by 1 Cor. 6, 18: πᾶν ἁμάρτημα — ἐκτὸς τοῦ σώματος ἐστίν· ὁ δὲ πορνέων εἰς τὸ ἴδιον σῶμα ἁμαρτάνει, for the apostle does not deny that all sin is committed in or through the body, he asserts that no sin (not ἁμαρτία but ἁμάρτημα ὁ ἐὰν ποιήσῃ ἄνθρωπος) so directly attacks the natural basis and vessel of human life and is so dangerous to man generally and to the regenerate man especially as fornication; — cf. v. 15: οὐκ οἴδατε ὅτι τὰ σώματα ὑμῶν μέλη Χυ ἐστίν κτλ. v. 16, 13, 20; — as is evident from the great significance of man's corporeity.

The σῶμα, as the external basis of human nature which has become sinful, the organized σὰρξ, is consequently subject to death as the penalty of sin, (σῶμα τοῦ θανάτου Rom. 7, 24), and draws down the soul with it into the same doom, Matt. 10, 28; unless the two be separated by the renewal of the divine principle of the soul, viz. the πνεῦμα, in which case the body shall be finally exempted from the penalty, and made a σῶμα πνευματικόν, see Rom. 8, 23: ἀπεκδεχόμεναι τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν. In this present life, however, the spirit asserts itself in contrast with 'this mortal coil' of the body, Rom. 8, 10: εἰ δὲ Χς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν δι' ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην. V. 11; 2 Cor. 4, 7: ἔχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ἱσθηκίνοις σκεύεσιν. V. 10: πάντοτε τὴν νέκρωσιν τοῦ Ιυ ἐν τῷ σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ιυ ἐν τῷ σώματι ἡμῶν φανερωθῇ. Gal. 6, 17; Phil. 3, 21.

Considering these things we may understand the emphasis laid upon the προσφορὰ τοῦ σώματος Ιυ Heb. 10, 10, cf. v. 5. 1 Pet. 2, 24: τὰς ἁμαρτίας ἡμῶν ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον. Rom. 7, 4: ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χυ. Eph. 2, 16: ἵνα ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἐνὶ σώματι τῷ Θεῷ διὰ τοῦ σταυροῦ. 1 Cor. 11, 24: τοῦτό μου ἐστίν τὸ σῶμα τὸ ὑπὲρ ὑμῶν. V. 27. 29. The body of Christ, the manifestation of his humanity, the ὁμολωμα σαρκὸς ἁμαρτίας, Rom. 8, 3, — this it is whereby Christ becomes a sacrifice for us, because herein His oneness with us is

authenticated, Heb. 10, 5: *σῶμα δὲ κατηρτίσω μοι*, — and by means of this we become ourselves in turn partakers of the Divine nature, Matt. 26, 26 (see above).

The word *σῶμα* is figuratively applied to the church of Christ (*σῶμα Χυ*), and to the fellowship of believers (*ἐν σῶμα*). In this latter sense it denotes the union and communion of spirit and life between the several members, Eph. 4, 4: *ἐν σῶμα καὶ ἐν πνεῦμα*, see v. 3: *τηρεῖν τὴν ἐνότητα τοῦ πνεύματος*. 1 Cor. 10, 17: *ἐν σῶμα οἱ πολλοὶ ἔσμεν*. 12, 13: *ἐν ἐνὶ πνεύματι ἡμεῖς πάντες εἰς ἐν σῶμα ἐβαπτίσθημεν*. This evidently is not a concrete expression of the idea of literal communion of membership, nor an abstraction of this idea, but is simply and necessarily (in the apostle's view) a postulate arising from the fact of *ἐν σῶμα*, which denotes a natural and necessary unity and communion of life; cf. 1 Cor. 6, 16: *ὁ κολλώμενος τῇ πορνῇ ἐν σῶμά ἐστιν· ἔσονται γὰρ οἱ δύο εἰς σάρκα μίαν*. Eph. 5, 28; Rom. 12, 5: *ἐν σῶμά ἔσμεν ἐν Χφ*. The designation of the church too as "the body of Christ" is quite in keeping with this. Eph. 5, 30: *μέλη ἔσμεν τοῦ σώματος αὐτοῦ*. 1 Cor. 12, 27: *ἡμεῖς δὲ ἔστε σῶμα Χυ καὶ μέλη ἐκ μέρων*. The church at large too is so called as the organism vivified by Christ as its spirit, (2 Cor. 3, 17: *ὁ δὲ κύριος τὸ πνεῦμά ἐστιν*. 1 Cor. 6, 16: *ὁ κολλώμενος τῷ κυρίῳ ἐν πνεύμά ἐστιν*), Christ being to the Church what the spirit is to the body, Eph. 1, 23; 4, 12. 16; 5, 23. 30; Col. 1, 28. 24; 2, 19; 3, 15; 1 Cor. 10, 16. 17; 12, 27, while individual members are called *μέλη*, 1 Cor. 12, 27. Cf. 6, 15.

In classical Gk. *σῶμα* is used in the sense of the *sumtotal* or *whole*, e. g. *τὸ τοῦ κόσμου σῶμα*, Plat. Tim. 31, B. Diod. Sic. 1, 11. Jos. ant. 7, 3, 2: *Δαυίδης δὲ τὴν τε κάτω πόλιν περιλαβὼν καὶ τὴν ἄκρον συνάψας αὐτῇ, ἐποίησεν ἐν σῶμα*. It does not occur in this sense in the N. T. Further, *σῶμα* is used by the Poets, and by Xen. in prose, to denote persons, e. g. Xen. Hell. 2, 1, 19: *ἐλεύθερα σώματα*. Diod. Sic. 17, 46: *αἰχμάλωτα σώμ.* = *prisoners of war*. Afterwards (in Polyb., Arr., Plut.) *σώματα* by itself, and sometimes in the sing., is used of slaves, bondmen etc. See Lobeck, Phryn. p. 378. So Rev. 18, 13; cf. Gen. 36, 6; Tobit 10, 10; 2 Macc. 8, 11.

It is needless, in order to explain Col. 2, 17: *ᾧ ἔστιν σκιά τῶν μελλόντων, τὸ δὲ σῶμα Χυ*, to suppose that the word is

here used in a special sense. Σῶμα as = *res ipsa*, and in antithesis with σκία, is often used, and appropriately in its natural sense. Cf. Lucu. Hermot. 79: οὐχὶ — τίς φαίη, τὴν σκιὰν ὑμᾶς θηρεῖν, ἐάσαντας τὸ σῶμα. Jos. de b. jud. 2, 2, 5: σκιὰν αἰτησόμενος βασιλείας, ἢς ἤρπασαν ἑαυτῷ τὸ σῶμα.

Σωματικός, *bodily, corporeal*, 1 Tim. 4, 8: ἡ σωματικὴ γυμνασία, cf. σωματικὴ ἔξις Jos. de b. j. 6, 1, 6. Also in contrast with ἀσώματος in Plat., Aristot. Philo, de opif. mund. 4: τῶν ἀσωμάτων ἰδέων τὰς σωματικὰς ἐξομοιωὺν οὐσίας. So Luke 3, 22: καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῷ εἶδει ὡς περιστεράν. The adv. σωματικῶς Col. 2, 9: ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς — where the reference is to σῶμα as denoting the manifestation of human nature, as in all the texts where the body of Christ is spoken of.

T

Τέλος, τὸ, does not as is commonly supposed denote the *end* merely with reference to time, but *the goal reached, the completion or conclusion* at which any thing arrives, either as exit or ending, and thus including the termination of what went before; or the acme, the consummation, e. g. πολέμου τέλος, τέλος ἀνδρὸς 'the full age of man'; also of the ripening of the seed. It never (according to Passow) denotes a merely temporal end, a termination in and for itself; for this τελευτή is used. When τέλος is used, as in βίου τέλος, it includes the idea of an inner completion. Nor does it signify merely an end in space, which is expressed by πέρας or by the adj. ἔσχατος and ἄκρος. Even when time is spoken of, the word does not signify merely the *termination*, but the qualitative end, the *conclusion*, e. g. Xen. An. 6, 1, 13: τῇ μὲν νυκτὶ ταύτῃ τοῦτο τὸ τέλος ἐγένετο. 1, 10, 18: ταύτης μὲν τῆς ἡμέρας τοῦτο τὸ τέλος ἐγένετο. Apparently it occurs but rarely in classical Gk. in the sense of *termination*. In the N. T. Luke 1, 33: τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. Mark 3, 26: οὐ δύναται στῆναι ἀλλὰ τέλος ἔχει. Cf. Xen. Cyrop. 7, 3, 11: οὗτος ἔχει τὸ κάλλιστον τέλος. νικῶν γὰρ τετελεύτηκε. But here τέλος means death as the end or

consummation of life, e. g. Ael. V. H. 3, 25: τέλος σὺλλεές, *a glorious death*. The question here arises however, whether the main reference is to the goal reached, or to the course now finished. The latter is the more usual; accordingly τέλος means (a) the *issue, end, conclusion*; Matt. 26, 58: εἰσελθὼν ἔσω ἐκάσθητο — ἰδεῖν τὸ τέλος. Ja. 5, 11: τὸ τέλος κυρίου εἶδετε. 1 Pet. 4, 7: τί τὸ τέλος τῶν ἀπειθούντων; 4, 17: πάντων δὲ τὸ τέλος ἤγγικεν. So 1 Cor. 10, 11: τὰ τέλη τῶν αἰώνων = ἔσχαται ἡμέραι Acts 2, 17; 2 Tim. 3, 1. Cf. Dan. 11, 13; 1, 15. 18; 4, 31; Neh. 13, 6; 2 Kings 8, 3; 18, 10. Further τὸ τέλος, *hs in* Matt. 24, 14: τότε ῥῖξει τὸ τέλος. Mark 13, 7. In Luke 21, 9, it means *the termination of the present course and condition of the world*; in 1 Cor. 15, 24, on the contrary, it means *the goal reached, and the beginning of a new order of things*; — Heb. 7, 3: μήτε ζωῆς τέλος ἔχων. The adverbial phrase εἰς τέλος refers to the end, either as = *to the last*, Matt. 10, 22; 24, 13; Mark 13, 13; John 13, 1, or as = *at the last, or in the end, finally*, Luke 18, 5. It is used in both senses in the Classics. Hence we have εως, ἄχρι, μέχρι τέλους, Heb. 3, 6. 14; 6, 11; Rev. 2, 26; 1 Cor. 1, 8; τὸ τέλος, *finally*, 1 Pet. 3, 8; (Plat. Legg. 6, 768, B; usually without the article; like the Pauline phrase τὸ λοιπόν). Compare Rev. 21, 6; 22, 13: ἐγὼ ἡ ἀρχὴ καὶ τὸ τέλος, with Pind. Pyth. 10, 10: ἀνθρώπων τέλος ἀρχά τε, “the beginning and end of human undertakings”. Luke 22, 37: καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει is hardly synon. with the Homeric τέλος ἐπιτιθέσθαι μῦθον, “to perform his word”, for it means not simply performance or accomplishment generally, but the accomplishment of those last things, those sufferings which the Lord had now in view, *ἔτι τοῦτο . . . ὄντι τελεσθῆναι ἐν ἐμοί*. — (b) The word refers to *the goal reached*, the goal and end, Rom. 6, 21: τὸ γὰρ τέλος ἐκείνων θάνατος; v. 22; Phil. 3, 19; 2 Cor. 11, 15; Heb. 6, 8. — 1 Pet. 1, 9: τὸ τέλος τῆς πίστεως. 1 Tim. 1, 5: τὸ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ κτλ., cf. Rom. 13, 10: πλήρωμα τοῦ νόμου ἀγάπη. (In Rom. 10, 4: τέλος γὰρ νόμου Χρ. εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι, see v. 3, 5, and Acts 13, 39, it denotes on the contrary the final end of the domination of the law, in Christ.) 2 Cor. 3, 13, cf. v. 7. So in the adverbial phrase εἰς τέλος = *completely*, 1 Thes. 2, 16; Amos 9, 8;

Dan. 7, 26 (often in Polyb.). ἕως τέλους, 2 Cor. 1, 13 as contrasted with ἀπὸ μέρους v. 14.

Τέλος with the sig. *toll* or *tax*, (Matt. 17, 25; Rom. 13, 7) is, in the opinion of modern scholars, to be derived from quite another root.

Τελέω, τελέσω, Att. τελῶ, perf. pass. τετέλεσθαι, *to make an end or accomplishment, to complete* any thing, not merely to end it, but to bring it to perfection, *peragere*; generally to *carry out* a thing, e. g. τελεῖν ἀέθλους, *to finish conflicts*, Hom. Od. 3, 262. μόχθους *to endure affliction*, Theoc. 24, 81. Ἔργον τελεῖν *to perform a work* (Eur. Or. 834) *and to complete it*, Hom. Il. 7, 465. Τελεῖν τὰ ἱερά, *sacra peragere*, Xen. προστάγμα τὰ τελεῖν “*to carry out and obey laws*”, Plat. Legg. 11, 926 a. Frequently of promises and prayers, “*to fulfil or answer*” them. Of definite periods of time, “*to pass, spend or fulfil*” them; e. g. ἕτος ὀγδοηκοστόν τελεῖν Luc. Macrob. 10. In the N. T. (a) τοῖς λόγοις τελεῖν Matt. 7, 28; 19, 1. Cf. 13, 53; 11, 1. τὴν μαρτυρίαν, *completely to bear one's testimony*, Rev. 11, 7. τὸν δρόμον 2 Tim. 4, 7. τὰς πόλεις = *to finish*, an elliptical expression, cf. Jos. 3, 17: ἕως συντετέλεσε πᾶς ὁ λαὸς διαβαίνων τὸν Ἰορδάνην; generally *to do any thing fully or completely*, Luke 2, 39. Pass. τελεῖσθαι *to be completed or finished*, Rev. 15, 1, 8; 17, 17; 20, 3. 5. 7: τὰ χίλια ἔτη. John 19, 28: εἰδὼς ὁ Ἰς ὅτι ἴδῃ πάντα τετέλεσται, ἵνα τελειωθῇ ἡ γραφή. V. 30: τετέλεσται, — which signifies *the perfect accomplishment of that work whereby the Scripture is fulfilled*, and not merely = *to fulfil*, as in Luke 18, 31: τελεσθήσεται πάντα τὰ γεγραμμένα. 22, 37; Rev. 10, 7; Acts 13, 29; Ezra 1, 1. — 2 Cor. 12, 9: ἡ γὰρ δύναμις ἐν ἀσθενείᾳ τελεῖται (so Tisch., Rec.: ἡ γ. δυν. μου ἐν ἀτελειοῦται) — ‘the greatness of Christ's power fully manifests itself in the sphere of human weakness’, see what follows in v. 10. (b) as referring not so much to the completion of a work as to the production or attainment of the object; e. g. ἔργον τελεῖν, *to perform or execute or carry out*, Eccles. 7, 26; 28, 30. So Luke 12, 50: ἕως οὗ τελεσθῇ τὸ βάπτισμα. Rom. 2, 27: τὸν νόμον τελεῖν, as in Ja. 2, 8. Gal. 5, 16; ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε.

From τέλος, a *tax* = *to pay taxes or tribute*, Matt. 17, 24; Rom. 13, 6.

Τέλειος, α, ον; usually with two terminations in Att. Gk., and often like τέλειος, *complete, perfect*. (a) In a physical or literal sense, e. g. of spotless sacrifices, of that wherein nothing is deficient, e. g. τέλειος ἐνιαυτός 'a full year'. Arist. Pol. 1, 3: οἰκία δὲ τέλειος ἐκ δούλων καὶ ἐλευθέρων. So ἔργον τέλειον Ja. 1, 4. 1 Cor. 13, 10: τὸ τέλειον in contrast with τὸ ἐκ μέρους. Figuratively 1 John 4, 18: ἡ τελεία ἀγάπη. Cf. τελεία καρδιά 1 Chron. 28, 9; 1 Kings 8, 62. Frequently = *cleansed*, of men and beasts; of man in contrast with παιδίον νήπιον Pol. 5, 29, 2. Plat., Xen. and others. So Eph. 4, 13: εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας κτλ.; Heb. 5, 14: τελείων δὲ ἐστὶν ἡ στερεὰ τροφή; 1 Cor. 14, 20; Phil. 3, 15, see v. 12; 1 Cor. 2, 6 cf. 3, 1? — Generally, *what is highest and preeminent*, e. g. νόμος τέλειος ὁ τῆς ἐλευθερίας Ja. 1, 25; Heb. 9, 11: διὰ τῆς μείζονος καὶ τελειότερας σκηνῆς. So in classical Gk. with reference to the gods; also of the eagle as the king of birds, τελειότατος πετεινῶν Hom. Il. 8, 247. In medical phraseology τέλειον νόσημα, the sickness at its height. — (b) In a moral sense, *perfect, complete, blameless*, e. g. δώρημα τέλειον with δόσις ἀγαθή Ja. 1, 17. Oftener in the LXX = עֲלֵי, עֲלֵי, Gen. 6, 9: Νῶε ἄνθρωπος δίκαιος τέλειος ὦν ἐν τῇ γενεᾷ αὐτοῦ. Deut. 18, 13; 2 Sam. 22, 16; Aristot. Eth. 1, 13: ἀρετὴ τελεία. Antonin. 7, 67: ἡ τελειότης τοῦ ἡθους. Otherwise it occurs more rarely by itself in an ethical sense in the classics. In the N. T. Ja. 1, 4: ἵνα ᾗτε τέλειοι καὶ ὁλόκληροι ἐν μηδενὶ λειπόμενοι. 3, 2: εἴ τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἀνὴρ. Matt. 5, 48; 19, 21; Rom. 12, 2; Col. 1, 28; 4, 12. The Adv. τελείως = *perfectly, entirely*, 1 Pet. 1, 13. Xen. Cyr. 3, 3, 38: τελέως ἀγαθὸς ἀνὴρ. Isocr. 20, A: νόμιζε τελέως εὐδαιμονήσειν.

Τελειότης, ἡ, *completeness, perfection*, Plat. deff. 412, B: αὐτάρχεια τελειότης κτήσεως ἀγαθῶν. Wisd. 6, 15: φρονήσεως τελειότης. 12, 17: δυνάμεως τελ. Absolutely = *perfection in a moral sense*, Col. 3, 15: ἀγάπη ἐστὶν σύνδεσμος τελειότητος. Jud. 9, 16. 19: εἰ ἐν ἀληθείᾳ καὶ τελειότητι ἐποιήσατε (עֲלֵי), perhaps = ἐν καρδίᾳ τελείᾳ, 1 Chron. 28, 9; 1 Kings 8, 62. — Heb. 6, 1: ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χυ λόγον ἐπὶ τὴν τελειότητα φερώμεθα may signify either the στερεὰ τροφή according to its nature, and as contrasted with the

γάλα, i. e. τῆς ἀρχῆς τοῦ Χυ λόγος, the λόγος δικαιουσύνης 5, 13, 14, or the state of the τέλειοι in contrast with the νήπιοι, 5, 13. The former explanation is the simpler and more probable. The word occurs but rarely, not only in classical, but also — notwithstanding the examples in Steph. thes. — in Biblical Gk.

Τελειόω, also τελέω, (a) *to make perfect, to complete*, Her. 1, 120: πάντα ἐτελέωσε ποιήσας. John 17, 4: τὸ ἔργον ἐτελείωσα ὃ δέδωκάς μοι ἵνα ποιήσω. Acts 20, 24: τελειῶσαι τὸν δρόμον μου καὶ τὴν διακονίαν ἣν ἔλαβον. 2 Chron. 8, 16: ἀφ' ἧς ἡμέρας ἐθεμελιώθη ἕως οὗ ἐτελείωσε Σαλωμὼν τὸν οἶκον κυρίου = $\square\lambda\psi$. *To finish, to fulfil*, Luke 2, 43: τὰς ἡμέρας. Plat. Polit. 272, D: ἐπειδὴ χρόνος ἐτελεώθη. *To make complete so that nothing more is wanting*, e. g. *to finish*, or *to bring to maturity, to ripen* etc., Plat. Rep. 6, 487, A: τελειωθεῖσι τοῖς τοιούτοις παιδεῖα τε καὶ ἡλικία. 498, B: ἐν ᾗ (ἡλικίᾳ) ἡ ψυχὴ τελειοῦσθαι ἄρχεται. Aristot. H. Animal. 1, 15: ἡ μὲν οὖν κεφαλὴ πᾶσιν ἄνω πρὸς τὸ σῶμα τὸ ἐναντῶν· ὁ δ' ἄνθρωπος μόνος — πρὸς τὸ τοῦ ὕλου τελειωθεὶς ἔχει τοῦτο τὸ μόριον. So Heb. 2, 10: τὸν ἀρχηγὸν τῆς σωτηρίας διὰ παθημάτων τελειῶσαι — *to make Him perfectly an ἀρχηγὸς τῆς σ. τέλειος*, cf. 5, 9: τελειωθεὶς ἐγένετο — αἴμιος σωτηρίας αἰωνίου. 7, 28: υἱὸς — τετελειωμένος in contrast with ἀρχιερεῖς ἔχοντες ἀσθενεῖαν. So also John 17, 23: ἵνα ὡσιν τετελειωμένοι εἰς ἓν. Ja. 2, 22: ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ καὶ ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη — *becomes true and complete*, πίστις τελεία, cf. v. 26: ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστίν. The meaning 'to be kept or preserved intact' is quite untenable and especially in the case of John 19, 28: ἵνα τελειωθῇ ἡ γραφή, where the fulfilment of the prophecy is regarded as *the completion and accomplishment of what was prophesied*, of that which was not τέλειον while the fulfilment was still wanting; cf. Hom. Il. 9, 456: θεοὶ δ' ἐτέλειον ἐπάρας. Luke 1, 45 under τελεῶσις. Cf. τελεῖν. Even Ecclus. 34, 10 does not sanction this meaning: τις ἐδοκιμάσθη ἐν αὐτῷ καὶ ἐτελειώθη, see τέλειος as denoting moral perfection. We may also refer to the words of St. John τετελειώται ἡ ἀγάπη τοῦ θεοῦ ἐν τινί, 1 John 2, 5; 4, 12. 17. 18, — 'it is complete in him, nothing is wanting', cf. 4, 17. 18. Akin to this is the meaning of τελειοῦν *to bring to an*

end, to conclude; pass. to reach the goal. See in classical Gk Plut. Mor. 111, C. ζῶα — ξῶθεν μὲν γεννώμενα, μέσης δ ἡμέρας ἀκμάζοντα, δέλτης δὲ γηρῶντα καὶ τελειοῦντα τὸ ζῆν. 159, C: φυγὴ δὲ μία [τῶν ἀδικημάτων] καὶ καθαρμὸς εἰς δικαιοσύνην τελειοῖ. 582, F: ἡ γὰρ χάρις οὐχ ἥτιον δειμένη τοῦ λαμβάνοντος ἢ τοῦ διδόντος; ἐξ ἀμφοῖν γὰρ τελειοῦται πρὸς τὸ καλόν. The Middle in Jamblich. Vit. Pyth. 332: ἔπειτα τὰ φνισικὰ πάντα ἀναδιδάσκει, τὴν τε ἡθικὴν φιλοσοφίαν καὶ λογικὴν ἐτελειώσατο = *to finish*. The recognition of this meaning is in accordance with Gk. usage and helps us to understand the full force of the word, e. g. in Phil. 3, 12: οὐχ ὅτι ἤδη ἔλαβον ἢ ἤδη τετελείωμαι, see v. 15: ὅσοι οὖν τέλειοι, τοῦτο φρονῶμεν, from which it must be carefully distinguished; Phil. Lib. II. Alleg. 74: πότε οὖν ὧ ψυχὴ μάλιστα νεκροφορεῖν σαντὴν ὑπολήψη· ἀρὰ γε οὐχ ὅταν τελειωθῇς καὶ βραβείων καὶ στεφάνων ἀξιωθῇς; see also Heb. 11, 40: μὲν χωρὶς ἡμῶν τελειωθῶσιν. 12, 23: δίκαιοι τετελειωμένοι Here the goal is evidently, according to 11, 39; 10, 36 the *κομίσασθε τὴν ἐπαγγελίαν*. Cf. also τελειοῦσθαι used of death Ign. ad Trall. 3: δέδεμαι μὲν διὰ Χν, ἀλλ' οὐδέπω Χν ἀξίως εἰμι· εἰ δὲν δὲ τελειωθῶ, τάχα γενήσομαι. Euseb. vit. Const. 3, 47: τοῦ μὲν οὖν βασιλέως ἐτελειοῦτο ἡ μήτηρ· used by Patristic writers with reference to the martyrs' death. Luke 13, 32: ἰάσεις ἀποτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι, see v. 31. 33; Bengel: finem nanciscor. This sig. *to go on towards the goal*, pass. *to reach the goal*, suits the other places in the Hebrews viz. 10, 14: μετὰ γὰρ προσφορᾷ τετελείωκεν εἰς τὸ διηνεκὲς τοὺς ἁγιαζόμενους (see 9, 13); 7, 19: οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος; 10, 1: οὐδέποτε δύναται τοὺς προσερχομένους τελειῶσαι, cf. v. 2: διὰ τὸ μηδεμίαν ἔχειν ἐπισυνείδησιν ἁμαρτιῶν τοὺς λατρεύοντας ἅπαξ κεκαθαμένους; 9, 9: θυσίαι προσφέρονται μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα. The goal to be attained is here "the removal of the evil conscience", as in 11, 40 it is "the attainment of the promise"; and it is unnecessary to take τελειοῦν either as = δικαιοῦν, like τέλειος syn. with δίκαιος (Prov. 10, 29; 20, 7) — an explanation in appropriate to the other passages where the word occurs, — or with Köstlin (Joh. Lehrbegriff p. 421) as synon. with ἁγιάζειν, καθαρίζειν Heb. 9, 13. 14) ἀφαιρεῖν ἁμαρτίας (10, 10. 2. 4. 14. 11); as if it included all

these, "for cleansing, forgiveness, and sanctification, make the man what God purposed and designed he should be", — an explanation which has neither simplicity nor naturalness to recommend it. (b) Synon. with *ποιεῖν*, without special reference to the end or completion of the work; like *τελεῖν*, John 4, 34; 5, 36; Eccles. 50, 21.

Τελειώσις, ἡ, *completion, successful issue*, Diod. 2, 29: ἀποτρεπαὶ κακῶν καὶ τελειώσεις ἀγαθῶν. The attainment of a τέλειον which needs nothing further to complete it, Heb. 7, 11: εἰ μὲν οὖν τελειώσις διὰ τῆς Λευιτικῆς ἱερωσύνης ἦν, see v. 19. — The fulfilment of a promise, Luke 1, 45; Judith 10, 9. Contrasted with νεότης Jer. 2, 2. Often in Aristotle, denoting *ripeness, perfect culture*, etc.

Τελειωτής, ὁ, *one who renders perfect, who completes* any thing; it occurs in Patristic Gk.; and in the the N. T. only in Heb. 12, 2: τὸν τῆς πίστεως ὀρχηγὸν καὶ τελειωτὴν. See ὀρχηγός.

Συντελέω, (a) *to bring to one end together, to bring to the goal, to complete, to finish*, e. g. τὰς ναῦς, Pol. 1, 21, 3. So with plural objectives, Matt. 7, 28: τοὺς λόγους. Acts 21, 27: ἔμελλον αἱ ἑπτα ἡμέραι συντελεῖσθαι. Luke 4, 2. Or with a substitute for the plural, see Luke 4, 13: συντελέσας πάντα πειρασμὸν. So also Mark 13, 4: ὅταν μέλλῃ ταῦτα συντελεῖσθαι πάντα, "all together". (b) *perfectly to complete any thing*, as σύν often denotes in composition, e. g. συμπληρῶ, συντέμνω, Polyb. 6, 53, 1: συντελουμένης τῆς ἐκφορᾶς. So Rom. 9, 28: λόγον συντελῶν *bringing to an accomplishment*, (Is. 10, 23). Lam. 2, 17: συντετέλεσε ὄγμῳ αὐτοῦ. Heb. 8, 8: συντελέσω — διαθήκην καινὴν, where the word (instead of the διαθήσομαι of the LXX) may also have reference to the fellowship in this διαθ. both of Israel and Judah: συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰουδα διαθήκην καινὴν.

Συντέλεια, ἡ, *termination, completion*, often used when there are no more objects or subjects, and thus corresponding with *συντελεῖν*, (b). Pol. 4, 28, 3: συντέλειαν λαμβάνει ὁ πόλεμος. Strab. 17, 804: ἀφῆκε τὸ ἔργον περὶ συντέλειαν. In

the N. T. only *συντέλεια* τοῦ αἰῶνος, Matt, 13, 39. 40. 49; 24, 3; 28, 20. τῶν αἰώνων Heb. 9, 26, *the end, the termination of the course of this world*, see αἰών. LXX Dan. 9, 26: ἕως καιροῦ συντελείας. V. 27; 12, 4. Also 9, 27: κατὰ συντέλειαν καιρῶν. 12, 13: εἰς συντέλειαν ἡμερῶν. Theodot. Dan. 9, 27: ἕως τῆς συντελείας καιροῦ. 12, 4: ἕως καιροῦ συντελείας.

Τίθημι, to set, to place, to lay.

Ἀνατίθημι, to set up upon, to attribute a thing to a person; ἀνατίθεσθαι τινί τι sometimes is = *to lay a thing before a person*, i. e. *to communicate it, to leave for consideration*; Plut. Mor. 772, D: τὴν πράξιν ἀνέθετο τῶν ἐταίρων τισίν. Artemidor. Oneirocr. 2, 64: ἀνατιθέμενός τινι τῶν ἐπιστημόνων τὸ ὄναρ. So 2 Macc. 3, 9; Acts 25, 14; Gal. 2, 2. — Particularly of the presentation of offerings, *to consecrate*, and so in the LXX = *קָדַשׁ* 1 Sam. 31, 10: ἀνέθηκαν τὰ σκεύη αὐτοῦ εἰς τὸ Ἀσιαρτεῖον. Not of that which the O. T. calls ‘holy into the Lord’; but in the few other places where the word occurs = *קָדַשׁ*, Lev. 27, 28. 29; Mich. 4, 13. But *קָדַשׁ* signifies ‘to give over to destruction’, for *קָדַשׁ* is literally = *to cut off*, (see Lev. 21, 18: *קָדַשׁ* ‘flat nosed’), ‘to separate’, Phoen. *קָדַשׁ* ‘to curse’; Hiph. ‘to cut to pieces’ (Is. 11, 15 ?); usually = *to put under a ban*, *בָּנָה* for a person or thing, e. g. *בָּנָה לְפָנַי* ‘to consecrate to the sword for destruction’; *בָּנָה לַיהוָה* ‘to consecrate to the Lord for destruction’; when used alone it generally denotes *to give over to punishment or destruction*, Is. 34, 2; 2 Kings 19, 11; Jer. 51, 3, with *בָּנָה* Dan. 11, 44. Cf. the Hoph. Ex. 22, 19; Lev. 27, 29; Esr. 10, 8. Now the LXX render this in some places by *ἀνατιθέναι*, Lev. 27, 28. 29; Mich. 4, 13. *ἀναθεματίζειν* Num. 18, 14; 21, 2. 3; Deut. 13, 15; Jos. 6, 21; Jud. 1, 17; Dan. 11, 14 (= *בָּנָה*) Hiph. Deut. 3, 3); but every where else by verbs signifying simply *destruction*, *ἐρημοῦν*, *ἐξερημοῦν*, *ἀφανίζειν*, *ἀπολλύναι*, *ἐξολοθρεύειν*, *φονεύειν*. This conception which is not included in the word as used in the classics, belongs in Scripture to *ἀνατιθέναι*, so that like the Hebrew it means *to put under a ban* (Luther); but the LXX use *ἀνατιθέναι* only as

the *vox media*; see Jud. 1, 17: וְיָרִימוּ אֹתָהּ, ἀναθεμάτισαν αὐτήν καὶ ἐξωλόθρευθῆσαν αὐτήν. Lev. 27, 28: πᾶν δὲ ἀνάθεμα ὃ ἐὰν ἀναθῇ ἀνθρώπων τῷ κυρίῳ — οὐκ ἀποδύσεται οὐδὲ λυτρώσεται. πᾶν ἀνάθεμα ἅγιον ἁγίων ἔσται τῷ κυρίῳ. V. 29: καὶ πᾶν ἀνάθεμα ὃ ἐὰν ἀνατεθῇ ἀπὸ τῶν ἀνθρώπων, οὐ λυτρωθήσεται, ἀλλὰ θανάτῳ θανατωθήσεται. Through connection with the Hebrew הִתְחַדֵּשׁ, הִתְחַדֵּשׁ the derivative

Ἀνάθεμα, τὸ, receives its distinctive meaning in the N. T. It is properly a Hellenistic form of the Attic ἀνάθημα, *offering*; see Müris: ἀνάθημα αἰτικῶς, ἀνάθεμα ἐλληνικῶς; and it occurs in this form Plut. Pelop. 25. Also with the same meaning in 2 Macc. 2, 13, side by side with ἀνάθημα, 2 Macc. 9, 13. In the LXX = הִתְחַדֵּשׁ and with by sig. a thing devoted to destruction; Zech. 14, 11: καὶ οὐκ ἔσται ἀνάθεμα ἔτι, καὶ κατοικήσει Ἱερουσαλὴμ πεποιθότως. Cf. Num. 21, 3: ἀνεθεμάτισεν αὐτὸν καὶ ταῖς πόλεις αὐτοῦ, καὶ ἐπεκατέσαντο τὸ ὄνομα τοῦ τόπου ἐκείνου ἀνάθεμα = הִתְחַדֵּשׁ. Jnd. 1, 17: ἐξωλόθρευσαν αὐτούς, καὶ ἐκάλεσε τὸ ὄνομα τῆς πόλεως ἀνάθεμα. Otherwise in Deut. 7, 26; 13, 17; 20, 17. 18; 1 Chron. 2, 7; Jos. 7, 1. 12. The form ἀνάθημα, Lev. 27, 28. 29, — a passage often misunderstood, — is still doubtful. הִתְחַדֵּשׁ is elsewhere rendered by ἀπώλεια Is. 34, 4; ἐξολόθρευμα 1 Sam. 15, 21; ὀλέθριος 1 Kings 20, 42; ἐκθλιβή, ἐκθλιψις Mich. 7, 2. See also the rendering (according to the sense rather than the words) of Mal. 4, 6: μὴ ἐλθὼν πατάξω τὴν γῆν ἄρδην. It is observable that the LXX, in those texts where the meaning of הִתְחַדֵּשׁ was doubtful, whether it meant consecrated to God, or given up and devoted to destruction for God's sake, used the words ὁφούρισμα, ὁφορυσμένον, Lev. 27, 21; Ez. 44, 29. It is now generally admitted however that הִתְחַדֵּשׁ signifies *devoted to destruction*, given up to death for God's sake, as in Deut. 13, 16—18; Num. 21, 1—3. The texts urged on the other side, Lev. 27, 21; Ez. 44, 29; Num. 18, 14, are explained by the distinction made in Lev. 27, 28. 29 between men and things as הִתְחַדֵּשׁ; men who are הִתְחַדֵּשׁ are to be put to death, but things are eventually given to the priests, they are *forfeited* as we would say. See Deut. 2, 34; 1 Sam. 15, 3; Ezra 10, 8. Of the *Cherem* it is said "it is to be ἅγιον ἁγίων τῷ κυρίῳ Lev. 27, 28, meaning that it is to be set apart from all

human fellowship or use, nothing being said as to its continuance or permanence. See Hengstenberg's *Christologie* on *Mal.* 3, 24.

In the N. T. we find ἀνάθεμα used (*Luke* 21, 5) to denote a consecrated gift, but ἀνάθεμα to denote *what is given up to the curse and to destruction, accursed*; *Gal.* 1, 8. 9; 1 *Cor.* 16, 22: εἴ τις οὐ φιλεῖ τὸν κύριον, ἦτω ἀνάθεμα. 12, 3: λέγει Ἀνάθεμα Ἰς. *Rom.* 9, 3: ὑπόμην γὰρ ἀνάθεμα εἶναι αὐτός ἐγὼ ἀπὸ τοῦ Χυ. Some have supposed that ἀνάθεμα in the last named passage simply denotes an act of Church discipline, just as the Hebrew כִּזְזִי sometimes signifies the second stage of excommunication from the synagogue (see however Gildemeister quoted by Tholuck in his *Comm.*). But the words ἀπὸ τοῦ Χυ (not merely παρὰ or ὑπὸ τ. Χ.) shew that the reference is not to mere excommunication from the church, but to estrangement from Christ and His salvation, and the use of ἀνάθεμα elsewhere by Paul (1 *Gor.* 16, 22; *Gal.* 1, 8. 9) shews that the word denotes not punishment intended as discipline, but a being given over to divine condemnation. For a case in point see *Ex.* 32, 32; *Gal.* 3, 13.

That ἀνάθεμα also denotes a *vow*, "which if made concerning a person devotes him even to death", (Tholuck on *Rom.* 9, 3), cannot certainly be proved from *Judges* 11, 31, where we have an instance not of an ἀνάθεμα, but of an ὀλοκαύτωμα, nor from 1 *Sam.* 14, 24, — cf. v. 45 with *Lev.* 27, 29. Such voluntary vows on the part of man are not treated of in Scripture; and *Acts* 23, 14: ἀναθέματι ἀνεθεματίσαμεν ἑαυτοὺς μηδενὸς γεύσασθαι ἕως οὗ ἀποκτείνωμεν τὸν Παῦλον, may be explained by a reference to *Deut.* 13, 15; 20, 17 as the use of a strong word for a minor act, the ἀναθέματι ἀναθεματίζειν τινα being narrowed into the μηδ. γεύσ. or used to denote a fanaticism quite unsanctioned by Scripture.

Ἀναθεματίζειν, occurs in *Mark* 14, 71; *Acts* 23, 12. 14. 21. See *ανατίθημι*.

Διατίθημι, to place separately, to distribute, to arrange, e. g. ἀγῶνας. To appoint any one to a place, 2 *Macc.* 9, 28: ὡς ἐτέρους διέθηκεν, *Xen.*, *Plat.*, *Luc.* and others. Usually in the Middle in *Bibl. Gk.*, = to dispose of or arrange for oneself, e. g. to set out one's goods for sale, to arrange or pro-

round one's discourse. Commonly = *to arrange and dispose of one's effects by will and testament*; often in Plato, Aeschin., Aristotle etc., with and without διαθήκη. Thus in Heb. 9, 16. 17: ὁπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου· διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ μὴ ποτε ἰσχύει ὅτε ζῇ ὁ διαθέμενος. Followed by the Dative of the person = *to bequeath* a thing to anyone, as in Luke 22, 29: καὶ γὰρ διατίθεμαι ὑμῖν, καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν, ἵνα ἔσθητε κτλ. Cf. Jos. ant. 13, 16, 1: τὴν βασιλείαν εἰς τὴν Ἀλεξάνδρῳ διέθετο = *to allot or assign*. We also find the expression νόμον διατίθεσθαι, Wisd. 18, 9: κρυφῇ γὰρ ἐθυσίαζον ὅσοι παῖδες ἀγαθῶν, καὶ τὸν τῆς θεοῦ νόμον ἐν ὁμονοίᾳ διέθεντο, τῶν αὐτῶν ὁμοίως καὶ ἀγαθῶν καὶ κινδύνων μεταλήψεσθαι τοὺς ἀγίους. It is clear that this does not simply correspond with νόμον τιθέναι "*to institute laws*", or νόμον τιθέσθαι "*to give laws for oneself*" or "*for the State*", in classical Gk.; and it cannot therefore be explained according to Judith 5, 18: ἀπέστησαν ἀπὸ τῆς ὁδοῦ ἧς διέθετο αὐτοῖς where it is = *to send, to appoint*. The acc. c. inf. which follows shews that it must be = *to come to terms or an agreement with*; it cannot mean '*to carry out*', '*to execute*', on account of the inf. fut. See also Plat. Legg. 8, 834, A: διαθεμένους αὐ περὶ τούτων νόμους, the only recognized passage in classical Gk. where the word means *to arrange and harmonize laws*, cf. 833, E, ξυννομοθετεῖν '*to give laws jointly or in common*'. But διατιθέναι νόμους is in Strabo = *to ordain laws*; cf. Plat. Legg. 1, 624, A: θεὸς ἢ τις ἀνθρώπων ὑμῖν εἴληψε τὴν αἰτίαν τῆς τῶν νόμων διαθέσεως. The middle with the idea of reconciliation or agreement is found in Xen. Mem. 2, 6, 23: δύνανται δὲ καὶ τὴν ἔριν οἱ μόνον ἀλύπως, ἀλλὰ καὶ συμφερόντως ἀλλήλοις διατίθεσθαι, and also Aristoph. Av. 440: ἣν μὴ διάθωνται διαθήκην ἐμοί. Cf. Appian. Civ. 2, 8: διαθέμενος τοὺς ἐνοχλοῦντας = *to come to terms with one's creditors*. This use of διατίθεσθαι is important in its bearing upon the Scripture use of διαθήκη, διαθήκην, διατίθεσθαι τινι Heb. 8, 10. πρὸς τινα Acts 3, 25; Heb. 10, 16. Cf. 1 Macc. 1, 11: διαθώμεθα διαθήκην μετὰ τῶν ἐθνῶν τῶν κύκλῳ ἡμῶν. 1 Sam. 10, 19: לָקַחְתָּ אֶתְּנִי לְעַם אֲרָם, LXX: ἡγόμολησαν μετὰ Ἰσραήλ, Complut. διέθεντο διαθήκην.

Διαθήκη, ἡ, in classical Gk. always signifies the disposition which a person makes of his property in prospect of death, i. e. *testament* or will; this is its meaning when used either in the sing. or plur. αἱ διαθήκαι being the last arrangements of a person concerning the disposal of his goods, (Isoc., Isaens, Dem.). St. Paul uses the word thus in Gal. 3, 15: ἀνθρώπου κεκνωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσσεται. V. 17: διαθήκη προκεκνωμένη ὑπὸ Θεοῦ, parall. and synon. ἡ ἐπαγγελία. So also in the Hebrews, Heb. 9, 16. 17: ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρειν τοῦ διαθεμένου· διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, ἐπὶ μὴ πότε ἰσχύει διὸ καὶ ὁ διαθέμενος. Accordingly we have the plural in Rom. 9, 4 as = *testament*: ὧν ἡ υἰοθεσία καὶ ἡ δόξα καὶ αἱ διαθήκαι καὶ ἡ νομοθεσία καὶ ἡ λατρεία καὶ αἱ ἐπαγγελίαι. Eph. 2, 12: ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας. But see Wisd. 18, 22; 2 Macc. 8, 15, where διαθήκαι means a plurality of covenants. In the LXX, and in the texts quoted from the Hebrews as well as from St. Paul's writings, διαθήκη is a translation of the O. T. word בְּרִית, but it is doubtful whether the word *testament* corresponds with this Hebrew word. בְּרִית usually signifies *covenant*, *agreement*; but D. Schulz (see Hofmann) renders it *ordainment*, i. e. of God, for (says Hofmann *Schriftbeweis* 1, 415) “בְּרִית like עֲדוּת or חֶק may be a will which ordains or appoints something either in the form of a promise or a command; and this, even where it refers to a mutual relationship, as in 2 Kings 11, 17: וַיִּכְרֹת יְהוֹיָדָע אֶת־בְּרִית בֵּין יְהוָה וּבֵין הַמֶּלֶךְ וּבֵין הָעָם לֵהָיוֹת לְעָם לַיהוָה; whereas in 2 Chron. 34, 31, which should tell in favour of the sig. *covenant*, בְּרִית לִלְכֹּת אֲדָרֵי יְהוָה clearly is a *promise* or *vow*, as is evident from the words: וַיִּכְרֹת תְּבָרִית לִפְנֵי יְהוָה”. Thus Hofmann explains the word, by bringing בְּרִית into connection with בְּרָא with the meaning of חָק (Ez. 21, 24), so that “בְּרִית and חֶק may be regarded as kindred conceptions”. Delitzsch however (on Heb. 7, 22) pronounces this explanation false, “because a verb בָּרָה, meaning ‘to establish’ or ‘determine’, as syn. with חָק, cannot be proved, either etymologically or by usage, to exist.

A threefold enquiry is thus suggested; first, what is the signification of the Hebrew word בְּרִית, not only in and for itself,

but as a term. techn.? Secondly, what does διαθήκη, as used in the LXX as a translation of בְּרִית, signify? Thirdly, in what relation does the N. T. διαθήκη stand to this?

First, as to the meaning of בְּרִית, all lexicographers and almost all O. T. expositors agree in rendering it as *covenant, agreement*. It is derived from the unused verb כָּרַח = *to cut*, which occurs however with the sig. *to select, to choose out* in 1 Sam. 17, 18; in Arabic it has the meaning *to cut*, and corresponds with כָּרַח *to create, originally to cut, to mould, to form*, see Ez. 21, 24. Hence we have the phrase בְּרִית כָּרַח, *to make a covenant*, in accordance with the custom of cutting in two or dividing the victims in covenants, Gen. 15, 9 sqq. as also the parallel חֲזֶה Is. 28, 15: ἐποιήσαμεν διαθήκην μετὰ τοῦ ἔθους, καὶ μετὰ τοῦ θανάτου συνθήκας see חֲזֶה Is. 28, 18, which is in like manner to be derived from חֲזֶה *to divide*. Still Hofmann is right in making כָּרַח, Ez. 21, 24, synon. with חָקַק, in so far as the fundamental meaning of חָקַק, “*to cut*” is akin with “*to divide*”, as כָּרַח is with כָּרַח. But we have no warrant to infer from this that בְּרִית is synon. with חָק, *ordainment*; usage is against it; and when Hofmann says that בְּרִית like עֲדוּת or חָק may be explained as “*will, which ordains some relation either by way of promise or command*”, he introduces an element, which does not form part of the primary meaning of the word, and makes this the prominent characteristic of the conception. Still this unintentional admission may be regarded as a confirmation of the fact, that in the meaning of בְּרִית *a relationship*, and not an act only, is to be included. Hofmann further refers to Is. 42, 6; where the servant of Jehovah as a personal law to the people of God, is called בְּרִית, but this explanation is quite inappropriate when applied to the other passage Jer. 49, 8. He cannot understand how the dividing in Gen. 17, 13 can be called בְּרִית “*covenant*”, but a glance at the context v. 9—12 will shew that it is בְּרִית simply because it was to be אֵת בְּרִית בֵּינִי וּבֵינֵיכֶם v. 11. It is indeed a mistake to suppose that בְּרִית always implies a mutual relationship between two parties, because there may be a true covenant not only when the relationship is mutual, as in Gen. 17, 9—11; 21, 27, but also when the relation is on one side only towards another, as in Lev. 26, 45; Deut. 4, 31; Is. 9, 15; 1 Sam. 11, 1; 2 Sam. 23, 5; Gen. 14, 13, and other places. See Lev. 26, 45; Ex. 23, 32,

compared with Judg. 8, 33. The phrase צוה ברית, Jer. 11, 4; Jos. 23, 16; 1 Chron. 16, 15—17, does not sanction the sig. *will*, any more than עבר ברית, שמר, see Ps. 105, 8.

Other texts which seem to favour the meaning *settlement* or *ordination*, such as Jos. 24, 25, may be explained by comparison with such parallels as 2 Chron. 23, 16; and Num. 25, 13: — הֵגִי נָתַן לִי הָיְתָה לִי בְרִית כְּרָגַת עוֹלָם compared with v. 12: לִי הָיְתָה שְׁלֹם אֶת-בְּרִיתִי שְׁלֹם. Eccles. 45, 7. 15. When the sanctity of the sabbath is in the Decalogue designated עוֹלָם Ex. 31, 16; and the shewbread, Lev. 24, 8, and the salt of the sacrifice, Lev. 2, 13, are described as בְּרִית מִלַּח בְּרִית אֱלֹהִים in these places can no more mean enactment, ordainment, institution, than can בְּרִית מִלַּח in Num. 18, 19; 2 Chron. 13, 5. They are really parallel with Gen. 17, 13; and Num. 18, 19, with ch. 25, 12. 13. Nor can this meaning be inferred from the names given to the ark of the covenant, and the tables of the Law, viz. אֲרוֹן הַבְּרִית, אֲרוֹן הָעֵדוּת, אֲרוֹן אֱשֶׁר-שָׁם: לַחֲזוֹת הָעֵדוּת, אֲרוֹן הָעֵדוּת, see 1 Kings 8, 21: אֲרוֹן אֱשֶׁר-שָׁם: לַקַּח אֶת סֵפֶר בְּרִית יְהוָה אֲשֶׁר כָּתַבְתִּי לְפָנֶיךָ הַיּוֹם וְשָׂמָתָם אִתּוֹ מִצַּד אֲרוֹן בְּרִית-יְהוָה אֱלֹהֵיכֶם וְהָיָה-שָׁם לְעֵד. For it cannot be lost sight of that the Torah or the book of the Torah (Ex. 24, 7) may be called סֵפֶר הַבְּרִית without ברית and תורה or עֲדוּת being synonymous.

There are in fact, a great many passages in which בְּרִית cannot mean any thing but *covenant*, and in which there is no trace whatever of the supposed signification *ordination* or *will*, and if this latter is to be regarded as the essential meaning of the word as a *term. techn.*, no harmonizing of the meanings is possible. See e. g. 1 Sam. 18, 3; 23, 18; 1 Kings 20, 34. In Gen. 9, 9 moreover, as compared with v. 11 sqq., where the word first occurs, the meaning is clearly *covenant*, — a covenant between God and man, — and not, as Hofmann would explain it, a mere parallel with Ps. 2, 7. The word means *covenant* again in the second place where it occurs, Gen. 14, 13. So also in Gen. 15, 9—18; 17, 9—11; 21, 27. 32; 26, 28; 31, 44; Ex. 23, 32; Deut. 7, 2. In Gen. 15, 18 it is not the promise that is called בְּרִית, but בְּרִית is the *covenant relation* of God to Abraham into which He enters by means of the promise, just as in Ex. 34, 27, and Deut. 4, 23, it is the covenant relation which He establishes with Israel, cf.

Ex. 34, 27, the order of the words: **עָלַי הַדְּבָרִים הָאֵלֶּה בְּרִיתִי** **אֵתְּךָ בְּרִיתִי**. The prepositions **עִם**, **אֵת**, which so often occur, likewise shew that the meaning must be *covenant*. The meaning *vow*, which is required in 2 Chron. 34, 31; Ezra 10, 3, may be explained by like applications of the word, such as Job 31, 1; and when mention is made of a **בְּרִית** in God's promises, the word never means the promise itself, but the relationship into which God enters with His people in accordance with His promise, Is. 55, 3; Jer. 31, 31; the promise itself is simply the expression of the covenant.

In a word we must affirm that **בְּרִית** as a *term. techn.* signifies primarily *the covenant relation into which God enters with Israel*, then, *the relation into which Israel enters with God*; see Jer. 22, 9 compared with Ex. 23, 32; and next *the twofold and mutual relationship*; thus, finally, the stipulations or promises which are given as signs which set forth and embody the covenant, in which the covenant is expressed. The primary meaning is the most frequent, and when the covenant of God or of Jehovah is spoken of, it does not mean the twofold and mutual relationship, but rather the covenant which God on His part enters into, in choosing His people. This priority and prominence of God's part in the covenant is very important in its bearing upon **διαθήκη** in the N. T. and in a less degree upon **διαθήκη** in the LXX.

The LXX usually render **בְּרִית** by **διαθήκη**, except in 1 Kings 11, 11 where it is = *ἐντολή*, and Deut. 9, 15 = *μαρτύριοις*, a substitution accounted for by the context. When this rendering of **בְּרִית** by **διαθήκη** is taken as a proof that **בְּרִית** signifies *ordainment*, it is forgotten that **διαθήκη** is not used in this sense in Classical Gk. We only find it thus used, and this not fully, in Eccclus. 38, 33: *διαθήκη κρίματος* = *rule or order of judgment*, and Eccclus. 45, 17: *ἔδωκεν — ἐξουσίαν ἐν διαθήκαις κριμάτων*. It signifies either a *testament* or *agreement*. Except in the two texts named it is never rendered by those words which answer to its supposed synonyms **קֶחַךְ** and **עֲדוּת**. And the sig. *agreement* or *covenant*, for **διαθήκη**, is clear from those texts where **בְּרִית** is unquestionably used in this sense, see 1 Kings 30, 34: *ἐν διαθήκῃ ἀποστελῶ σε καὶ διέθετο αὐτῷ διαθήκην καὶ ἐξαπέστειλεν αὐτόν*. Is. 28, 15: *ἐποιήσαμεν διαθήκην μετὰ τοῦ ᾧδου, καὶ μετὰ τοῦ θανάτου συνθήκας;*

and especially from 1 Sam. 18, 3: *διέθετο Ἰωναθὰν καὶ Δαυὶδ ἐν τῷ ἀγαπᾶν αὐτόν* = *וַיַּכְרֵת יְהוֹנָתָן וְדָוִד בְּרִית*, where *διατίθεσθαι* = *to make an agreement with, to unite and agree upon*, see *διατίθημι*. Compare also 1 Macc. 1, 11; 11, 9. The *διαθήκη* of the LXX thus corresponds with that of the quotation already given from Aristoph. signifying *agreement*. See also Zech. 11, 14, where *διαθήκη* is = *אֶחָוָה* "fraternization". When it is = *עֲדוּת* (see Ez. 31, 7) it may be explained, like Deut. 9, 15, as an interchange or confounding of similar expressions cf. Jos. 4, 15: *וְאֶרְוֶה אֶת אֶרֶץ יִשְׂרָאֵל* = *ἡ αἰσώδης τῆς διαθήκης τοῦ μαρτυρίου*. — It is of importance to observe how *διαθήκη* is indisputably used to signify *covenant*. Thus Ecclus. 44, 20: *Ἀβραὰμ συνετήρησε νόμον ὑψίστου, καὶ ἐγένετο ἐν διαθήκῃ μετ' αὐτοῦ, καὶ ἐν σαρκὶ αὐτοῦ ἔστησε διαθήκην*. See v. 22. The fact that the LXX so seldom use *συνθήκη* (Is. 28, 15 = *וְהָיָה*; Dan. 11, 6; Is. 30, 1) while Aqu. Symm. Theod. often render *בְּרִית* by it, may be explained by the fact that *בְּרִית* so generally denoted only God's side of the covenant relation, and *συνθήκη* was therefore regarded as an inappropriate rendering. Philo does not use *διαθήκη* as = *covenant*, and we may descry in this an attempt on the part of the LXX to use a special word for a special Biblical expression; Philo moreover accepted the *διαθήκη* of the LXX, and he uses it only in the sense of *Will* or *testament*. From these two facts we perceive how the LXX succeeded in their attempt, but 'with the sacrifice of the conception expressed. That they were led to this rendering of *בְּרִית* by the frequent reference of this word to God's part only, is confirmed even by Philo's use of *διαθήκη* which he adopts as the symbol of the divine *χάρις* (see Delitzsch on Heb. 7, 22).

As Philo adopts the *διαθήκη* of the LXX as = *testament*, we cannot think it strange that in the N. T. the *διαθήκη* of the Old was taken as signifying *testament*, especially as the O. T. *וְהָיָה* would be remembered in connection with the greek *διαθήκη*, (see *αἰῶνος*). It is questionable however whether the meaning *testament* can be retained in *all* the N. T. texts. Judging from Heb. 9, 17. 20, cf. v. 15, it does not seem that the *διαθήκης ἔγγνος*, and *μεσίτης* of that Epistle (see 7, 22; 8, 6; 9, 15; 12, 24) forbid this rendering, and as the *διαθήκη* of chap. 9, 17 so often mentioned (7, 22; 8, 6. 8. 9. 10; 9, 4. 15. 16) so clearly and

unquestionably signifies *testament*, it seems best to take this as the meaning of the word throughout the epistle. The same holds of *διαθήκη* as used by St. Paul. In Gal. 3, 15. 17, the *בְּרִית* of the O. T. is quite independently taken to mean *διαθήκη* in the sense of *testament*, and it seems best to explain the word thus in the other passages, viz. Rom. 9, 4; 11, 27; 1 Cor. 11, 25; 2 Cor. 3, 6. 14; Gal. 4, 24; Eph. 2, 12; and this all the more, remembering that from Philo's use of the word we may infer that *διαθήκη* was thus used by the LXX. The substance of the *διαθήκη* was regarded as embodied in the promises, Gal. 3, 15—18; Eph. 2, 12, and in the N. T. the idea of *heirship* took the place of that of *covenant*. This is just what we should have expected. The expression moreover *πλάκας τῆς διαθήκης*, and the idea of a written covenant (2 Cor. 3, 14, cf. v. 6), suggested by the collective writings of the O. T., in like manner corresponded with *διαθήκη* as meaning *testament*. But while we find in St. Paul, in the Hebrews, and in Philo that *διαθήκη* = *testament*, there are other passages in the N. T. where the word occurs rather in the other sense; viz. Matt. 26, 28; Mark 14, 24; Luke 1, 72; 22, 20; Acts 3, 25; 7, 8; Rev. 11, 19. The only choice however is between *covenant* and *testament*. In the Apocrypha *διαθήκη* means *covenant*, not *testament*, and if we thus explain such kindred passages at Luke 1, 72; Acts 3, 25; 7, 8, we must suppose a change of meaning in the usage of the word according to circumstances and with the progress of thought. This perhaps was suggested by the plural *διαθήκαι*; Eph. 2, 12; Rom. 9, 4; cf. Wisd. 18, 22; 2 Macc. 8, 15; see above. Finally Bengel's words, on Matt. 26, 28, are worthy of consideration: — "Ipsa vocabula *בְּרִית* et *διαθήκη* differunt, eamque habent differentiam, quae rei ipsi mirabiliter respondet, nam *בְּרִית* magis congruit oeconomiae veteri, quae habet formam foederis; *διαθήκη* oeconomiae novae, quae habet formam testamenti. — Foederis autem ratio non ita congruit cum plena filiatione, quae est in N. T."

Προτίθημι, to set or lay before, (a) in a local and literal sense, e. g. meat, a goal, etc. to put forth to view, or to display; often also in the Middle; e. g. Hdt. 3, 148: ποτήρια χρύσεια προθείτο. Herdn. 6, 6, 2: τὰς εἰκόνας Μαξιμόν καὶ Βαλβίνον, for veneration. — So Rom. 3, 25: ὃν προέθετο ὁ Θεὸς ἵλαστήριον. (b) To establish or ordain, a goal, a punishment, a re-

ward etc. In the middle, *to set before oneself, to purpose*, Rom. 1, 13; Eph. 1, 9.

Πρόθεσις, ἡ, (a) *a setting forth, a setting up, an exposition*, Heb. 9, 2: ἡ πρόθεσις τῶν ἁγίων. Matt. 13, 4: οἱ ἄγριοι τῆς προθέσεως, as in Mark 2, 26; Luke 6, 4. Hebrews מִן הַפְּרִי הַזֶּה לְהַעֲרִיב עָלֵינוּ Exod. 25, 40. (b) *Purpose, resolve, design*, e. g. κατὰ πρόθεσιν ἐψευσμένος, Polyb. 12, 11. 6, who often uses the word; 1, 54, 1: τὰ κατὰ τὴν πρόθεσιν ἀπετέλεσαν. The notion of time is not in the preposition, but the meaning is derived from its literal and local import, just as in προτίθεσθαι. Thus it is = *thought* or *purpose*, in Acts 11, 23: ἡ πρόθεσις τῆς καρδίας. 27, 13: τῆς προθέσεως κεκρατηκέναι. Of the purpose of God exclusively with reference to salvation 2 Tim. 1, 9: τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος — οὐ κατὰ τὰ ἔργα ἡμῶν, ἀλλὰ κατὰ ἰδίαν πρόθεσιν καὶ χάριν. Hence Rom. 8, 28: οἱ κατὰ πρόθεσιν κλητοί. 9, 11: ἡ κατ' ἐκλογὴν πρόθ. synonym. εὐδοκία Eph. 1, 8. 9. The reference to time is not contained in the word itself but is expressed by other and additional words; e. g. Eph. 1, 11: προορισθέντες κατὰ πρόθεσιν. 3, 11: κατὰ πρόθεσιν τῶν αἰώνων = αἰώνιος, cf. Esr. 4, 40: ἡ μεγαλειότης τῶν πάντων αἰώνων. — Also = *intention*, e. g. Pol. 4, 73, 2: ἡ πρ., ἣν ἔχει πρὸς τινα. So perhaps 1 Tim. 3, 10. But see Acts 11, 23: παρεκάλεi πάντας τῇ προθέσει τῆς καρδίας προσμένειν τῷ κυρίῳ.

Τίκτω, τέξομαι, ἔτεκον, τέτοκα, *to bear, to bring forth*, Matt. 1, 21. 23. 25; 2, 2 etc.

Τέκνον, τὸ, *a child*, Matt. 2, 18 and frequently. Often in Classical Gk., as the familiar name used by older men to the young, cf. 1 Sam. 3, 16; in Holy Scripture not only with reference to difference of age, but on the ground of authority or of love, Matt. 9, 2; Mark 2, 5; 10, 24; Matt. 21, 28; Luke 2, 48; 15, 31; 16, 25. St. Paul uses it in his letters to Timothy, 1 Tim. 1, 18; 2 Tim. 2, 1 (where another reference is traceable, see below). See also St. John's τέκνια, John 13, 33; 1 John 2, 1. 12. 28; 3, 7. 18; 4, 4; 5, 21; and by St. Paul, Gal. 4, 19. This corre-

sponds with Hebrew usage, according to which בן, בת, denotes *dependence*, (*determinate kinship*), and property or quality, e. g. בְּנֵי דָבִיד Esr. 1, 4; בֵּית נְבוֹנָדָרַס Ps. 79, 11; בֶּן-עֲזַרְיָה Ps. 89, 23, and others. This twofold reference, — to the derivation of the kinship or condition, and to the traits or properties of a person, — is implied in the expression, though sometimes the one and sometimes the other element is prominent. Both equally are implied in Rom. 9, 7. 8: οὐ τὰ τέκνα τῆς σαρκὸς ταῦτα τὰ τέκνα τοῦ Θεοῦ, ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας λογίζεται εἰς σπέρμα, where τ. τοῦ Θεοῦ denotes distinctive property, and τ. τῆς σαρκός, — τῆς ἐπαγγελίας tells us whence the distinctive kinship is derived; see Gal. 4, 28. 31.

This element however, the tracing back of any one's kinship to its source appears comparatively seldom; we find it in Eph. 5, 8: ὡς τέκνα φωτὸς περιπατεῖτε. Cf. 2, 2: υἱοὶ ἀπειθείας and see υἱός. τέκνα ἀδικίας Hos. 10, 9. Cf. Eph. 5, 1: γίνεσθε οὖν μιμηταὶ τοῦ Θεοῦ ὡς τέκνα ἀγαπητά. It is especially prominent in St. John's expression τέκνα τοῦ Θεοῦ, 1 John 3, 10; 5, 2 as contrasted with τὰ τέκνα τοῦ διαβόλου, parall. ἐκ τοῦ Θεοῦ, ἐκ τοῦ διαβ. v. 8. 10, cf. ἐκ τοῦ Θεοῦ γεγέννησθαι 5, 1. τὸ σπέρμα τοῦ Θεοῦ 3, 9. See also Phil. 2, 15. (Still this is not the only element of St. John's conception of τέκνα. The element of *character* or *quality* is prominent in 1 John 3, 1. 2; John 1, 12; 11, 52, just as in St. Paul.

Upon this principle it is, that the position of the disciple or the church to its teacher or apostle is expressed by τέκνον. It denotes the dependence which has its foundation in the ownership and influence which determines the character. See Phil. 10: περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν τοῖς δεσμοῖς. 1 Tim. 1, 2: Τιμοθέε γνησίω τέκνω ἐν πίστει. Tit. 1, 4: γνησίω τέκνω κατὰ κοινὴν πίστιν. 1 Cor. 4, 14. 17; 2 Tim. 1, 2; 3 John 4; Rev. 2, 23. — Cf. John 8, 39: εἰ τέκνι τοῦ Ἀβραάμ ἦτε, τὰ ἔργα τοῦ Ἀβραάμ ἐποιεῖτε. Cf. 1 Pet. 3, 6: ἡς (Σάρρας) ἐγενήθητι τέκνα. — Akin to this are the expressions παῖδες μουσικῶν, φιλοσόφων, ῥητόρων, occasionally to be met with in classical Gk., which however merely stand for the simple ῥήτορες etc.

Now the other element in the conception viz. that of character or property rests upon this dependence and tracing back of origin, nature etc., and often appears as the main element in these

expressions borrowed from the relation of children. Thus e. g. "children of Jerusalem" Matt. 23, 37; Luke 13, 34; 19, 44, cf. Gal. 4, 25 sqq.; Ps. 149, 2; Ez. 16, 28. Compare also the name given to the servants in Gen. 15, 3; בְּנֵי-בֵרִית. The expression implies a real, essential and effective dependence which gives rise to these properties or qualities, otherwise this term could not be used. What one is has its bearing upon another. The special and distinctive nature or property which the relation of children implies, and which is not merely fellowship, is always expressed by the word, and this is evident from such phrases as בֶּן-מָוֶת 1 Sam. 20, 31, *child of death*, בֶּן-הַבְּרִית Deut. 25, 2; בְּנֵי-עֲנִי Prov. 31, 5; בְּנֵי הַצִּלְחָה Esr. 1, 4; Jer. 17, 19: בְּנֵי הַקֶּם etc. Is. 57, 4: τέκνα ἀπωλείας (Hebr. יְלָדֵי-שָׁמַיִם corresponds with τέκνα φωτός Eph. 5, 8). See for more examples υἱός. So κατάρτας τέκνα 2 Pet. 2, 14. τέκνα φύσει ὀργῆς Eph. 2, 3 (vid. ὀργή). In particular the Pauline τέκνα τοῦ Θεοῦ Rom. 8, 16. 17. 21; 9, 8 and in John 1, 12; 11, 52; 1 John 3, 1. 2; cf. Ps. 80, 16; Exod. 4, 22: υἱός πρωτότοκός μου Ἰσραήλ. The τέκνα ὑπακοῆς 1 Pet. 1, 14, cannot be taken as an example, because the ὑπακ. is a Hebraistic Genitive of quality, *obedient children*. The people of Israel were called τέκνα σοφίας, Luke 7, 35; Matt. 11, 19, not because they really had become what they might have been through the influence of divine wisdom, but in order (though they were not this) to give prominence to the relation in which they stood to that wisdom; like the analogous phrase υἱοὶ τῆς βασιλείας, Matt. 8, 12; see δικαιώω. In this last named phrase the idea of property is prominent, but in τέκνα σοφίας that of dependence warrants the use of the term, though the design is to give prominence to the relation in which Israel stood to divine wisdom. There is this difference between υἱός and τέκνον in these connections, that the latter is never used in the singular, but the former occurs both in the singular and plural, and expresses the individual relationship. See Winer, § 34, 3, 3.

Πρωτότοκος, *first born*, rarely in classical Gk. In the LXX = בְּכֹרִית, as a subst. ὁ, ἡ πρωτότοκος, and τὰ πρωτότοκα, the first born collectively, Heb. 11, 28; Exod. 11, 15; Gen. 25, 31; Deut. 12, 17. (a) as an adj. joined to υἱός, Matt. 1, 25; Luke 2, 7: ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, which from the connection is evidently added to give prominence to the

virginity of the mother of Jesus hitherto, cf. the ordinary addition in the O. T. *διανοίγον μήτραν* Ex. 13, 2. 15; 34, 19; and often. According to the laws of the O. T. the first born male was holy to Jehovah and had to be redeemed, Num. 18; Luke 2. 23, 24. The first born son also has special rights as the head of the family, and the heir Gen. 25, 31; 49, 3; 2 Chron. 21, 3; cf. Luke 1, 32. (b) As a substantive, *ὁ πρωτότοκος*, the *Firstborn*, a name given to Christ, with various attributes: *ὁ πρ. ἐκ τῶν νεκρῶν* Col. 1, 18; *τῶν νεκρῶν* Rev. 1, 5 with reference to His preeminence or priority as asserted in His Resurrection, Col. 1, 18: *ἐνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων*. 1 Cor. 15, 20: *ἀπαρχὴ τῶν κεκοιμημένων*. His priority and preeminence are also referred to in Rom. 8, 29: . . . *προώρισεν συμμόρφους τῆς εἰκόνης τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς*. According to Col. 1, 15, Christ holds the same relation to all creation, not that He is included as part of the creation, but that the relation of the whole creation to Him is determined by the fact that He is *πρωτότοκος πάσης κτίσεως*, so that without Him creation could not be, see v. 16. It is not said of Christ that He was *κτισθείς*, nor of the creation that it was *τεχθεῖσα*, for the priority as to time in which He stands to the creation is stated in v. 17, a verse which has no sense if *πρωτότοκος* does not denote Christ's priority in dignity and in time. The *καὶ αὐτὸς ἐστὶν πρὸ πάντων* v. 17 shews that *πρωτότοκος* does not merely imply precedence in point of time as if Christ were the beginning of a series of creations. The clearer and more definite our views the less delusive will these expressions be. In Heb. 1, 6, Christ is called *ὁ πρωτότοκος*, *ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην*, and here as the connection shows the distinction between *υἱός* and *ἄγγελος* is referred to, and as in v. 6 this distinction is recognized, we are led to conclude that *πρωτότοκος* is here used instead of *υἱός* on account of Christ's priority in time and dignity. The expression is thus analogous to that of Col. 1, 15, for the relationship of *γενένηκα*, of "being born" of God, can no more be applied to the angels than to the *κτίσις* generally. The reference therefore to the resurrection, to Christ as the *πρωτότοκος ἐκ νεκρῶν*, or *πρ. ἐν πολλοῖς ἀδελφοῖς* Rom. 8, 29, (see Hofmann, Delitzsch, Stier) is unnecessary and inadmissible here. Whether implied in this apostolic designation or not, the remark

of Pressel (in Herzog's Realencykl. 4, 146) is full of meaning "the N. T. represents both the responsibilities and the rights of primogeniture as blended in Christ."

In Heb. 12, 23, the christian church is called ἐκκλησία πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοῖς, as holding a relationship to God analogous to that of Israel, Ex. 4, 22 "Israel is my first born son", and perhaps as also holding a special relationship to all other creatures, James 1, 18: εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν τῆς τῶν αὐτοῦ κτισμάτων. Cf. Heb. 12, 16.

Τύπτω, ξυπον, to strike, Matt. 24, 49 and often; to injure, to wound, 1 Cor. 8, 12.

Τύπος, ὁ, (1) a stroke. (2) the impression left by a stroke, a trace, print, John 20, 25: τ. τῶν ἱλῶν, parallel with τόπος τῶν ἱλ. Often in Classical Gk. τ. τῶν ὀδόντων, τῶν πληγῶν etc. Hence it is used of the stamping of coin, the impression of pictures, of any engraving or hewn out work of art; cf. Pol. 9, 10: γραφαὶ καὶ τύποι, "pictures and graven images"; in Isoc. 204 b. both these are called τύποι. Often, a monument or statue, Anth. 12, 57, 2: μορφὰς κωφὸς τύπος. Hdt. 2, 86: ξύλινος τύπος ἀνθροποειδής. So Acts 7, 43: τοὺς τύπους, οὓς ἐποίησατε προσκυνεῖν αὐτοῖς. Amos 5, 26 = 𐤀𐤓𐤕𐤔. Hence in general, image, form, always with a statement of the object, ὄφρος τύπον ἀλλάσσειν Eur. Bacch. 1332. Diod. 1, 24: Ἰὼ εἰς βοῶς τύπον μεταποιηθεῖσαι. Akin to this is the sig. pattern, model, cf. Plat. Rep. 3, 396, C: αὐτὸν ἐκμάττειν τε καὶ ἐνιστάναι εἰς τοὺς κακίωνων τύπους. 2, 383, b: τοὺς τύπους τούτους ξυγχωρῶ καὶ ὡς νόμοις ἂν χρῆμην, though it has not exactly this meaning, cf. 2, 383, a: τοῦτον δευτέρον τύπον εἶναι ἐν ᾧ δεῖ περὶ θεῶν καὶ λέγειν καὶ ποιεῖν; still it may be rendered, as in N. T. Greek, type, the meaning which it almost always has in the N. T. 2 Thes. 3, 9: ἵνα ἑαυτοὺς τύπον δώμεν ὑμῖν εἰς τὸ μιμεῖσθαι ἑμᾶς. 1 Tim. 4, 12; Tit. 2, 7; 1 Thes. 1, 7; Phil. 3, 17; 1 Pet. 5, 3; Acts 7, 44: ποιῆσαι τὴν σκηνὴν κατὰ τὸν τύπον ᾧ ἐωράκει. Heb. 8, 5; corresponding with Ex. 25, 40: 𐤀𐤓𐤕𐤔.

Πρωτότυπος has not exactly this meaning; it means, *prototype, the original*; but *ἀντίτυπος*, which sometimes signify *copy*, favours this sense. The word is also used to signify a prophetic type, i. e. a form which is essentially a type or pattern. Thus of Adam Rom. 5, 14: *ὃς ἐστὶ τύπος τοῦ μέλλοντος*, 1 Cor. 10, 6, 11. Cf. Philo, de opif. mund. 36, C: *ἐστὶ δὲ ταῦτα — δειγματα τύπων ἐπ' ἀλληγορίαν καλούντων*.

Akin to the meaning *image* or *form*, is the use of the word to denote the *outline* or *scope* of a treatise, or the general contents of a book or epistle, Aristot. Eth. 2, 2: *ὁ λόγος τύπος καὶ οὐκ ἀκριβῶς λέγεται*. 3 Macc. 3, 30: *ὁ μὲν τῆς ἐπιστολῆς τύπος οὕτως ἐγγράπτο*. (Elsewhere *τρόπος* 1 Macc. 15, 2; 11, 29.) So Acts 23, 25: *ἐπιστολὴν περιέχουσιν τὸν τύπον τοῦτον*. It is doubtful whether the *τύπος διδαχῆς* Rom. 6, 17 is akin to this and = *form of doctrine*, see 1 Cor. 15, 2: *τίνι λόγῳ εὐηγγελισάμην ὑμῖν*, or whether it be = *type* or *pattern*, which equally suits the context. The preceding *ὑπηκούσατε* is appropriate in both cases; the *εἰς ὃν παρεδόθητε* is as difficult in both.

Ἀντίτυπος, *ον*, literally *what gives a counter stroke*, e. g. *τύπος ἀντίτυπος* = *hammer and anvil*, *μάχη ἀντίτυπος*, of a long contested and doubtful battle, Xen. Ag. 6, 2. Hence = *obstinate, stiffnecked, opposition*, Esther 3, 13. Next it means *similar, like*, *τὸ ἀντίτυπον*, *copy*; Hesych. *ἴσος, ὁμοίος* Pol. 6, 31, 8: *ἀντίτυπος τίθεμαί τιμι* = *like to any one*. So in Heb. 9, 24: *ἀντίτυπα τῶν ἀληθινῶν*. 1 Peter 3, 21, of the water of baptism as the symbol (not *contrast*, cf. *ὁ καὶ ὑμᾶς ἀντίτυπον σώζει βάπτισμα*) or copy of the waters of the flood which were the means of saving Noah and his family. It is not the copy or pattern that answers to the type as its model, and it is not therefore used in the sense in which we use the words *type* and *antitype*. Cf. Const. ap. 4, 14: *τὰ ἀντίτυπα μυστήρια τοῦ σώματος καὶ αἵματος Χν*.

Ὑποτύπωσις, *ῆ*, *scope* or *outline* of a picture, Poll. 7, 128. *Pattern* 1 Tim. 1, 16: *πρὸς ὑποτύπωσιν τῶν μελλόντων πιστεύειν*. See also 2 Tim. 1, 13: *ὑποτύπωσιν ἔχε ὑγιαίνοντων λόγων ὧν παρ' ἐμοῦ ἤκουσας*, where the meaning *summary, brief exposition* (see *τύπος*) is inadmissible. The meaning *instruction, institutio*, is also inappropriate, because in the titles of books this term simply means *summary*, but it may here, and yet

here only, be taken as synon. with *εἰσαγωγή*. See the passage quoted by Wetstein from Sext. Empir.: *ὑποτυπώσεις γὰρ ἔγραψαν ἔνιοι τῶν πρὸ ἐμοῦ τὰ τοιαῦτα βίβλια, καθάπερ τινὰς ὑπογραφάς, ἕτεροι δ' εἰσαγωγὰς ἢ συνόψεις ἢ ὑφηγήσεις.*

Y

Υἱός, ὁ, son. We must notice (1) the Hebraistic uses of this word, wherein *υἱός* like *τέχνα*, is used as the Hebr. *בן, בנות*, distinctively to characterize any one either as to his origin or as to his belongings or nature, which as in the case of a child depends upon his origin, or upon the starting point which decides his character and idiosyncrasy. Thus men are called not simply *ἄνθρωποι*, but *υἱοὶ τῶν ἀνθρώπων*, Mark 3, 28; Gen. 11, 5; Num. 23, 19; Deut. 32, 8; 1 Sam. 26, 19; Job 31, 33; Hos. 6, 7; Ps. 124, 2; 49, 3; 12, 2; 45, 3, and frequently, not merely as a periphrasis, but because the expression denotes more clearly man's origin and nature than does the simple *ἄνθρωποι*. Compare *γεννητοί, γεννήματα γυναικῶν* Matt. 11, 11; Luke 7, 28; Job 14, 1; Ecclus. 10, 18 etc. *υἱός ἀνθρώπου* Ez. 2, 1. 3. 6. 8; 3, 1. 3. 4, etc. In the N. T. we have the expressions *υἱοὶ τοῦ αἰῶνος τούτου*, Luke 16, 8; 20, 34. *τοῦ φωτός* Luke 16, 8, John 12, 36; 1 Thes. 5, 5; *τῆς ἀπειθείας* Eph. 2, 2; 5, 6; Col. 3, 6; *υἱοὶ τοῦ πατρὸς τοῦ ἐν οὐρανοῖς*, Matt. 5, 45; *ὑψίστου* Luke 6, 35; *υἱὲ διαβόλου* Acts 13, 10, wherein the reference is to the origin or starting point of the persons named or of the relations in which they stand. Analogous to these is the expression in Mark 3, 17: *υἱοὶ βροντῆς*. Cf. Artemid. 2, 85, where children are called *τύποι* of their parents. On the other hand the properties, idiosyncrasies, associations etc. of the persons named are denoted by the phrase in the following places; *οἱ υἱοὶ τῶν προφητῶν καὶ τῆς διαθήκης* Acts 3, 25, cf. *τὰ τέχνα τῆς σοφίας* Matt. 11, 19; *τῆς ἀναστάσεως* Luke 20, 36; *τῶν φονευσάντων* Matt. 26, 31; *τοῦ νυμφῶνος* Matt. 9, 15; Mark 2, 19; Luke 5, 34; *τῆς βασιλείας* Matt. 8, 12; 13, 38; *τοῦ πονηροῦ* Matt. 13, 38; *υἱὸς γεέννης* Matt. 23, 15; *εἰρήνης* Luke 10, 6; cf. Matt. 10, 13: *ἄξιος*. John 17, 12: *ὁ υἱὸς τῆς*

ἀπωλείας, 2 Thes. 2, 3; *υἱὸς παρακλήσεως* Acts 4, 36, is very common. The characteristics of the person and what belongs to him in his relationship as a child are the main elements denoted by the term "a child of God", and this is represented as the blessing of salvation, Matt. 5, 9; 2 Cor. 6, 18; Rev. 21, 7; Luke 20, 36; Rom. 8, 14. 19; 9, 26; Gal. 3, 26; *υἱοὶ* stands by itself for *υἱοὶ τοῦ Θεοῦ* Gal. 4, 6. 7; Heb. 2, 10. While *τέκνον* occurs in these phrases only in the plural, *υἱὸς* is used also of individuals, Matt. 23, 15; Luke 10, 6; John 17, 12; 2 Thes. 2, 3; Acts 4, 36; 13, 10. — In the O. T. see Jud. 19, 22: *υἱοὶ παρὰ νόμων*. 1 Sam. 20, 30: *υἱὸς θανάτου*, 2 Sam. 2, 7; *υἱοὶ δυνάμεως* 2 Sam. 13, 28; *υἱοὶ τῆς ἀποικίας* Esr. 4, 1; 6, 19.

(2) The uses of *υἱός* as applied to Christ. (a) *υἱὸς Δαβὶδ*, the successor of David and heir of the promises given to him; Matt. 1, 1: *βιβλος γενέσεως Ἰησοῦ υἱοῦ Δαβὶδ υἱοῦ Ἀβραάμ*. Matt. 12, 23: *μήτι οὗτός ἐστιν υἱὸς Δαβὶδ*. 15, 22; 20, 30. 31; 22, 42—45; Luke 1, 32: *δώσει ὁ αὐτῷ κύριος ὁ Θεὸς τὸν θρόνον Δαβὶδ τοῦ πατρὸς αὐτοῦ*. Mark 10, 47; 12, 35; Luke 18, 38. 39; 20, 41. 44. Never otherwise used. By this phrase what is true of Christ is traced back to David as the starting point of the promises, to whom many the O. T. prophecies refer, 2 Sam. 7; Is. 7, 13—15; 11, 1 sqq.; Ez. 34, 23 sqq. (b) *ὁ υἱὸς τοῦ ἀνθρώπου* used only by Christ Himself, excepting in Acts 7, 56. The reference of this title, which Christ gives Himself, to Dan. 7, 13 is very doubtful, because in Daniel the contrast is between the kingdom "of the saints of the most High" v. 18. 27, on the one hand and the kingdoms of the world (of the beasts, v. 12) on the other. The expression there moreover being without the article *אֱנֹשׁ בְּבָר* denotes clearly (see v. 18) a collective conception; the particle of comparison also *כִּי* 'like' is used just as in verses 4. 5. 6, and reminds us of *כְּדָמִית בְּנֵי אָדָם* Dan. 10, 16, *כְּדָמִית אָדָם* Ez. 1, 26, *ὅμοιος υἱῷ ἀνθρώπου* Rev. 1, 13; 14, 14, where resemblance only is denoted. These expressions cannot therefore be taken as identical with the absolute *ὁ υἱὸς τοῦ ἀνθρώπου*, signifying humanity itself, and what not only resembles but essentially belongs to man. The phrase *ὡς υἱὸς ἀνθρώπου* in Dan. 7, 13, does in fact imply this, in as much as it denotes not only a collective conception but the expected Messiah (see Rev. 14, 14; Matt. 24, 30; 26, 64 etc.); but this is because

the form or similitude of man is set forth in contrast with the form and similitude of beasts.

That the phrase *ὁ υἱὸς τοῦ ἀνθρώπου* signifies what essentially appertains to man, human nature in its inner reality, is clear from those passages where powers are attributed to the Son of man which can belong to him only in an extraordinary manner, passages wherein the humiliation which this phrase denotes is placed over against the dignity of Him who calls Himself by this name. Thus Matt. 9, 6: *ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας*, cf. Mark 2, 7: *τίς δύναται ἀφιέναι ἁμαρτίας εἰ μὴ εἰς ὁ Θεός*; Matt. 16, 13: *τίνα λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου*; v. 16: *σὺ εἶ ὁ Χρὶς ὁ υἱὸς τοῦ Θεοῦ ζῶντος*. 26, 64: *ἀπ' ἄρτι ὀψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ*. Observe especially the clear and conclusive argument of the Lord Himself in Mark 2, 27. 28: *τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον ὥστε κύριος ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου*. Hence it is that the disciples of Christ never use this title; Stephen uses it (Acts 7, 56) when he beholds the exalted glory of Christ and speaks in the presence of those who only acknowledged the man Jesus. There is no text which justifies the opinion that He who calls Himself *ὁ υἱὸς τοῦ ἄ.* must on this account be essentially other than one who really partakes of human nature.

This explanation however is not exhaustive, because *ὁ υἱὸς τοῦ ἀνθρώπου* signifies somewhat more definite, e. g. in John 5, 27: *ἐξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν*, see Heb. 2, 6. That Christ is *υἱὸς ἀνθρώπου* is the first element, that He is *ὁ υἱὸς τοῦ ἀνθρώπου* is the second. The use of the emphatic article implies that He claims to be in a somewhat special sense, and prominently among the *בְּנֵי אָדָם*, one and alone among His Brethren. This distinctiveness cannot consist in any thing that would alter the true conception of His sonship, as if, e. g. it meant that he was the son of man only because He was God's son, it must denote something which does not modify but rather completes the true conception of human sonship. This we find in the fact that He was "the seed of the woman" who was promised from the beginning and who was (as is clear from Gen. 3, 15. 22. 29) from the outset looked forward to as a distinct and special person. Thus it does not

mean as Hofmann says "that type and character of the human race which history at the beginning aimed at but failed to realize by the first *ἀνθρώπος* who was not *υἱὸς ἀνθρώπου*" (Schriftbew. 2, 1, 81); it means Him among the sons of men to whom mankind now become sinful ever looked forward to. Hence the point of the expression Matt. 17, 22: *μέλλει ὁ υἱὸς τ. ἀ. παραδίδοσθαι εἰς χεῖρας ἀνθρώπων κτλ.*; and 8, 20: "foxes have holes" etc. "but the son of man has not where to lay his head". Hence too the declaration true of Him alone: *ἦλθε γὰρ ὁ υἱὸς τ. α. σῶσαι τὸ ἀπολλόμενον*.

The expression occurs Matt. 8, 20; 9, 6; 10, 23; 11, 19; 12, 8. 32. 40; 13, 41; 16, 13. 27. 28; 17, 9. 12. 22; 18, 11; 19, 28; 20, 18; 24, 30. 37. 39. 44; 25, 13. 31; 26, 2. 24. 45. 64; Mark 2, 10. 28; 8, 31. 38; 9, 9. 12. 31; 10, 33. 45; 13, 26; 14, 21. 41. 62; Luke 5, 24; 6, 5. 22; 7, 34; 9, 22. 26. 44. 56. 58; 11, 30; 12, 8. 10. 40; 17, 22. 24. 26. 30; 18, 8. 31; 19, 10; 21, 27. 36; 22, 22. 48. 69; 24, 7; John 1, 52; 3, 13. 14; 6, 27. 53, 62; 8, 28; 12, 23, 34; 13, 31; Acts 7, 56.

Thus *ὁ υἱὸς τ. ἀ.* is a Messianic conception, a messianic name given to Jesus by Himself, chosen and adopted by Him on account of the relation in which he stands as the promised "seed of the woman" to his brethren. The corresponding title given to the Messiah by his brethren the children of men is

(c) *ὁ υἱὸς τοῦ Θεοῦ*. We must first distinguish this from the analogous title *υἱὸς Θεοῦ* without the article, which like *υἱὸς ἀνθρώπου* to *ὁ υἱὸς ἀνθρ.* stands in the relation to it of genus to species. *Υἱὸς Θεοῦ* denotes the relationship established by the elective love of God Himself between the children of Israel and Him, a relationship resting upon God's own act and acknowledged by Him. We must view it in the light of such expressions as Rev. 21, 7: *ἔσομαι αὐτῷ Θεὸς καὶ αὐτὸς ἔσται μοι υἱός*. 2 Cor. 6, 18; Jer. 31, 9. Thus we read "Israel is my first born son" Ex. 4, 22. 23; "out of Egypt have I called my son", Hos. 11, 1 (Hebr.). Cf. Deut. 14, 1; 32, 6. 18; Mal. 2, 10; Is. 63, 8; 64, 8. That it denotes a relationship dependent upon God's election, and not common to all mankind, is evident from Deut. 14, 1; Ps. 82, 6 with v. 7. King David, and He to whom David's kinship points specially stand in this relationship to God, 2 Sam. 7, 14; Ps. 89, 27—29; 2, 7. It denotes a kinship to God, a partaking of what appertains to Him from whom the whole life is derived and according to whom it is moulded. In this general sense it is said

of the man Christ Jesus that he is *υἱὸς Θεοῦ*, Matt. 27, 40. 43. 54; Mark 15, 39; Luke 1, 32, with reference clearly to the act of God which places Him in this relationship, Luke 1, 35; Acts 13, 33; Rom. 1, 4 cf. Acts 2, 32. 36; see *γεννάω*. Now when Jesus is called *ὁ υἱὸς τοῦ Θεοῦ*, this relationship is attributed in a special and distinctive manner to Him, and by it He is raised above the rank of the more general *υἱοὶ Θεοῦ*, just as *ὁ υἱὸς τοῦ ἀνθρώπου* elevates him above the ordinary *υἱοὶ ἀνθρώπων*, and above those of the sons of men who might become *υἱοὶ Θεοῦ*, as *πρωτότοκος ἐν πολλοῖς ἀδελφοῖς* Rom. 8, 29, above those who had previously been called *υἱοὶ Θεοῦ* (John 10, 35. 36). He is thus called *ὁ υἱὸς τοῦ Θεοῦ* as the *Messiah*, upon whom the relation of all others as "sons of God" depended, who was specially chosen of God to accomplish His saving purpose; see Matt. 3, 17: *οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα*. Luke 9, 35: *οὗτός ἐστιν ὁ υἱός μου ὁ ἐκλελεγμένος*. Matt. 17, 5; Mark 1, 11; 9, 7; Luke 3, 22; 2 Pet. 1, 17, vid. *εὐδοκεῖν, ἐκλέγειν*. Thus *ὁ υἱὸς τοῦ Θεοῦ* is that title of the Messiah which denotes His relation to God, Matt. 26, 63: *ἵνα ἡμῖν εἴπῃς εἰ σὺ εἶ ὁ Χρὶς ὁ υἱὸς τοῦ Θεοῦ*. John 1, 50: *σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ, σὺ ὁ βασιλεὺς εἶ τοῦ Ἰσραὴλ*, and the confession of Peter Matt. 16, 16: *σὺ εἶ ὁ Χρὶς ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος*, (John 6, 69 as compared with 10, 36), is a recognition of the Messiahship of Jesus. Jesus adopts this designation of His Messianic dignity in Matt. 26, 64, over against the other title *ὁ υἱὸς τοῦ ἀνθρώπου* and the adoption of this by Him (Matt. 26, 63. 64) was regarded as blasphemy, because the elective act of God was hidden and unknown to his judges; and the manifest recognition of the Messiah as the Son of God with power was to be accomplished in his resurrection. Accordingly *ὁ υἱὸς τοῦ Θεοῦ* was a title given to the man Christ Jesus as Messiah, on account of His redemptive work, and in the consequence of God's election having been centered in Him. See John 1, 34: *καὶ ἐώρακα καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ*.

But we must bear in mind that this title as belonging to Jesus has yet another ground. In Luke 1, 35 the Divine power exercised in His conception is stated as the reason why the child of Mary was to be called *υἱὸς Θεοῦ*, and thus a reference to the manner in which His birth was brought about is blended in the title, which designates the relation wherein Jesus was to stand to

God, v. 32. The miraculous conception is thus represented as the outward expression and sign of the election of one who was *γενόμενος ἐκ γυναικός*.

But the title *ὁ υἱὸς τοῦ Θεοῦ* refers to somewhat more than this appointment of Jesus as the accomplisher of God's saving purpose. This title is never used with reference to His supernatural birth but always as designating *a relation of the Son to God subsisting previously to the humanity of Jesus*, a relation not brought about merely by the miraculous birth, but one by virtue of which the man Christ Jesus is distinctively among men *the Son of God*, by virtue of which His Messiahship, His Messianic election, call and office are possible; — in short by virtue of which the humanity of Jesus possesses its special significance, Rom. 8, 3. This is evident in those passages where the Father's sending the Son into the world is spoken of, John 3, 16. 17; Rom. 8, 3; Gal. 4, 4 etc., see *ἀποστέλλω*. (The words of Jesus in John 10, 36: *ὃν ὁ πατὴρ ἡγάσεν καὶ ἀπέστειλεν εἰς τὸν κόσμον, ἡμεῖς λέγετε ὅτι βλασφημεῖς, ὅτι εἶπον υἱὸς τοῦ Θεοῦ εἰμί*, do not contradict this, for it is clear from v. 35 that it is only the Theocratic conception of a son of God which Jesus here lays claim to as belonging to Himself *e concessis* or *concedendis* (3, 2), and the *ἀπέστειλεν εἰς τὸν κόσμον* affirms no more than the fact of Christ's being sent into the world, whereas elsewhere it signifies much more; it simply affirms Christ's coming into the world and reminds us of Jer. 1, 5.) It is evident also in such declarations as Heb. 7, 3; John 8, 54. 58; 17, 5, where the divine sonship of Christ cannot without violence be separated from His pre-existence. It is further plain in those sayings of Christ Himself, wherein He speaks of His divine sonship, declaring himself not only in a Messianic sense *ὁ υἱὸς τοῦ Θεοῦ*, but as essentially one with, and equal to, God, Matt. 11, 27; John 10, 33; 11, 27; Matt. 28, 19. (See Gess. *Lehre von der Person Christi* §§ 6, 7.) Thus in *ὁ υἱὸς τοῦ Θεοῦ*, as in the *υἱὸς Θεοῦ* of St. Luke, two thoughts are implied, viz. that *the man* Christ Jesus is the Messiah elect and chosen of God, and that a relationship of the Son to God previous to His humanity, lies at the foundation of this Messiahship. We cannot indeed strictly say that *ὁ υἱὸς τοῦ Θεοῦ* always denotes the pre-existent relationship of Christ to the Father, but it must distinctly be remembered that this is always implied as predicated of the man Christ Jesus; cf. John 5, 26. 27; Matt.

11, 27; Mark 3, 11; Luke 4, 41; 10, 22; John 1, 18. The phrase denotes that the man Jesus stands in a relation of Son to the Father which He possessed before His incarnation, that He is the Son of the Father before all worlds; see 1 John 5, 5. 6; see also *μονογενής*.

Besides the texts already named, the expression *ὁ υἱὸς τοῦ Θεοῦ* occurs in John 3, 16. 17. 18; 5, 25; 6, 69; 9, 35; 11, 4. 27; 20, 31; 1 John 1, 3. 7; 3, 8. 23; 4, 9. 10. 15; 5, 5. 9—13. 20; Rev. 2, 18; 2 John 3: *ὁ υἱὸς τοῦ πατρὸς*. Rom. 1, 3. 9; 5, 10; 8, 3. 29. 32; 1 Cor. 1, 9; Gal. 1, 16; 2, 20; 4, 4. 6; Eph. 4, 13; Col. 1, 13; 1 Thes. 1, 10; Heb. 4, 14; 6, 6; 7, 3; 10, 29. *Ὁ υἱός* simply, in Matt. 11, 27; Mark 13, 32; Luke 10, 22; John 1, 18; 3, 35. 36; 5, 19—23. 26; 6, 40; 8. 35. 36; 14, 13; 17, 1; 1 John 2, 22—24; 5, 10. 12; 2 John 9; 1 Cor. 15, 28; Heb. 1, 2. 8; 3, 6; 7, 28.

Υιοθεσία, ἡ, *adoption, receiving into the relationship of a child*; thus Diog. Laert. 4, 53: *εἰώθει νεανίσκων τινῶν υἱοθεσίας ποιεῖσθαι* and in inscriptions. Cf. *υἱὸς θετός* Hdt. 6, 57. Plat. Legg. 9, 929, C, = *υἱὸς εἰσποιήτος, adopted son*. Test. Epictetae, Boeckh inscr. 2, n. 2448, 3, 15: *Ἀντισθένης Ἰσοκλῆς, κατὰ δὲ υἱοθεσίαν Γρίννον*. Cf. Hesych.: *υἱοθετεῖ· υἱοποιεῖ, οὐ φύσει, ἀλλὰ θέσει*. In the N. T. we find it used by St. Paul Rom. 9, 4: *ὧν ἡ υἱοθεσία* to express the filial relationship into which Israel was admitted by election to God, Deut. 14, 1. In Rom. 8, 15; Gal. 4, 5; Eph. 1, 5, to denote the N. T. adoption, answering to the Pauline *τέκνα Θεοῦ* in the sense of belonging to God, see *τέκνον, υἱός*. In Rom. 8, 23, *υἱοθεσία* denotes the adoption as it regards the future, see Rev. 21, 7, and in contrast with the *δουλεία τῆς φθορᾶς* (v. 21) of the present.

Φ

Φαίνω, φανῶ, aor. II. pass. *ἐφάνην*, from the root φα, like φάος — φῶς, light; 1) trans. = *to make light, to let shine, to throw light upon*. In the N. T. only Pass. = *to appear*, Matt. 1, 20; 2, 13. 19; Mark 16, 9; Luke 9, 8; 24, 11; of the

appearing or rising of the stars; in later Gk. τὰ φαινόμενα, *the stars*, which appear above the horizon; thus Matt. 2, 7, cf. 24, 30. Hence *of the light of the stars, starlight*, Lucn. dial. deor. 4, 3: ἀστέρα σου φαίνεσθαι ποιήσω κάλλιστον. Thus Rev. 18, 23; Matt. 24, 27; Phil. 2, 15. Figurative, *to make one's appearance, to show oneself*, of persons, things, or circumstances, Matt. 9, 33: οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραήλ. 13, 26: τότε ἐφάνη καὶ τὰ ζιζάνια. 1 Pet. 4, 18; Ja. 4, 14; *to be visible*, Matt. 6, 5. In Heb. 11, 3 φαινόμενα is not quite synon. with τὰ βλεπόμενα, for the φαίνεσθαι is the condition requisite to the βλέπεσθαι, φαινόμενα are things which can be seen in contrast with ῥῆμα θεοῦ and πλῆσται νοεῖν. The verb is sometimes joined with a participle or adjective in the nominative as = *to shew oneself as something, outwardly to appear to be*, Matt. 6, 16. 18; 23, 27; Rom. 7, 13; 2 Cor. 13, 7. — (2) Intrans. *to shine*, John 1, 5; 5, 35; 1 John 2, 8; 2 Pet. 1, 19; Rev. 1, 16; 8, 12; *τινὶ to shine upon anything*, Rev. 21, 23.

Φῶς, φωτός, τὸ, contracted from φάος (Homer) *light*, the antithesis of σκότος, Hellenistic σκοτία, νύξ. I. In a literal and objective sense, *the light of day, of the sun, of the stars; what is light, shining, clear and manifest*; Matt. 17, 2. 5; Luke 8, 16; Acts 9, 3; 12, 7; 16, 29; 22, 6. 9. 11; 26, 13; Rev. 18, 23; 22, 5. *The light of the fire, or fire itself*, Xen. Hell. 6, 2. 19: φῶς·ποιεῖν. Mark 14, 54; Luke 22, 56. *The light of the eyes, the eye*, Eur. Cycl. 629: ἐκκαλεῖν τὸ φῶς Κίκλωπος. See Matt. 6, 22: ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός . . . v. 23: εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν (Luke 11, 35) = ὁ ὀφθαλμὸς ὃς ἐν σοὶ, signifying the heart within, by which the life is guided (Prov. 4, 23: ἐκ τῆς καρδίας ἐξοοοι ζωῆς. II. It is used figuratively in many ways, e. g. of what is *manifest and clear*, πᾶν γὰρ τὸ φανερούμενον φῶς ἐστίν Eph. 5, 13) Xen. Ag. 9, 1. Matt. 10, 27: ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἴπατε ἐν τῷ φωτί. Luke 12, 3; to denote *clearness of speech or of exposition*, (e. g. Dion. Hal. of the historical works of Thucydides) etc. See Dan. 2, 22: γινώσκων τὰ ἐν τῷ σκότει, καὶ τὸ φῶς μετ' αὐτοῦ ἐστίν. Here φῶς signifies what is *objectively distinct and clear*. Akin to this is the N. T. φῶς used in an ethical sense (not in the O. T.) Rom. 13, 12: ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκότους (cf. Eph. 5, 11. 12: τὰ ἔργα τὰ ἄκαρπα τοῦ

σκότους — τὰ κρυφῇ γινόμενα), ἐνδυσώμεθα δὲ τὰ ὅπλα τοῦ φωτός. Hence *that which has no need to shun the light*, (cf. John 3, 20: πᾶς ὁ φαῦλα πράσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς), is called *light*, by an easy blending and interchange of the objective and transitive meanings; and thus Eph. 5, 8 sqq. is explained. Light denotes righteousness and truth in contrast with darkness the emblem of sin, (Eph. 6, 12), see 2 Cor. 6, 14: τίς γὰρ μετοχὴ δικαιοσύνης καὶ ἀνομίας, ἥ τίς κοινωνία φωτὶ πρὸς σκότος; 11, 14: αὐτὸς γὰρ ὁ σατανᾶς μετασχηματίζεται εἰς ἄγγελον φωτός. Cf. Eph. 5, 8. 9: ὁ γὰρ καρπὸς τοῦ φωτός ἐν πάσῃ ἀγαθῶσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ. This ethical sig. of the word in the N. T. corresponds with its use *transitively*, *that which makes manifest*. In the O. T. light denotes a state of undisturbed happiness, of prosperity and safety, of salvation, just as darkness means a state of perdition, because every form and development of life is conditional upon light, see Gen. 1, 3. Thus אֶרְאִי אֹרֶךְ יָמַי Job 33, 30; Ps. 56, 14; Job 33, 28; ἡ ζωὴ μου φῶς ὄψεται, where it is added: σώσον ψυχὴν μου τοῦ μὴ ἐλθεῖν εἰς διαφθοράν. 3, 16: ὥσπερ νήπιοι οἱ οὐκ εἶδον φῶς. Cf. v. 20, where *light* and *life* are represented as parallel to each other, Ps. 49, 20. Thus too we find it in Greek generally, τὸ φῶς ὄραν, βλέπειν = *to live*; εἰς, πρὸς, τὸ φῶς ἔρχεσθαι, *to come into the world*. Hence light is the emblem of happiness and well being, e. g. Job 18, 5; 38, 15; Ps. 97, 11: φῶς ἀνέτειλε τῷ δικαίῳ καὶ τοῖς εὐθέσι τῇ καρδίᾳ εὐφροσύνη; Esther 8, 16; Ps. 112, 4. Now אֱלֹהִים, φῶς metaphorically denotes the salvation which comes from God, see Ps. 27, 1: יְהוָה אֱלֹהֵי יְהוֹדָה. Is. 10, 17, of God Himself: ἔσται τὸ φῶς τοῦ Ἰσραὴλ εἰς πῦρ. Micah 7, 8; Ps. 36, 10. The object of saving promise is often called light, Is. 9, 1: 42, 6; 49, 6; 60, 1—3. 19. Cf. 59, 9; Mal. 3, 20; Jer. 13, 16; Am. 5, 18. 20; Micah 7, 9. Cf. אֶרְאִי אֹרֶךְ Ps. 4, 7; 44, 4; 89, 16. Here φῶς is viewed in its transitive sense, *that which enlightens*, though the distinction between this transitive and the objective meaning cannot be accurately made. In quotations from the O. T. in the New we thus find it, Matt. 4, 16 (Is. 9, 1); Acts 13, 47 (Is. 49, 6), see Luke 2, 32. Cf. φωσφόρος 2 Pet. 1, 19. — Acts 26, 23: εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς μέλλει καταγγέλλειν τῷ τε λαῷ καὶ τοῖς ἔθνεσιν. Col. 1, 12: ἡ μέρις τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτί. 1 Pet.

2, 9: ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκοτούς ὑμᾶς καλέσαντος εἰς τὸ θανμαστὸν αὐτοῦ φῶς. Cf. φωτίζεσθαι Heb. 6, 4; 10, 32; Ja. 1, 17: πᾶσα δόσις ἀγαθῇ — ἀπὸ τοῦ πατρὸς τῶν φώτων. (So also in Classical Gk., by the poets to designate happiness and joy). This is the primary meaning of the word in John 1, 4: ἐν αὐτῷ ζωὴ ἦν καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων — that which brings salvation 8, 12: ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς. 1, 5. 7. 8. 9: ἦν τὸ φῶς τὸ ἀληθινὸν ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. Cf. 5, 35: ἡθέλησατε ἀγαλλιαθῆναι πρὸς ὧραν ἐν τῷ φωτὶ αὐτοῦ. 12, 35. 36. Cf. v. 46 with v. 47. As with St. John light denotes not only the unfolding of life but the form which it assumes, viz. as a state of health and salvation from the ruin of sin (Acts 26, 18), light is contrasted with misery and sin, and is to be taken not only with an ethical but with a soteriological import, see John 3, 19: τὸ φῶς ἐλάνυθεν εἰς τὸν κόσμον καὶ ἡγάπησαν οἱ ἄνθρωποι μάλλον τὸ σκότος ἢ τὸ φῶς· ἦν γὰρ αὐτῶν πονηρὶ τὰ ἔργα. V. 20: πᾶς γὰρ ὁ φαῦλα πράσων μισεῖ τὸ φῶς κτλ. Hence ἀκολουθεῖν τῷ φωτὶ John 8, 12. Cf. 11, 9. 10; 12, 35: ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδεν ποῦ ὑπάγει. V. 36; Ps. 43, 3. The fact that light excludes unhappiness and sin enables us to explain the seemingly contradictory and unusual employment of the word in 1 John 1, 5: ὁ Θεὸς φῶς ἐστὶν καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία. V. 7; 2, 9. 10; cf. v. 8: ἡ σκοτία παράγεται καὶ τὸ φῶς τὸ ἀληθινὸν ἡδὴ φαίνει — a passage which could not be understood if light in and for itself were an emblem of God's holiness (see 1 Tim. 6, 16?). An analogous blending of the two meanings explains the Pauline use of φῶς, which makes the ethical φῶς one with φῶς as denoting *salvation*, cf. 2 Cor. 4, 6 with Eph. 5, 8 sqq.; 1 Thes. 5, 5. — In a subjective sense φῶς denotes the light which enlightens any one, John 12, 35, and is used ethically and of the intellect, Rom. 2, 19: ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει, cf. Wisd. 18, 4: δι' ὧν ἡμελλε τὸ ἄφθαρτον νόμου φῶς τῷ αἰῶνι δίδοσθαι. See φωτίζειν. Eph. 1, 18; 3, 9; Jud. 13, 8; 2 Kings 12, 2; Hos. 10, 13.

Φανερός, ὁ, ὄν, *visible, manifest*, 1 Cor. 11, 19; Phil. 1, 13; 1 Tim. 4, 15; Acts 7, 13; 4, 16; in contrast with *κρυπτός*, 1 Cor. 14, 25; Rom. 2, 28; Luke 8, 17; *known* Mark 3, 12;

Matt. 12, 16; Gal. 5, 19: *φανερὰ δὲ ἔστι τὰ ἔργα τῆς σαρκός*. 1 John 3, 10. Cf. Xen. An. 4, 1, 23: *εἰ τινα εἶδειεν ἄλλην ὁδὸν ἢ τὴν φανεράν*. Also *celebrated*, e. g. πόλις, Xen. Cyr. 7, 5. 58, see Mark 3, 12. — *Τὸ φανερόν openly*; *εἰς φανερόν ἔρχεσθαι to become manifest*, a strengthening of *γνωσθῆναι*, Luke 8, 17; *ὃ οὐ γνωσθήσεται καὶ εἰς φανερόν ἔλθῃ*. See Acts 4, 16; Rom. 1, 19.

The adv. *φανερῶς* = *manifestly, visibly*, Acts 10, 3; *openly*, Mark 1, 45; John 7, 10.

Φανερώω, to make manifest, to make known, to show; rarely, and in later Gk. only; once in the LXX Jer. 33, 6 = פָּלַל. Oftener in the N. T. and clearly as synonym with *ἀποκαλύπτειν* as denoting the act of divine revelation, or with reference to the subject matter of divine revelation (John 17, 6: *τὸ ὄνομα τοῦ πατρὸς*. Rom. 1, 19: *τὸ γνωστὸν τοῦ Θεοῦ*. 3, 21: *δικαιοσύνη Θεοῦ*. 16, 26: *μυστήριον κτλ.* Col. 4, 4; 1, 26; 2 Tim. 1, 10: *χάρις*. Tit. 1, 3: *ὁ λόγος τ. θ.* Heb. 9, 8: *ἡ τῶν ἁγίων ὁδός*. 1 John 1, 2: *ἡ ζωή*. 4, 9: *ἡ ἀγάπη* etc.). It differs from *ἀποκαλύπτειν* as 'to exhibit' differs from 'to disclose', so that *ἀποκαλύπτειν* must precede *φανερῶν*, cf. 1 Cor. 3, 13: *ἐκάστου τὸ ἔργον φανερόν γενήσεται· ἡ γὰρ ἡμέρα δηλώσει, ὅτι ἐν πυρὶ ἀποκαλύπτεται*. *Ἀποκαλ.* refers only to the object revealed, but *φανερῶν* directly refers to those to whom the revelation is to be made. Compare Col. 4, 4: *ἵνα φανερώσω τὸ μυστήριον* with *ἀποκαλύπτειν τὸ μυστήριον* Eph. 3, 5; Col. 1, 26; 3, 4; Tit. 1, 3: *ἐφανερώσε τὸν λόγον αὐτοῦ ἐν κηρύγματι*. See especially the combination *κατ' ἀποκάλυψιν ἐγνωρίσθη μοι τὸ μυστήριον* Eph. 3, 3. — *Φανεροῦν* signifies *to make visible, to show*, John 2, 11: *ἐφανερώσε τὴν δόξαν αὐτοῦ*. 21, 1: *ἐφανερώσε ἑαυτόν*; *to make known* John 17, 6; Rom. 1, 19; 2 Cor. 2, 14. Cf. *ἐν παρηγορίᾳ εἶναι* John 7, 4; *to make manifest*, 1 Cor. 4, 5; Col. 4, 4. The pass. = *to become or be made visible or manifest*, Mark 4, 22; John 3, 21; 9, 3; 2 Cor. 4, 10. 11; Eph. 5, 13; 1 John 2, 19; Rev. 3, 18; 15, 4; Heb. 9, 8; *to appear*, Mark 16, 12. 14; John 21, 14; 2 Cor. 5, 10; 2 Tim. 1, 10; 1 Pet. 1, 20; 5, 4; 1 John 1, 2; 2, 28; 3, 2. 5. 8; 4, 9; Heb. 9, 26; *to be made known, or to be known*, John 1, 31; Rom. 3, 21; 16, 26; 2 Cor. 3, 3; 5, 11; 7, 12; Col. 1, 26; 4, 4; Tit. 1, 3.

Φανέρωσις, ἡ, *a manifestation or making known*, 2 Cor. 4, 2: τῆς ἀληθείας. In 1 Cor. 12, 7 the charismata are called *φανέρωσις τοῦ πνεύματος* either because they manifest the *πνεῦμα*, or passively because the *πνεῦμα* is made manifest in them. The word is used elsewhere in Patristic Gk. only to denote the manifestation of Christ in the flesh, and His second coming to judgment, and thus usually in a passive sense = *manifestation*; in an active sense however in e. g. Chrys. in Psalm. 106 (1, 972, 13): ἐπιτρέψαντος τοῦ Θεοῦ εἰς τὴν τῶν δικαίων γυμνασίαν καὶ φανέρωσιν.

Ἐπιφαίνω, (1) trans. *to show forth, to show light upon*, e. g. upon the surface; ἐν τοῖς πράγμασιν ἐπιφαίνεσθαι Pol. 31, 20, 4 *to shew oneself, to be present at*. Usually in the passive, *to show oneself openly*. Plat. Galb. 11: ἐπιφανῆναι τῷ δήμῳ, *to show oneself before the people, to come forward, to appear*, usually with the idea of sudden or unexpected appearing; often of the gods, in Herodotus and elsewhere; and hence perhaps the significance of the N. T. ἐπιφάνεια, cf. Gen. 35, 7; Tit. 2, 11: ἐπεφάνη ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος πᾶσιν ἀνθρώποις. 3, 4: ἡ χρηστότης καὶ ἡ φιλανθρωπία ἐπεφάνη τοῦ σωτήρος ἡμῶν Θεοῦ. Often in Patristic Gk. of the Incarnation. — (2) Intrans. *to show oneself*. e. g. of the break of day; Acts 27, 20: μήτε δὲ ἡλίου, μήτε ἀστρῶν ἐπιφαίνόντων, *to appear, to shine*, Luke 1, 79: ἐπιφάναι τοῖς ἐν σκότει κτλ., cf. φαίνειν τινί.

Ἐπιφανής, ἐς, *visible*, especially = *celebrated, distinguished, renowned* etc., e. g. πόλεμος, ἔργον, ἄνδρες etc. 1 Macc. 1, 10. In the N. T. Acts 2, 20: ἡ ἡμέρα τοῦ κυρίου ἡ μεγάλη καὶ ἐπιφανής, as the LXX render the Hebr. מָלְאָךְ, Jud. 13, 6; Joel 2, 11. 31; Hab. 1, 7; Mal. 1, 14; 3, 24; 1 Chron. 17, 21. They seem to have used מָלְאָךְ and מְאֹדָּה interchangeably, cf. 2 Sam. 7, 23.

Ἐπιφάνεια, ἡ, *manifestation*, especially of the help-bringing manifestation of the gods, D. Hal. 2, 69, Plut. and others, also of the manifestation of divine power and providence in extraordinary events, ἡ ἐν ταῖς θεραπειαῖς ἐπιφάνεια Diod. Sic. 1, 25. Plut. Them. 30. Camill. 16" (Pape). Cf. 2 Macc. 12, 22; 15, 27.

In the N. T. of the appearing or manifestation of Jesus Christ on earth, 2 Tim. 1, 10, cf. 1 Pet. 1, 20. It is commonly used thus in Patristic Gk. Phavor.: ἡ τοῦ σωτῆρος ἡμῶν *Iu Xu En-sarxos oikonomía*. In other N. T. texts of Christ's second advent 2 Thes. 2, 8; 1 Tim. 6, 14; 2 Tim. 4, 1. 8; Tit. 2, 13. — In 2 Macc. frequently of a miraculous interposition of God in behalf of His people 3, 24; 5, 4; 2, 21. — LXX only 2 Sam. 7, 23 = נִרְאָה. Am. 5, 24 = מְרִיאֵכֶם, for in the latter text they clearly confounded the word with מְרִיאֵכֶם and in the former they confounded נִרְאָה with נִרְאָה.

Φημί, to say, "from the same root (*φα*) as φαίνω, for the idea of explaining, speaking, is a development of the primary notion of enlightening, showing", (Schenkl), and the elementary conception is *manifestation*; φήμι in the Odyssey, Herodotus and the Tragedians signifies a divine revelation by words or signs (*φήμη* a divine voice).

Προφήτης, *ὁ*, is used indeed of soothsayers who announced the will of the Gods with reference to the future; but this is only a secondary and derived sense, for the *προ* must be regarded not as having reference to time but to place or manner, as in *προφασις* *pretext* or *token*, which indicates any thing (*καὶ ἡ ἀληθὴς καὶ ἡ ψευδὴς αἰτία*, Phav.). It signifies *one who speaks openly before any one*, and is the term. tech. for *an interpreter of the oracle*, or *a proclaimer of a divine message*. Cf. Pind. fragm. 118: *μαντεύεο Μοῖσα, προφατεύσω δ' ἐγώ*. Plat. Tim. 72, B: *τὸ τῶν προφητῶν γένος ἐπὶ ταῖς ἐνθέοις μαντείαις κριτὰς επικαθιστάναι νόμος· οὗς μάντιες ἐπονομάζουσιν τινες, τὸ πᾶν ἐγνοηκότες ὅτι τῆς δι' αἰνιγμῶν οἱ τοὶ φήμης καὶ φαντάσεως ὑποκριταὶ καὶ οὔτι μάντιες, προφηταὶ δὲ μαντεομένων δικαιότατα ὀνομάζουσιν* ἄν. Dion. Hal. Ant. R. 2, 73: *τοῖς ἰδιώταις ὅποσοι μὴ ἴσασι τοὺς περὶ τὰ θεῖα ἢ δαιμόνια σεβασμοὺς ἐξηγηταὶ γίνονται καὶ προφηταί*. Eur. Bacch. 211: *ἐπεὶ σὺ φέγγος, Τειρεσία, τόδ' οὐχ ὀρέῃς, ἐγὼ προφήτης σοι λόγων γενήσομαι*. Hence in a more general sense = *interpreter*, e. g. *πρ. Μουσῶν* Plat. Phaedr. 262, D of the cicadae. Sext. Empir. 227: *ὁ προφήτης τῶν Πύρρωνος λόγων Τίμων*. Luc. vit. auct. 8, where to the question: *ἀλλὰ τί μάλιστα εἰδέναι σε φῶμεν; ἢ τίνα τὴν τέχνην ἔχεις*; Diogenes answers: *ἐλευθε-*

ρωτής εἰμι τῶν ἀνθρώπων καὶ ἱατρὸς τῶν παθῶν, τὸ δ' ὅλον, ἀληθείας καὶ παραρρησίας προφήτης εἶναι βούλομαι. Diod. 1, 2: τὴν προφητίαν τῆς ἀληθείας ἱστορίαν. — The conception of the *προφῆται τῶν μελλόντων* was obviously akin to this technical use of the word as *interpreter of the gods*; see Plato Charm. 173, C.

In the LXX *πρ.* is the ordinary word for נְבִיא (once = מְלִאךָ 2 Chron. 36, 15), and it harmonizes not indeed fully with the primary meaning of this word, but certainly with its ordinary use. It is disputed whether the primary meaning of נְבִיא is to be derived from נבא = נב, נבע, "one in whom the divinity permits his word to *spring forth*", or from נבא = נאם, נהם, *to whisper*, "one to whom any thing is whispered" Hupfeld; see Tholuck, Die Propheten und ihre Weissagungen, pp. 21, 22. The usage of the word however is clear, it signifies *one to whom and through whom God speaks*, Num. 12, 2, one to whom God makes known His mysteries Amos 3, 7, cf. especially v. 8; and this use of the word is so constant that it appears in the use the word to describe Aaron's relation to Moses: נְתַתִּי אֱלֹהִים לְמִרְעָה וְאֶהְרֶן אֶחָיִךְ הוּא יְהִי־לְךָ לְפִה וְאַתָּה תְּהִי־לֵלָיו Ex. 7, 1, cf. 4, 16: הוּא יְהִי־לְךָ לְפִה וְאַתָּה תְּהִי־לֵלָיו לְאֱלֹהִים. Hence it means generally one to whom God reveals his truth, one to whom God speaks, Gen. 20, 7, cf. v. 18 with v. 17; — Philo quis rer. div. haer. 510: *προφήτης γὰρ ἴδιον μὲν οὐδὲν ἀποφέγγεται, ἀλλότρια δὲ πάντα ἐπηχοῦντος ἑτέρου*. That prediction while belonging to the subject matter of prophecy did not form part of the true conception of נְבִיא is especially plain from the promise given in Deut. 18, 15. 18—20, cf. Num. 12, 8. The fact moreover that the earlier name for a prophet was מַאֲרַי, *seer*, 1 Sam. 9, 9, shews that what really constitutes the prophet is *immediate intercourse with God*, a divine communication of what the prophet has to declare. This is further confirmed by the relation of the ἀποκαλύπτειν to the προφητεύειν 1 Cor. 14, 26—30. Cf. 1 Pet. 1, 12: οἷς ἀπεκαλύφθη. Eph. 3, 5: νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν πνεύματι. That the special element of prophesying was not prediction but a *showing forth of God's will*, especially of His saving purpose, is confirmed by 1 Cor. 14, 3: ὁ προφητεύων ἀνθρώποις λαλεῖ οἰκοδομῆν καὶ παράκλησιν καὶ παραμυθίαν. Cf. Jer. 1; Is. 1; Ez. 2;

and other passages. Two things therefore go to make the prophet, *an insight granted by God*, into the divine secrets or mysteries, and *a communication to others* of these secrets, which from the very nature of the case are His purposes of grace, with the warnings, announcements of judgment pertaining thereto; and hence in the case of the O. T. prophets, their preaching was a prophesying, *a foretelling of the salvation yet to be accomplished*, while in the case of the N. T. prophets it was a *publication of the salvation already accomplished*, so far at least as it had not in turn to do with realities still future. Accordingly in Eph. 3, 5; 2, 20, the prophets named side by side with apostles as the foundation of the N. T. church, are to be understood as exclusively N. T. prophets, named again in Eph. 4, 11 between apostles and evangelists. See 1 Cor. 12, 28, and *εὐαγγελιστής*. N. T. prophets were for the christian church what O. T. prophets were for Israel, in as much as they maintained intact the immediate connection between the church and (not the Holy Spirit in her but) the God of her salvation above her, — “messengers or media of communication between the upper and the lower world” as they have been aptly called (Fr. in Zeller’s bibl. Wörterbuch). As to the place and significance of N. T. prophecy see 1 Tim. 1, 18; 4, 14; 1 Cor. 14, 3; 13, 8; Rev. 11, 6. Hence the significant admonition in 1 Thes. 5, 20: *προφητείας μὴ ἐξουθενεῖτε*. — The German *Weissagen* does not signify to foretell; it comes from *Wizac*, *Wizan* = ‘to know’, cf. *vorawizac* ‘foreknowing’, Eng. ‘wiseacre’, Sanscrit *vedas*, ‘sacred books’; Latin *videre*.

In the N. T. generally *οἱ πρ.* denotes the prophets of the O. T.; *ὁ πρ.* is applied to Christ with obvious reference to Deut. 18, John (1, 21) 6, 14; 7, 40, cf. Acts 3, 22; 7, 37. *προφῆτης* is used of Christ in Matt. 13, 57; 14, 5; 21, 11; Mark 6, 4. 15; Luke 4, 24; 7, 16; 7, 39; 13, 33; 24, 19; John 4, 19. 44; 9, 17. Of N. T. prophets in Acts 11, 27; 13, 1; 15, 32; 21, 10; 1 Cor. 12, 28. 29; 14, 29. 32. 37; Eph. 2, 20; 3, 5; 4, 11; Rev. 11, 10; 22, 9, — Once in a general sense of the Cretan poet Epimenides, Tit. 1, 12. The Fem. *προφῆτις* Luke 2, 36; Rev. 2, 20.

Προφητεύω, to be a prophet, i. e. to hold the office of prophet, to proclaim God’s will, Eur. Ion. 4, 13: *τίς προφητεύει θεοῦ*. Hence generally = to appear as a prophet, to prophesy, to announce something hidden, on the strength of a di-

vine revelation, Matt. 26, 68; Mark 14, 65; Luke 22, 64. — John 11, 51. LXX נִפְּחַי Niph. and Hithp. As to its meaning see above. Used of the O. T. prophets Matt. 11, 13; 15, 7; Mark 7, 6; 1 Pet. 1, 10; Jude 14. Cf. Luke 1, 67; John 11, 51; of N. T. prophesying Matt. 7, 22; Acts 2, 17. 18; 19, 6; 21, 9; 1 Cor. 11, 4. 5; 13, 9; 14, 1. 3. 4. 5. 24. 31. 39; Rev. 10, 11; 11, 3. — The Augment follows the preposition: *προεφήτευσα*. Lachm. and Tisch. however write *ἐπροφήτευσα*, except in Jude 14, where Lachm. reads *προεφ*.

Προφητεία, ἡ, (a) *the prophetic rank or work, the office or gift of a prophet*, Lucn. Alex. 40. 60. So Rom. 12, 6 with *διακονία, διδασκαλία* as a Charisma. See also 1 Cor. 12, 10; 13, 2; 1 Thes. 5, 20; 1 Tim. 4, 14; Rev. 19, 10: *τὸ πνεῦμα τῆς προφητείας*. Rev. 11, 6: *αἱ ἡμέραι τῆς προφητείας αὐτῶν*. (b) *a prophecy, that which is prophesied*, Matt. 13, 14: *ἡ προφητεία Ἡσαΐου ἣ λέγουσα*. 1 Cor. 13, 8; 14, 6. 22; 1 Tim. 1, 18; 2 Pet. 1, 20. 21; Rev. 1, 3; 22, 7. 10. 18. 19.

Βλάσφημος, ον, the derivation is uncertain; probably not from *βλάπτειν*, for it would in this case be *βλαψίφημος*, like *βλαψίφρων* "insane", "maddening"; but from *βλάξ*, *bluggiish*, *slow*, *stupid*, corresponding with *βραδύς*; one might be tempted to connect it with *βάλλειν*, Eustath. ad Hom. II. 2, p. 219: *ὁ ταῖς φήμαις βάλλων, λοῖδορος*. Like the synon. *λοῖδορος*, *διάβολος* (Poll. 5, 118) it signifies *abusive, reviling, destroying one's good name*; Herdn. 7, 8, 21: *βλάσφημα πολλὰ εἰπὼν εἰς τὴν Πάμην καὶ σύγκλητον*. Often in Plut. Acts 6, 11: *ῥήματα βλάσφημα εἰς Μωυσῆν καὶ τὸν Θεόν*. Even in classical Gk. it signifies in particular what is *blasphemous*, at least *βλασφημεῖν*, *βλασφημία* are thus used and by themselves, without expressly stating the reference to God and divine things, e. g. Plat. Legg. 7, 800, C: *εἴ τις ἰδίᾳ παραστὰς τοῖς βωμοῖς τε καὶ ἱεροῖς* — *βλασφημοῖ πάσαν βλασφημίαν*, etc. So *βλάσφημος* 2 Macc. 9, 28; 10, 4. 36; Wisd. 1, 6; Ecclus. 3, 16: Is. 66, 3 = אִשָּׁרִי תִּבְרָכָה, cultum exhibens vano numini.

It is used in the N. T., except in Acts 6, 11; Rev. 13, 5, as a substantive, and (a) in a general sense 2 Tim. 3, 2; 2 Pet. 2, 11. (b) in a religious sense Acts 6, 11; 1 Tim. 1, 13; Rev. 13, 5.

Βλασφημία, ἡ, *calumniation, abuse, κατά τινος*, Dem.; *εἰς τινὰ* Hrdn. It seems to denote the very worst kind of slander, see Dem. pro cor. 4, 12, 3: *εἰς τοῦτον πολλάκις ἀπέσκαψε καὶ μέχρι αἰσχρᾶς βλασφημίας*. (a) Matt. 15, 19 with *ψευδομαρτυρία*. Mark 7, 22; Eph. 4, 31; Col. 3, 8; 1 Tim. 6, 4; Jude 9: *οὐκ ἐτόλμησεν κρίσιν ἐπενέγκειν βλασφημίας*, cf. 2 Pet. 2, 11: *κρίσις βλάσφημος*. (b) In a religious sense, Plat. Legg. 7. 800, C. a. v. *βλάσφημος*. Menand. fr. 169. 1 Macc. 2, 6; cf. 2 Macc. 8, 4; Ez. 35, 12 = 𐤀𐤓𐤕𐤁. So in the N. T. *βλ. πρὸς τὸν Θεόν* Rev. 13, 6; ἡ τοῦ πν. βλασφημία Matt 12, 31, cf. Heb. 10, 29: *τὸ πνεῦμα τῆς χάριτος ἐνυβρίζειν*, and *βλασφημεῖν* in contrast with *δόξαζειν* 1 Pet. 4, 14; Matt. 12, 32: *εἰπεῖν κατὰ τοῦ πν. τοῦ ἁγ.* (This 'speaking against the Holy Ghost' corresponds with the meaning of the word as otherwise used in the confession.) By itself = *blasphemy, attacking sacred things*, see Rev. 13, 6. So also Matt. 12, 31; 26, 65; Mark 2, 7; 3, 28; 14, 64; Luke 5, 21; John 10, 33; Rev. 2, 9; 13, 1. 5; 17, 3.

Βλασφημέω, *to revile, to calumniate; εἰς τινὰ, κατά τινος*, also in later Gk. *βλ. τινὰ*. Hrdn. 2, 6. 20 with *κακῶς ἀγορεύειν*. In a religious sense *εἰς Θεοῦς*, Plat. Rep. 2, 381, E, and by itself Legg. 7, 800, C. Alc. 2, 149, C. LXX 2 Kings 19, 6 = 𐤀𐤓𐤕𐤁 parall. *ὀνειδίζειν Θεὸν ζῶντα* v. 4, cf. v. 22: *τίνα ὠνειδίσας καὶ τίνα ἐβλασφήμησας*; Is. 52, 5 = 𐤀𐤓𐤕𐤁. — In the N. T. (a) generally as synon. with *ὀνειδίζειν, λοιδορεῖν* Matt. 27, 39; Mark 15, 29; Luke 22, 65; 23, 39; Rom. 3, 8; 14, 16; 1 Cor. 4, 13 (where some read *δυσφημούμενοι*). Tit. 3, 2; 2 Pet. 2, 10; Jude 8. (b) specially, *to revile God and divine things*, Rev. 13, 6: *βλασφημῆσαι τὸ ὄνομα τοῦ Θεοῦ καὶ τὴν σκηνὴν αὐτοῦ καὶ τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας*; that it means "to condemn or deny that being and life, that essential nature which any person or thing has in virtue of its relation to God" (Schott on 2 Peter 2, 10) is an untenable explanation. With the object against which the railing is directed: *εἰς τὸ ἅγιον πν.* Luke 12, 10; Mark 3, 29. Otherwise with the Acc. Acts 19, 37: *τὴν Θεάν*. Rom. 2, 24: *τὸ ὄνομα τοῦ Θεοῦ*. Rev. 13, 6; 16, 9. — 1 Tim. 6, 1: *ἡ διδασκαλία*. Tit. 2, 5: *ὁ λόγος τοῦ Θεοῦ*. Ja. 2, 7: *τὸ καλὸν ὄνομα*. 2 Pet. 2, 2:

ὁδὸς τῆς ἀληθείας. Rev. 16, 11, 21: τὸν Θεόν. Without Obj. Matt. 9, 3; Mark 2, 7; 3, 28; John 10, 36; Acts 13, 45; 18, 6; 26, 11; 1 Tim. 1, 20; 1 Pet. 4, 4; 2 Pet. 2, 12; Jude 10.

X

Χαίρω, future in the LXX and N. T. *χαρήσομαι*, Aor. *ἐχάρην*; answering to the German 'gern', *to desire*, old High German 'ger' — *eager*. = *to rejoice, to be pleased with*. The Infinitive is often used as a term of greeting. The participle with *a verb. fin.* = *willingly, gladly*.

Χάρις, ιος, ῆ, accus. usually *χάριν*, but also (and not in later Gk. only) *χάριτα*, as some read the word in Jude 4; Acts 25, 9; 24, 27. The import of this word is specially determined and defined by the peculiar use of it in the N. T. and especially in the Pauline epistles. We cannot affirm that its scriptural use seriously differs from or contradicts its meaning in the Classics, for the elements of the conception expressed by it are only emphasized in a distinctive manner in Holy Scripture; but by this very means it has become quite a different word in N. T. Gk., so that we may say it depended upon Christianity to realize its full import, and to elevate it to its rightful sphere. It signifies in the N. T. what we designate *grace*, a conception which was not expressed by *χάρις* in classical Gk., and which indeed the classics do not contain. We might suppose that this conception, to express which the greek *χάρις* has been appropriated as a perfect synonym, — a conception in its distinctive compass quite different from the negative *to pardon, to remit*, — first appeared in, and was first introduced by, Christianity, vid. *χαρίζεσθαι*. We may perhaps add that no language so fully and accurately presents a synonym for it as does the Old High German "ginâda", literally 'a coming near', or 'an inclining towards', (cf. the Latin propitius), e. g. "diu sunne gêt ze gnaden"; hence 'inclination', e. g. "gnade haben zuo — and then 'a bowing in thanks', e. g. "genade siner dienste, die er mir emboten har" (Nibel. 1383). Our English word *grace* corresponds fully with the German *Gnade*.

Now *χάρις*, — which is related to the root *χαίρειν* as *πίστις* is to *πείθειν*, — signifies a kind affectionate pleasing nature and inclining disposition either in person or thing.

(1) Objectively it denotes *personal gracefulness*, a *pleasing work*, *beauty of speech*, etc. joined with *κάλλος*, *κόσμος* (see Ecclus. 40, 22), and contrasted with *σεμνότης* 'dignity' Plut. Mor. 67, E. *παρθένων χάριτες*, *charms*, Eur. Tro. 1108; *χ. Ἀττική Σωκρατική*, Lucn. Zeux. 2. Dio Chrys. 257, *graciousness*. Thus in the N. T. Luke 4, 22: *λόγοι τῆς χάριτος*. Col. 4, 6: *ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ὡς λατὶ ἡγετυμένος*. Eph. 4, 29: *ἵνα δῶ χάριν τοῖς ἀκούουσιν* in contrast with *λόγος σαπρός*, unless *χάριν διδόναι* = *to do a kindness* or *act of love*, and be taken in connection with the preceding *ἀγαθὸς πρὸς οἰκοδομήν*. But the reference here is not so much to the deed of kindness as to the *agreeableness* of the christian's conversation, see Phil. 4, 6; and this is expressed in classical Gk. by *χάριν φέρειν τινι*, while *χάριν διδόναι* means *to do a kindness*. Cf. Prov. 10, 33: *χείλη ἀνδρῶν δικαίων ἀποσιτάζει χάριτας*. — Col. 3, 16: *ἐν τῇ χάριτι ᾗδοντες* — *τῷ θεῷ* cannot be taken as an example of this use of *χάρις*, because of the article which must be regarded as genuine. The word often occurs in this sense in the LXX, as = *חַסֵּד* Ps. 45, 3: *ἐξεχύθη χάρις ἐν χεῖλεσίν σου*. Prov. 1, 9: *στέφανος χαρίτων*. 3, 22; 4, 9; 5, 19. *חַסֵּד* Esther 6, 3 with *דָּוָא*. *חַסֵּד* Prov. 10, 33. Also in the Apocrypha 2 Macc. 15, 13; Ecclus. 24, 16; 7, 19; 26, 13 etc. — Cf. also the reading adopted in some MSS. of *χάρις* for *καύχημα* 1 Cor. 9, 16, also 1 Pet. 2, 19. 20 *χάρις* with *κλέος*.

(2) Subjectively it means *an inclining towards* (cf. the adverbial acc. *χάριν* = *on account of*, literally *through inclination towards*; Luke 7, 47; Eph. 3, 1; etc.); *courteous* or *gracious disposition*, *friendly willingness* both on the part of the giver and the receiver of a favour, in the former case = *kindness*, *favour*, in the latter = *thanks*, *respect*, *homage*. (a) *favour*, *kindness*, *inclination towards* or *affection*, the disposition as generally and habitually manifested, and as shewn in the bestowment of a favour or in a work of love to any one. In this last reference we find it most frequently in the classics, with *δῶρον* etc. (Xen. Plat., Plut.); *χάριν*, *λαμβάνειν*, *ἀπαιτεῖν*, *δοῦναι*. Cf. *ὀργῇ, γαστρὶ χάριν δοῦναι* = *to yield to, to favour*. So in the N. T. Acts 25, 3: *αἰτούμενοι χάριν*. 24, 27; 25, 9: *χάριν (χάριτας) καταθέ-*

σθαι τινι. In particular of the freewill offerings of the Corinthians, 1 Cor. 16, 3; 2 Cor. 8, 4: τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους. V. 6. 7. 9; 9, 8. More frequently in the N. T. of the disposition, = *kindly inclination, favour, grace*. Thus in classical Gk. with εὐνοία Plat. Legg. 11, 931, A. Plut. Mor. 72, F. al. φιλία Plut. Lyc. 4. πραότης Plut. Mor. 1108, B. As opposed to ἐχθρὰ, ὀργή, μῖσος Dem. Plut. and others. Thuc. 3, 95: τῶν Μεσσηνίων χάριτι πεισθεῖς 'from kindness to the Messenians'. So in the N. T. of *divine and human favour in general*, Luke 1, 30; 2, 40. 52; Acts 2, 47; 4, 33; 7, 46.

But the word especially denotes *God's grace and favour manifested towards mankind or to any individual*, which as a free act excludes merit, yet is not hindered by guilt but forgives sin; it thus stands out in contrast with ἔργα, νόμος, ἁμαρτία. It is called *grace* as denoting the relation assumed and maintained by God towards sinful man, ἡ χάρις τοῦ Θεοῦ Rom. 5, 15; 1 Cor. 15, 10; 2 Cor. 6, 1; 8, 1; Gal. 2, 21; Eph. 3, 2; Col. 1, 6; 2 Thes. 1, 12; Tit. 2, 11: ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος. Heb. 2, 9; 12, 15; 1 Pet. 4, 10; Jude 4; 1 Pet. 5, 10: ὁ Θεὸς πάσης χάριτος; joined with Christ, because manifested in and through Him, 2 Tim. 2, 1: ἡ χάρις ἡ ἐν Χρ. 1 Pet. 1, 13: τελείως ἐλπίσατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει *Iu Xu*. cf. 1 Pet. 1, 10: οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες, hence ἡ χάρις τοῦ κυρίου ἡμῶν, *Xu*. Rom. 16, 20. 24; 1 Cor. 16, 23; 2 Cor. 8, 9; 13, 13; Gal. 1, 6; 6, 18; Phil. 4, 23; 1 Thes. 5, 28; 2 Thes. 3, 18; 1 Tim. 1, 14; Phil. 25; 2 Pet. 3, 18; αἰξάνετε ἐν χάριτι καὶ γνώσει τοῦ κυρίου ὑμῶν *Iu Xu*. Rev. 22, 21. See the phrase used in the beginning of the epistles: χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ κυρίου *Iu Xu* 1 Cor. 1, 3; Rom. 1, 7 etc.; χάρις ἔλεος εἰρήνη κτλ. 1 Tim. 1, 2; 2 Tim. 1, 2 (Tit. 1, 4); 2 John 3. Then for the most part used alone ἡ χάρις as in Rom. 5, 17: οἱ τὴν περισσεῖαν τῆς χάριτος καὶ τῆς δωρεῖς τῆς δικαιοσύνης λαμβάνοντες. V. 20: οὐ δὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις.

Χάρις has been distinctively appropriated in the N. T. to designate the relation entered into and maintained by God towards sinful man, and revealed in and through Christ, especially as an act of *free favour*, of favour wherein no mention can be made of

obligation. See Eph. 2, 7, where *χάρις* is mentioned as a special form of *χρηστότης*, *ἵνα ἐνδεξῆται ἐν τοῖς αἰῶσιν τοῖς ἐπερχομένοις τὸ ὑπερβάλλον πλοῦτος τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χφ Ιν*. This element is not prominent in the classical use of the word, though it is traceable even here e. g. Thuc. as before: *τῶν Μεσσηνίων χάριτι πεισθεῖς*; and *χάρις* is used to express the willingness or consent of a wife. But in the N. T. this element is specially emphasized, for *κατὰ χάριν* is contrasted with *κατὰ ὀφείλημα* Rom. 4, 4, cf. v. 16; just as *χάρισμα* is set overagainst *ὀψώνια*, Rom. 6, 23, and the *ἐκλογή* are called *ἐκλογὴ χάριτος* Rom. 11, 5, cf. v. 6: *εἰ δὲ χάριτι, οὐκέτι ἐξ ἔργων, ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις· εἰ δὲ ἐξ ἔργων, οὐκέτι ἔστιν χάρις, ἐπεὶ τὸ ἔργον οὐκέτι ἔστιν ἔργον*. Eph. 2, 8; Rom. 3, 24: *δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι*.

Not only is *χάρις* contrasted with *ὀφείλημα* and *ἔργα*, but also with *νόμος*, Rom. 4, 16; 6, 14. 15; Gal. 5, 3. 4; John 1, 17, and this brings out to view the *second* element in the conception, viz. *χάρις* as the antithesis of sin; it is no more hindered by sin than it is conditional upon works. With the worthlessness of works in connection with grace we thus have the non-imputation and forgiveness of sin, i. e. *ἀπολύτρωσις*, and as the *third* element, the positive gift of *δικαίωσις* leading on to *ζωή*, cf. Rom. 5, 20. 21; 6, 1; Eph. 1, 7: *ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ*. Rom. 3, 24; 5, 1: *δικαιωθέντες οὖν ἐκ πίστεως* — v. 2: *δι' οὗ καὶ τὴν προσαγωγὴν ἐσχήκαμεν εἰς τὴν χάριν ταύτην ἐν ᾗ ἐστήκαμεν*. Tit. 3, 7: *δικαιωθέντες τῇ ἐκείνου χάριτι*. Thus it must be recognized that the greek word in this application attains for the first time an application and sphere of use adequate to its real meaning; previously it was like a worn out coin.

We find *ἡ χάρις*, *grace*, as thus contrasted with *ὀφείλημα*, *ἔργα*, *νόμος* *ἁμαρτία*, and as the N. T. principle upon which salvation rests, in the following passages (besides the texts already cited): Acts 13, 43; 14, 3. 26; 15, 40; 18, 27; 15, 11: *διὰ τῆς χάριτος τοῦ κυρίου ἐν πιστεύομεν σωθῆναι*, cf. v. 10; 2 Cor. 4, 15; 12, 9; Gal. 5, 4: *κατηργήθητε ἀπὸ τοῦ Χν — τῆς χάριτος ἐξέπεσατε*. Eph. 2, 8: *τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ τῆς πίστεως*. Eph. 4, 7; Phil. 1, 7: *συγκοινων*.

νοὺς μου τῆς χάριτος πάντας ὑμᾶς ὄντας. Heb. 4, 16: ὁ
 θρόνος τῆς χάριτος. 10, 29: τὸ πνεῦμα τῆς χ. 12, 15:
 ὥστερεῖν ἀπὸ τῆς χάριτος Θεοῦ. 1 Pet. 5, 12: ταύτην εἶναι
 ἀληθῆ χάριν τοῦ Θεοῦ εἰς ἣν ἐστήκατε. Jude 4: τὴν τοῦ
 Θεοῦ ἡμῶν χάριτα μετατιθέντες εἰς ἀσέλγειαν κτλ. With-
 out the article, and with reference to the conception itself, *grace*,
 as experienced by the individual, Rom. 1, 5: δι' οὗ ἐλάβομεν
 χάριν καὶ ἀποστολὴν. 5, 15; 1 Cor. 10, 30; 15, 10: χάριτι
 δὲ Θεοῦ εἰμι ὃ εἰμι, καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ οὐ κενὴ
 ἐγενήθη. — οὐκ ἐγὼ ἀλλὰ ἡ χάρις τοῦ Θεοῦ ἡ σὺν ἐμοί.
 2 Cor. 1, 12; Eph. 2, 5; 2 Thes. 2, 16; Heb. 2, 9; 4, 16; 13, 9;
 Ja. 4, 6; 1 Pet. 2, 19. 20 (?); 3, 7: συγκληρονόμοι χάριτος
 ζωῆς. 4, 10: οἰκονόμοι ποικίλης χάριτος Θεοῦ. 5, 5;
 2 Pet. 3, 18.

It cannot be said however that the N. T. *χάρις* denotes 'a
 manifestation of grace' corresponding with the classical signifi-
 cation 'an act of kindness or of favour'. The distinction made be-
 tween *χάρις* and *δῶρον* shews this, cf. Rom. 5, 15: ἡ χάρις τοῦ
 Θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι. V. 17: οἱ τὴν περισσείαν τῆς
 χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες. Eph.
 2, 8: where Θεοῦ τὸ δῶρον is not = *χάρις*, but = τῇ χάριτι
 ἔστε σεσωσμένοι. 4, 7: ἐνὶ ἐκάστῳ ἡμῶν ἐδόθη ἡ χάρις
 κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χυ. So also *διδόναι χάριν*
 in Scripture must not be confounded with the same expression in
 the classics where it means 'to perform an act of kindness'; in
 Scripture it signifies 'to give grace', 'to let grace be experienced',
 see Eph. 4, 7; 1 Peter 5, 5; James 4, 6; Rom. 12, 6: ἔχοντες
 χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν. 1 Cor. 1, 4:
 ἐπὶ τῇ χάριτι τοῦ Θεοῦ τῇ δοθείσῃ ἡμῖν ἐν Χρ. Ιυ. 2 Cor. 6, 1;
 8, 1. (Cf. Acts 11, 21.) We must also keep in mind the term
χάρισμα = *gift of grace*, as used by St. Paul and as it appears in
 christian phraseology. Thus too we are to understand the texts in
 which St. Paul speaks of the grace given to him with reference to his
 office, as in clear from Eph. 3, 7: οὗ ἐγενόμην διάκονος κατὰ
 τὴν δωρεὰν τῆς χάριτος τοῦ Θεοῦ τὴν δοθεῖσάν μοι. 3, 2:
 ἠκούσατε οἰκονομίαν τῆς χάριτος τοῦ Θεοῦ τῆς δοθείσης
 μοι εἰς ὑμᾶς. V. 8; Rom. 12, 3; 15, 15; 1, 5; 1 Cor. 3, 10;
 Gal. 2, 9. — There is no warrant for the distinction made between
χάρις as literally *favor Dei immanens*, and *χάρις* per meto-
 nymian as the outgo of this feeling; *χάρις* is simply the *feeling*

manifesting itself, grace as it appears in the relations entered into and maintained by God towards sinners.

As to the O. T. use of the word in anticipation of its N. T. meaning, we remark that the N. T. χάρις is not identical with the χάρις of the LXX. In the LXX χάρις is usually the rendering adopted for the Hebrew חַן, which has almost the same comprehension and range as the greek word. It signifies 'gracefulness', 'agreeableness' Ps. 45, 3; Prov. 1, 9; 5, 19 etc. also *kindness of disposition towards, grace*. It is rendered by ἔλεος, Gen. 19, 19; Num. 11, 15; by ἀρέσκεια, Prov. 31, 30; by ἐπίχαρις, Nahum 3, 4; and in all other passages by χάρις in both its senses. In the sense 'kindness', 'favour', 'grace', it is used only in the two connections חַן מֶלֶךְ and חַן אֱלֹהִים, of divine and human kindness; Gen. 6, 8; 18, 3; 30, 27; Ex. 33, 16; Num. 11, 11; Ex. 3, 21; 11, 3; 12, 36 etc. See also Luke 1, 30; Heb. 4, 16; Acts 7, 46. But חַן does not like the N. T. χάρις signify what distinctively belongs to God's economy of redemption, it is not like χάρις a specifically scriptural conception. The N. T. χάρις rather corresponds with the O. T. חֶסֶד which the LXX translate ἔλεος (which see). But ἔλεος though adopted into the N. T. treasury, is not regarded as an essential aspect of the scriptural or N. T. conception of grace, but is used to express *the relation in which God stands to wretchedness and misery, not the relation in which He stands to sin*. Still the LXX would more naturally choose ἔλεος as a rendering of חֶסֶד because it was used religiously in classical Gk.; which χάρις was not, except indeed with reference to the Graces.

It remains for us only to mention (b) χάρις as = *thanks*, in which sense is often occurs in the classics; in the N. T. also Rom. 6, 17; 7, 25; 1 Cor. 10, 30; 15, 57; 2 Cor. 2, 14; 9, 15; 1 Tim. 1, 12; 2 Tim. 1, 3; Philem. 7 (Heb. 12, 28 ?). The connection of this meaning with the elementary sig. 'inclination towards' is manifest from such expressions as πέμπειν χάριν, 'to pay homage, or offer thanks to'. See Lexicons.

Χαριτόω, *to make lovely*; only in Scripture and in later (post Christum) Gk. Not in the LXX. Ecclus. 9, 8: ἀπόστρεψον ὀφθαλμὸν ἀπὸ γυναικὸς κεχαριτωμένης, where some read εὐμόρφου. 19, 17: οὐκ ἴδον λόγον ἐπὶ δόμα ἀγαθόν; καὶ ἀμφοτέρω παρὰ ἀνδρὶ κεχαριτωμένῳ. Elsewhere (and Ps.

18, 28 Symmach.: *μετὰ τοῦ κεχαριτωμένου χαριτωθήσῃ*) only in the N. T. and Patristic Gk. In the N. T. Eph. 1, 6: *εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ, ἐν ᾗ ἡμεῖς ἐχαρίτωσεν ἑμᾶς ἐν τῷ ἀγαπημένῳ*, where the context and especially the connection of v. 7 sanction the meaning (derived from *χάρις* in its subjective sense) 'He hath given us the hand' or 'accepted us'; Theodoret, Theophyl., Oecum. explain it thus: *οὐς ἐπεράστους, ἀξιεράστους, χαριέντας ἐποίησεν*, Chrysost.: *οὐ μόνον ἁμαρτημάτων ἀπήλλαξεν, ἀλλὰ καὶ ἐπεράστους ἐποίησεν*. But the two explanations only differ as the two senses of *χάρις* the objective and the subjective differ; cf. Beza in loc. "gratis nos sibi acceptos effecit", whence our English version. It is certainly clear that what is otherwise expressed by *δεκτός* is here meant, not the bestowment or participation of some moral quality (the *justitia infusa* of Catholic Expositors). The word can only mean 'to favour' in other texts likewise, Luke 1, 28: *χαῖρε κεχαριτωμένη, ὁ κύριος μετὰ σου*, cf. v. 30: *εὖρες γὰρ χάριν παρὰ τῷ Θεῷ* cf. Plut. Mor. 778, C: *χαρᾶς γὰρ οὐδὲν οὕτως γόνιμόν ἐστιν ὥς χάρις*). So also Theophyl. in loc.: *τοῦτο γὰρ ἐστὶ τὸ κεχαριτωῖσθαι, τὸ εὖρεῖν χάριν παρὰ τῷ Θεῷ, τουτέστιν ἀρεῖσαι Θεῷ*. It is in accordance with this view of the word that Gregor. Thaumaturg. explains it as given because Mary was to bear in her womb Jesus Christ the treasure of God's grace. — The controversy which afterwards arose between Catholic and Protestant 'expositors whether the word was to be understood of 'gratia plena' or 'gratia repleta' is to be explained accordingly. Suicer observes that Ecclus. 19, 17 *ἀνὴρ κεχαριτωμένος* may be explained: *qui in summa est apud homines aestimatione*; but this is hardly correct, because the connection there obliges us to refer the word to *χάρις* as signifying *favour*, and to render it *gracious*.

Χαρίζομαι, χαρίσσομαι (Att. *χαριούμαι*), *κεχάρισμα*. (a) as a Deponent: *to do a person a favour, to be kind to*; Hesych.: *παρασχεῖν, λέγονται γὰρ αἱ γυναῖκες χαρίζεσθαι, αἱ πρὸς συνουσίαν ἑαυτὰς ἐκδιδούσαι*. Also *ὀργῇ, ταῖς ἐπισθυμίαις, ἡδοναῖς* etc. So — with the Dat. Gal. 3, 18: *τῷ δὲ Ἀβραὰμ δι' ἐπαγγελίας κεχάρισται ὁ Θεός* — in the N. T. sense of *χάρις* = *to be gracious to*. See also Eph. 4, 32; Col. 3, 13. — With the Acc. of the thing, *to give or bestow a thing*

willingly, e. g. δῶρα, δέησιν, and with the Dat. of the person. Thus Luke 7, 21: τυφλοῖς πολλοῖς ἐχαρίσατο βλέπειν. Acts 27, 24: κεχαρίσται σοι ὁ θεὸς πάντας. Rom. 8, 32: τὰ πάντα ἡμῖν χαρίζεται. Phil. 2, 9: ἐχαρίσατο αὐτῷ ὄνομα. Also for an end proposed by the receiver, to give up to his will, e. g. Plut. C. Gracch. 4: φήσας τῇ μητρὶ δεηθείσῃ χαρίζεσθαι τὸν Ὀκταούριον, 'to sacrifice him to her will'. So Acts 25, 11: οὐδεὶς με δύναιται αὐτοῖς χαρίσασθαι; 25, 16; the end in view must be inferred from the context, cf. Acts 3, 14: ἡτήσασθε ἄνδρα φονέα χαρισθῆναι ἡμῖν. Hence is derived the meaning of the word peculiar to the N. T. viz. *to pardon, graciously to remit a person's sin*; Col. 2, 13: χαρισάμενος ἡμῖν πάντα τὰ παραπτώματα (answering to the antithesis between χάρις and ἁμαρτία), 2 Cor. 2, 10: ᾧ δέ τι χαρίζεσθε. 2 Cor. 12, 13: χαρίσασθέ μοι τὴν ἀδικίαν. With the Acc. merely: *to forgive*, 2 Cor. 2, 10; with the Dat. only: *to forgive any one, to be gracious to him*, Eph. 4, 32; Col. 3, 13: χαριζόμενοι ἑαυτοῖς ἐάν τις πρὸς τινα ἔχῃ μομφήν, καθὼς καὶ ὁ Χς ἐχαρίσατο ὑμῖν. Without any object 2 Cor. 2, 7. This meaning is not found in the classics; the passage sometimes cited from Dion. Hal. ant. 5, 280: φρονίμων μὲν ἀνθρώπων ἔργον ἐστὶ ταῖς φιλίαις χαρίζεσθαι τὰς ἔχθρας, cannot be taken as an instance, for χαρ. here signifies what we would express by the verb *to offer*. The word is not used in this sense in the Apocrypha. A seeming resemblance occurs in Jos. ant. 2, 6, 8: τῷ σὺν χαριζόμενος ἦθει, *giving way to*, but this is not quite the same. In Luke 7, 42. 43 it means *to remit a debt, to make a present of a sum due*. The word has received a higher and fuller meaning by its adoption into the sphere of N. T. ideas, illustrating the influence of Christianity upon χάρις. — (b) Passive, especially in the Aor. ἐχαρίσθην, and Fut. χαρισθήσομαι, *to be forgiven, to get off without punishment, to be pleasingly dealt with*; Herod. 8, 5: τοῖσι Εὐβόεσσι ἐχάριστο 'it was for the benefit of the Euboeans'; Plat. Phaedr. 250, C: ταῦτα μνήμῃ κεχαρίσθω, *sacred to the memory of*. — So Acts 3, 14; 1 Cor. 2, 12: τὰ ὑπὸ τοῦ θεοῦ χαρισθέντα ἡμῖν. Phil. 1, 29; Philem. 22. — Not in the LXX. Often in the Apocrypha, Ecclus. 12, 3; 2 Macc. 3, 31; 7, 22; 4, 32.

Χάρισμα, τὸ, used by St. Paul only (except in 1 Pet. 4, 10); not in the Classics. Philo de alleg. II. 75, B. = *what is*

presented, what is freely given, a gift of grace; (a) generally, the effect of God's gracious working, the positive blessing bestowed upon sinners through grace, Rom. 5, 15. 16: τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα. Cf. v. 15, where το χάρισμα is more fully described as: ἡ χάρις τοῦ Θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι. 6, 23: τὰ γὰρ ὁψώνια τῆς ἁμαρτίας θάνατος· τὸ δὲ χάρισμα τοῦ Θεοῦ ζωὴ αἰώνιος ἐν Χρ. Ιν. See 11, 29, where τὰ χαρίσματα refers to the saving operations of divine grace generally. (b) in a special sense, a gift of grace imparted to an individual, as in 2 Cor. 1, 11: τὸ εἰς ἡμᾶς χάρισμα, the grace bestowed on the apostle, and so clearly manifest in the help given to him. In other passages it denotes special gifts possessed by the christian, τὸ ἐν σοὶ χάρισμα, 1 Tim. 4, 14; 2 Tim. 1, 6; extraordinary gifts of the Holy Ghost dwelling and working in individuals (see χάρισμα πνευματικόν, Rom. 1, 11) and manifest in the conduct and work of the individual in the church and in his relations in life 1 Cor. 7, 7. Thus 1 Cor. 12, 4: διαίρεσεις χαρισμάτων εἰσὶν, τὸ δὲ αὐτὸ πνεῦμα. 12, 9. 28. 30. 31; 1 Pet. 4, 10: ἕκαστος καθὼς ἔλαβεν χάρισμα, εἰς ἑαυτοὺς αὐτὸ διακονοῦντες ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος Θεοῦ. For the connection between these and the more general gifts of grace see Rom. 12, 5. 6.

Χαρακτήρ, ὁ, from χαράσσω to tear, to cleave, to cut in, to engrave etc. I. Active; something engraved or impressed, and especially an instrument for marking, e. g. a stamp. Rarely used in this sense. Stob. Floril. 103, 27: ὀνόματα ἐθῆκε τοῖς πράγμασι, χαρακτήρ αὐτῶν γεόμενος. Likewise χαράκτης. Oftener II. in a passive sense: sign, mark, token. Cf. Plut. Mor. 856, D: ἦν δὲ καὶ πλεόνας καθαριθμεῖσθαι τῶν χαρακτήρων· ἀρκοῦσι δὲ οὗτοι κατανόησιν τοῦ ἀνθρώπου τῆς προαιρέσεως καὶ τοῦ τρόπου παρασχεῖν. De placit. phil. 5, 11: (πόθεν γίνονται τῶν γονέων ὁμοιώσεις καὶ τῶν προγόνων;) Οἱ Στωικοί, ἀπὸ τοῦ σώματος ὅλου καὶ τῆς ψυχῆς φέρεσθαι τὰ σπέρματα καὶ τὰς ὁμοιότητας ἀναπλάττεσθαι ἐκ τῶν αὐτῶν γενῶν τοὺς τύπους καὶ τοὺς χαρακτῆρας, ὥσπερ ἀνελὼν ζωγράφον ἀπὸ ὁμολων χρωμάτων εἰκόνα τοῦ, βλέπομένου. Thus it very often signifies distinctive sign, trait,

idiosyncrasy, distinctive type or form, e. g. τῆς γλώσσης, τῆς διαλέκτου (Herod., Diod., Dion.) of a writer's style or his peculiar mode of exposition, e. g. φιλόσοφος, ἱστορικός; of national peculiarities, e. g. Ἑλληνικός (Dion. Hal. 2 Macc. 4, 10); cf. the work of Theophrastus: ἡθικοὶ χαρακτήρες. One might be tempted to refer this meaning to the lines of the seal, the impress or pattern which it bears. Cf. Sext. Emp. Log. 1, 251: αἱ διὰ τῶν δακτύλων σφραγίδες αἰεὶ πάντας ἐπ' ἀκριβές τοὺς χαρακτῆρας ἐναπομάττονται τῷ κληρῷ. But there are other examples which shew that χαρακτήρ — as an exception among the few nouns formed with -ήρ — must be taken passively as = *impress, imprint, stamp*. So Aristot. Rep. 1, 6: χαρακτῆρα ἐπιβάλλειν. — ὁ γὰρ χαρακτήρ ἐτέθη τοῦ πόσου σημεῖον. • Id. Oecon. 2, 20: χαρακτῆρα ἐπικόπτειν. Lucn. Hermotim. 44: τί δὲ εἰ μὴδὲ γράμματα γράφομεν ἐπὶ τῶν κλήρων, ἀλλὰ τινα σημεῖα καὶ χαρακτῆρας· οἷα πολλὰ Αἰγυπτίῳ γράφουσιν ἀντὶ τῶν γραμμάτων, κυνοκεφάλους τινὰς ὄντας καὶ λεοντοκεφάλους ἀνθρώπους. Cf. Plut. Mor. 214, F: ἐτυπώθησαν οἱ τῶν γραμμάτων χαρακτῆρες. See also in particular Plato Phaedr. 263, B: οὐκοῦν τὸν μέλλοντα τέχνην ῥητορικὴν μετιέναι πρῶτον μὲν δεῖ ταῦτα ὁδῷ διηρεῖσθαι καὶ εἰληφέναι τινὰ χαρακτῆρα ἑκατέρου τοῦ εἶδους. Vir. civ. 289, B: ἡ τοῦ νομίσματος ἰδέα καὶ σφραγίδων καὶ παντὸς χαρακτῆρος, where it is obviously = χάραγμα. Phil. de plant. Noae 332: εἶπεν αὐτὴν (sc. τὴν ψυχὴν) τοῦ Θεοῦ καὶ ἀορίτου εἰκόνα, δόκιμον εἶναι νομίσας οὐσιωθεῖσαν καὶ τυπωθεῖσαν σφραγίδι Θεοῦ, ἧς ὁ χαρακτήρ ἐστὶν αἰδῖος λόγος. Clem. Rom. 1 Cor. 33: αὐτὸς ὁ δημιουργὸς καὶ δεσπότης ἀπάντων — τὸν — ἀνθρώπον ταῖς ἰδίαις αὐτοῦ καὶ ἀμώμοις χερσὶν ἐπλασεν, τῆς ἑαυτοῦ εἰκόνης χαρακτῆρα. It is thus clear that χαρακτήρ signifies *the image impressed* as corresponding with the original or pattern, and “on account of this idea of close resemblance it has for its synonyms *μίμημα, εἰκὼν, ἀπεικόνισμα*” (Delitzsch on Heb. 1, 3). Cf. Lev. 13, 28 of the mark produced by a brand, ὁ χαρακτήρ τοῦ κατακαύματος. It occurs in the N. T. only in Heb. 1, 3: ὃς ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτῆρ τῆς ὑποστάσεως αὐτοῦ, where the obvious endeavour to select a very expressive and significant word obliges us, (as with the meaning of ἀπαύγασμα = *radiation*, not merely *reflection*), to explain the term not merely as ‘sign’ or ‘outline’,

but as *impress, imprint, pattern, image*. The passage in Clem. Rom. is decisive on this. *Χαρακτήρ* is chosen instead of *χάραγμα* because this latter word was used in a narrower sense, and rarely denoted the peculiar characteristics of an individual or a people; indeed it was inappropriate because it must always prominently suggest the passive relation of the subject spoken of. *Χάραγμα* occurs in Acts 17, 29; Rev. 13, 16. 17; 14, 9. 11; 15, 2; 16, 2; 19, 20; 20, 4 = *stamp, mark, symbol*.

Χρίω, to rub over, to anoint, LXX = ἁλείω , which is used of the symbolical anointing with oil, whereby priests, prophets, and kings, were set apart to God's special service, not only consecrated but gifted and endowed for that holy service which demanded powers above and beyond those naturally belonging to man. Cf. Ex. 29, 7; 40, 13. — 1 Kings 19, 16 is the only place where mention of it is made in connection with a prophet, and we may conclude that this was only an anointing practised by the prophets in the transmission of the prophetic call, because in the case of an immediate divine call the very nature of the office required the reality implied by the symbol viz. a being gifted with the Spirit of God. — 1 Sam. 10, 1; 15, 1; Ps. 89, 21. — Oil is regarded as the emblem of salvation (Is. 61, 3; Ps. 45, 8) of saving power, of the Spirit of God, see 1 Sam. 16; 13; 10, 1. 9. 10; Is. 11, 1. See Acts 10, 38: *ἔχρισεν αὐτὸν ὁ θεὸς πνεύματι ἁγίῳ καὶ δυνάμει*. The Hebrew מָשַׁח is used especially of the anointing of the high-priest (which corresponds with the expression "outpouring of the Holy Ghost"), but ἁλείω is used of the anointing of kings, see *Χριστός*. In the N. T. *χρίειν* only occurs with reference to the O. T. anointing, and as denoting a consecration and endowment for sacred service; Acts 10, 38; Luke 4, 18: *ἔχρισέ με εὐαγγελίσασθαι*. Heb. 1, 9: *ἔχρισέν σε — ὁ θεός σου ἑλαιαν ἀγαλλιάσεως παρὰ τοὺς μετόχους σου* (Ps. 45, 8 cf. Is. 61, 3). Absolutely Acts 4, 27: *ἐπὶ τὸν ἅγιον παῖδά σου Ἰη, ὃν ἔχρισας*. These passages concerning the anointing of Jesus refer to His appointment and position or rank (Acts 4, 27; Heb. 1, 9). Besides this reference to Christ as *the Anointed*, it is used 2 Cor. 1, 21 of the call of the apostle and his companions (v. 19, observe the absence of the *σὺν ἡμῖν* with *χρίσας ἡμᾶς*).

Χρίσμα, τὸ, the anointing, LXX = חֲשִׁיבָה Ex. 30, 25; 40, 9; Lev. 21, 10; for they called the specially prepared anointing oil *χρίσμα ἅγιον* (see *χρίω*). In 1 John 2, 20, 27 (where alone the word occurs in the N. T.) it signifies an anointing which had been experienced, a communication and reception of the Spirit, and it is not merely a figurative name for the Spirit. This is clear from the expression *χρίσμα ἔχετε, ἐλάβετε*, and the word is chosen in order to give prominence to what the readers had experienced, and by referring to O. T. practice to remind them of their calling and rank (see 1 Pet. 2, 5, 9). The LXX use the word also with the sig. anointing in Ex. 29, 7: *λήψη τοῦ ἐλαίου τοῦ χρίσματος καὶ ἐπιχεεῖς αὐτό* — compare the Hebrew $\text{חֲשִׁיבָה} \text{ מִן הַיַּיִן}$.

Χριστός, ὁ, ὄν, anointed, e. g. *τὸ χριστόν*, Lev. 21, 10, *the anointing*. For the most part *ὁ Χριστός, the anointed*, Heb. מָשִׁיחַ a term applied to every one anointed with the holy oil, chiefly to the high priest Lev. 4, 3, 5, 16; 6, 15. LXX 4, 3: *ὁ ἐρχομεὺς ὁ πεχομενός*; 4, 5: *ὁ ἐρχομεὺς ὁ χριστός*; in other places to the king, in the LXX almost always = *ὁ χριστός*, and generally מָשִׁיחַ or with suffixes of God except Dan. 9, 25; 2 Sam. 1, 21. So 1 Sam. 2, 10, 35; 12, 3, 5; 16, 6; 19, 22; 24, 6, 7, 11; 26, 9, 11, 16, 23; 2 Sam. 1, 14, 16; 19, 22; 22; 51; 23, 1; Ps. 2, 2; 20, 7; 28, 8; 18, 51; 89, 39, 52; 132, 10, 17; Lam. 4, 20; 2 Chron. 6, 42. — Is. 45, 1 of Cyrus, because he was the instrument of redemption (Fürlst); the plural occurs in Ps. 105, 15; 1 Chron. 16, 22 of Israel as a nation or of Abraham, Isaac and Jacob, Ps. 105, 8—12, cf. Ps. 84, 10; Hab. 3, 13. On the ground of Dan. 9, 25; Ps. 2, 2, it is used in the Targums to designate the expected Saviour, as the Anointed of God to be the king and Redeemer of His people, (see *βασιλεύς, βασιλεία*), cf. Luke 23, 2: *λέγοντα ἐαυτὸν Χν βασιλέα εἶναι*, with v. 37: *εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδ., σῶσον σεαυτόν*. V. 39: *οὐχὶ σὺ εἶ ὁ Χς; σῶσον σεαυτόν*. 2, 11: *ἐτέχθη σωτὴρ ὃς ἐστὶν Χς κύριος πλ.*, see *κύριος* Acts 2, 36; Mark 15, 32: *ὁ Χς ὁ βασιλεὺς τοῦ Ἰσραήλ*. Acts 4, 26, 27. As we have already observed (under *βασιλεύς*) the full meaning of the term must be explained by its connection with that word, *βασιλεύς* denoting the king's relation to the people and the sphere of his dominion, *ὁ Χς* expressing the source of this re-

lationship as one of divine ordainment and endowment, and including a reference to the divine promise of such a deliverer, and to the βασιλεία τοῦ Θεοῦ, wherein God's saving purposes are realized.

As an appellative and with the article ὁ Χς occurs chiefly in the Gospels; without the article and as a proper noun we find it only in Mark 9, 41: ἐν ὀνόματι ὅτι Χς ἐστί, cf. Acts 24, 24; elsewhere only in the connection Ις Χς, cf. Matt. 1, 16: Ις ὁ λεγόμενος Χς. In the Pauline Ep. and in the first Petrine Ep. Χς is used as a proper name, Rom. 5, 8; 6, 4. 8; 8, 10. 34; 9, 1 etc. 1 Pet. 1, 11. 19; 2, 21; 3, 16. 18; with the article, Rom. 7, 4; 8, 11, cf. v. 10; 9, 3. 5; without any fixed rule as to its use, see 1 Cor. 6, 15; 11, 3, etc. In these Epistles ὁ Χς is not used as an appellative, see 1 Peter 1, 11: τὰ εἰς Χς παθήματα. 4, 13: τὰ τοῦ Χς παθήματα, as compared with Acts 17, 3: ὅτι τὸν Χς ἔδει παθεῖν. 26, 23: εἰ παθητὸς ὁ Χς where it is clearly an appellative. It is used as an appellative in 1 and 2 John and in the Revelation; see 1 John 2, 22; 5, 1. 6; Rev. 11, 15; 12, 10. As a proper name, on the contrary, in 2 John 9; Rev. 20, 4. 6. As an appellative generally when Ις ὁ Χς or ὁ Χς Ις occurs, as in Acts 17, 3; 18, 5. 28. No significance can be attached to the change in the order of the words as Ις Χς, or Χς Ις.

Ἀντίχριστος, ὁ, *opponent of Christ*, according to 1 John 2, 22: ὁ ἀρνούμενος ὅτι Ις οὐκ ἔστιν ὁ Χς, — ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν. See 4, 3: where τὸ τοῦ ἀντιχρίστου (cf. Matt. 21, 21; 1 Cor. 10, 24; 2 Pet. 2, 22; Ja. 4, 14), is the antichristian nature which μὴ ὁμολογεῖν τὸν Ιν. It is not therefore like ἀντίθεος, one who usurps the place of Christ, a false Christ. Still it must be borne in mind as Huther remarks, that 'in noun-compounds formed with ἀντι in the way of contrast, the substantive denotes a subject whether person or thing, represented by the ἀντι as opposing a subject of the same kind'; thus ἀντιφιλόσοφος signifies 'a philosopher who opposes other philosophers', ἀντίβιος 'force arrayed against force', and not merely what hinders or opposes force. So ἀντίχριστος is that which sets itself in the place of Christ, which appears as Christ in opposition to Christ, as distinct from ψευδόχριστος Matt. 24, 24; Mark 13, 22, which means rather a false hypocritical representative of Christ, than an opponent of Him. Ὁ ἀντίχρ. in 1 John

2, 18 might be taken as denoting a person if the article be genuine, but this is very doubtful, and Tisch. and Lachm. reject it; and if a person, the explanatory reference would be not 2 Thes 2, 3 sqq. merely, but John 5, 43: ἐὰν ἄλλος ἐλθῇ ἐν τῷ ὀνόματι. τῷ ἰδίῳ, ἐκεῖνον λήμψασθε. Still in this case the ὁ ἀντίχρ. of 1 John 2, 22, and 2 John 7 would be difficult of explanation. We must not however conclude from this and from νῦν ἀντίχριστοι πολλοὶ γεγόνασιν, 2, 18, that John did not expect the appearance of a personal antichrist κατ. ἐξ. for the neuter τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη certainly shews that he did. The article in 2, 22 is obviously analogous with the preceding ὃ ψεύστης, in a general sense, but Huther's explanation that this means antichrist itself appearing in these persons is too far fetched. The many antichrists, i. e. all who appear as such in St. John's sense, must be regarded not only as πρόδρομοι of the actual antichrist, but as attempts to realize it.

Χριστιανός, ὁ, a name given to the disciples or followers (see μαθητής) of Jesus Christ, and first adopted at Antioch. It does not occur in the N. T. as a name used by christians themselves, but only as a nickname or term of reproach, Acts 11, 26; 26, 28; 1 Pet. 4, 16. Not to be likened to 1 Cor. 1, 21; see χεῖω.

Ψ

Ψυχή, ἡ, from ψύχω to breathe (according to some, e. g. Nägelsbach, nachhom. Theol. 2, 380, to be derived from ψύω—πνύω, like ὕψος — ὕπατος; Curtius derives the word from a Sanscrit root sphu, to blow, and refers πνύω to another root, see as before p. 257, 437, 632), breath of animal life. From Homer downwards the word signifies life in individual existence, human life, and occasionally but only ex analogia, the life of brutes: life, which in Homer is taken as shut up in the body and as escaping at death, but as continuing in its independent state in Hades though with loss of personality and its attributes, for which the body seems to have been thought necessary. For examples see Lexicons. Hence ψυχή is generally = the life of the individual,

cf. *ψυχῆς ὀλεθρος* Il. 22, 235. *ψυχὴν, ψυχὰς τινων* ἐξελεῖσθαι, ἀφελῆσθαι. Od. 22, 444. Il. 22, 257 and so even in the latest Gk., *ψυχὴν ἀφιεῖναι* Eur. Or. 1171. *ψυχὴν διδόναι, ἀποδιδόναι* Hdt. 3, 130, 2. Ἴδι διδόναι Il. 5, 654. ὁ περὶ τῆς ψυχῆς πρὸς τοὺς πολεμίους ἀγών Xen. Mem. 3, 12, 1. τὴν αὐτοῦ ψυχὴν ἀρνύμενος Luc. philopseud. 1. ἡ ἀρετὴ μᾶλλον ἢ ἡ φυγὴ σώζει τὰς ψυχὰς Xen. Cyr. 4, 1, 5. — The anthropological conception of *ψυχή* was developed in connection with escatological views. The popular view which developed itself from Homer downwards is given in Plato, Phaed. 70, A: τὰ περὶ τῆς ψυχῆς πολλὴν ἀπιστίαν παρέχει, ἀνθρώποις, μὴ, ἐπειδὴν ἀπαλλαγὴ τοῦ σώματος, οὐδαμοῦ ἔτι ἦ, ἀλλ' ἐκείνη τῇ ἡμέρᾳ διαφθείρεται τε καὶ ἀπολλύεται, ἢ ἂν ὁ ἀνθρώπος ἀποθάνῃ, εὐθὺς ἀπαλλαττομένη τοῦ σώματος καὶ ἐκβαίνουσα, ὥσπερ πνεῦμα ἡ καπνὸς διασκαεσθεῖσα, οἴχεται διαπτομένη καὶ οὐδὲν ἔτι οὐδαμοῦ ἦ. Cf. Xen. Cyrop. 87, 3: ὡς ἡ ψυχή, ὥς μὲν ἂν ἐν θνητῷ σώματι ἦ, ἔῃ· ὅταν δὲ τοῦτου ἀπαλλαγῇ, τέθνηκεν. The results of philosophic enquiry on the other hand appear in Plat. Phaedr. 245, E; 246, A: πᾶν γὰρ σῶμα, ᾧ μὲν ἔξωθεν τὸ κινεῖσθαι, ἀψυχον, ᾧ δὲ ἐνδοθεν αἰτῶν ἐξ αὐτοῦ, ἐμψυχον, ὡς ταύτης οὕσης φύσεως ψυχῆς· εἰδ' ἔστι τοῦτο οὔτως ἔχον, μὴ ἄλλο τι εἶναι τὸ αὐτὸ αὐτὸ κινεῖν ἢ ψυχὴν, ἐξ ἀνάγκης ἀγέννητόν τε καὶ ἀθάνατον ψυχὴ ἂν εἴη, and in Xen. Mem. 4, 3, 14: ἀνθρώπου ψυχῇ, εἴ περ τι καὶ ἄλλο τῶν ἀνθρωπίνων, τοῦ θεοῦ μετέχει, cf. 1, 4, 13: οὐ τοίνυν μόνον ἤρασε τῷ θεῷ τοῦ σώματος ἐπιμεληθῆναι ἀλλ', ὅπερ μέγιστόν ἐστι, καὶ τὴν ψυχὴν κρατίστην τῷ ἄνθρωπῳ ἐνέφυσε. It is now the soul (not as in Homer the organs of the body) which is the seat of will, disposition, desires, passions (see *καρδία*) and *ψυχή* with *σῶμα* serves to denote the constituent parts of humanity; cf. Xen. Anab. 3, 2, 20: περὶ τὰς ἐαντῶν ψυχὰς καὶ τὰ σώματα ἀμαρτάνουσι. Hence the expression: ὅλη τῇ ψυχῇ φροντίζειν τινὸς 'with all one's heart to care for any one', Xen. Mem. 3, 11, 10: ἐκ τῆς ψυχῆς 'from the heart', 'willingly' etc. see Lexicons. Mention is made of two souls, the one ἀγαθή, βελτίων, κρατίστη and the other κακή, πονηρά etc.; vid. Passow s. v. Thus *ψυχή* came to denote *the morally endowed individuality of man which continues after death*, — which coincides with the pantheistic theory that the soul (Aristotle de anima 1, 5) is part of the *ὅλον*

which, borne upon the winds, enters the breathing man, and that the body is a prisonhouse wherein the soul is incarcerated on account of its former sins, etc. (See Nägelsbach, nachhomer. Theol. 403; Homer. Theol. 2, 380 sqq. Grottemeyer, Homers Grundansicht von der Seele etc. Warendorf 1853, 4. Passow Lex. s. v.)

As to the use of the word in Scripture, first in the O. T. it corresponds with נֶפֶשׁ, primarily = *life, breath*, the life which exists in every living thing, also *life* in distinct individuality, Gen. 35, 18: בָּצֵאת נִפְשָׁהּ בִּי מִתָּהּ. Lev. 24, 18: מִכָּה נֶפֶשׁ בְּדָמָהּ. יִשְׁלַמְכָּהּ נֶפֶשׁ תְּהֵאֵת נֶפֶשׁ, and even without the Gen. of the subject it denotes *the living individual* as such, *a living soul*, an individual, cf. Lev. 24, 18; Num. 35, 11: מִכָּה נֶפֶשׁ בְּשָׁנָהּ Lev. 4, 2; 5, 1 etc. both of men and of beasts; in full נֶפֶשׁ חַיָּה Gen. 1, 20. 21. 24. 30; 2, 7. Cf. especially 2, 7: וַיְבָרֵךְ אֱלֹהִים אֶת הָאָדָם לְנֶפֶשׁ חַיָּה with v. 19: וְכָל אֲשֶׁר יִקְרָא לָו הָאָדָם נֶפֶשׁ חַיָּה וְזֶה שְׁמוֹ. Accordingly mention can be made of God's נֶפֶשׁ, Jer. 51, 14: וְנֶפֶשׁ יְהוָה צְבָאוֹת בְּנִפְשׁוֹ Amos 6, 8 (cf. Jud. 10, 16; Ez. 23, 18; Jer. 15, 1; Lev. 26, 11. 15. 30. 43; 1 Sam. 2, 35; Is. 1, 14; Prov. 6, 16; Jer. 5, 9. 29; 9, 9). The נֶפֶשׁ is the subject of the life in the individual, but it is not the principle of life itself, it is the subject of life which bears in it the life principle i. e. the *πνεῦμα*, and as such it is the outward manifestation of the life principle, so that רֹחַ and נֶפֶשׁ might be used together as of kindred signification, Ps. 31, 6; coll. 16, 10; 2 Sam. 4, 9 etc., cf. Gen. 1, 30: נֶפֶשׁ חַיָּה with 6, 10: רוּחַ חַיִּים; where indeed, as in Job 12, 10: נֶפֶשׁ בְּלִדֵּי רוּחַ וְכָל בְּשָׂרִים, the words רֹחַ and נֶפֶשׁ correspond in signification as do בָּשָׂר and חַי (in Gen. 1, 30 cf. חַיֵּי הָאָרֶץ), still cf. Lev. 17, 11: נֶפֶשׁ הַבָּשָׂר. V. 14: נֶפֶשׁ כָּל־בָּשָׂר, and Num. 16, 22; 27, 16: אֱלֹהֵי רוּחוֹת לְכָל־בָּשָׂר. There is however this distinction between them. נֶפֶשׁ of itself serves to denote the individual, but רֹחַ does not, because even when individualized it signifies only the principle, not the form, of life, cf. Ez. 2, 2; 3, 24; 37, 5. 8; the form of life is נֶפֶשׁ and the distinction is expressed in stricter language: *ψυχὴ ζωῶσα, πνεῦμα ζωοποιον* 1 Cor. 15, 45. נֶפֶשׁ represents the individual life; hence it is used in Gen. 16, 45; Ex. 1, 5 when numbers of persons are spoken of, and of the slain in Rev. 6, 9: *ψυχὰς τῶν ἐσφαγμένων*, Rev. 20, 4: *τῶν πεπελατισμένων*, cf. the interchangeable expressions

in Deut. 27, 25. נַפֶּשׁ דָּם נָקִי and Jer. 2, 34: דָּם נַפְשׁוֹת נָקִיִּים. In this sense we find that *πνεῦμα* also is used Heb. 12, 23: *πνεύματα δικαίων τετελειωμένων*, to denote the individual to whom the *πνεῦμα* belongs, but not in the same manner as נַפֶּשׁ, because נַפֶּשׁ exists only where there is an individual life with a material organization, and it is with reference to this that *ψυχή* is used even in Rev. 6, 9, cf. v. 10: τὸ αἷμα ὑμῶν. Lev. 17, 11: נַפֶּשׁ הַכֹּלֶבֶשׁ בָּרֶם הוּא coll. v. 10: נַפֶּשׁ הַכֹּלֶלֶת אֶת-הָדָם: see *πνεῦμα*. Cf. Roos, psychol. scr.: "... ubi animae humanae, quatenus נַפֶּשׁ est, aliquid tribuitur, non potest tota vis sententiae intelligi, nisi animam corpore vestitam tibi repraesentantes, sed quae de illa tanquam spiritu dicuntur plene intelligi possunt nulla corporis habita ratione." So also Oehler, sent. N. T. de rebus p. mort. fut., p. 13 sqq. נַפֶּשׁ of itself does not constitute personality unless it has become the נַפֶּשׁ of a human being cf. 1 Chron. 5, 21 (the usage of the word seems thus to have become by degrees more limited, cf. Gen. 16, 45; Ex. 1, 5). Applied to man as well as brutes that which distinguishes any one individual life from others must be formed or moulded in it, and the human personality derived from the spirit (see *πνεῦμα*) must find its expression in the נַפֶּשׁ or *ψυχή*. Consequently the נַפֶּשׁ or *ψυχή* of man is the subject of that personal life whose principle is רִי or *πνεῦμα*. When mention is made of the distinctive individuality of the human soul *πνεῦμα* as well as *ψυχή* may be used to denote the substratum of personal life, see *πνεῦμα*; and hence arises the frequent similarity of the two words when the distinction between them does not appear.

In the N. T. *ψυχή* denotes *life, in distinct individual existence*, Rev. 8, 9: τὰ ἔχοντα ψυχὰς. 16, 3: πᾶσα ψυχή ζωῆς ἀπέθανον. It is elsewhere used of *man* alone, and of the life belonging to the individual man, Matt. 2, 20: ζητοῦντες τὴν ψυχὴν τοῦ παιδίου. Rom. 11, 3: ζητοῦσιν τὴν ψυχὴν μου. Luke 12, 20: τὴν ψυχὴν σου ἀπαιτοῦσιν. Acts 20, 10: ἡ ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστίν. Matt. 20, 28: δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν, see Mark 10, 45; John 10, 11: τὴν ψυχὴν τιθέναι ὑπὲρ τινος to lay down or give up one's life for any one; cf. v. 15. 17; 13, 37. 38; 15, 13; 1 John 3, 16; Acts 15, 26: σὺν ἀνθρώποις παραδεδώκοσαν τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ ὀνόματος κτλ. Rev. 12, 11:

οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου. 1 Thea. 2, 8: μεταδοῦναι ὑμῖν . . . καὶ τὰς ἐαυτῶν ψυχὰς. Rom. 16, 4: οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἐαυτῶν τράχηλον ὑπέθηκαν. Acts 20, 24: οὐδενὸς λόγου ποιοῦμαι τὴν ψυχὴν τιμίαν ἑμαντιῶ. 27, 10: θεωρῶ ὅτι μετὰ πολλῆς ζημίας τῶν ψυχῶν ἡμῶν μέλλειν ἔσσεσθαι τὸν πλοῦν. V. 22: ἀποβολὴ ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν. The expressions παραδιδόναι τὸ πνεῦμα John 19, 30, cf. Matt. 27, 50; Luke 23, 46; Acts 7, 59, and τὴν ψυχὴν Acts 15, 26, cf. John 10, 11, are not identical, for the latter estimates the life as simply a single individual life, and we cannot say e. g. τὸ πνεῦμα τιθέναι ὑπὲρ τινος John 10, 11; τὸ πνεῦμα δοῦναι λύτρον ἀντὶ πολλῶν Matt. 20, 28, cf. 2 Cor. 12, 15: ἐγὼ δὲ ἥδιστα δαπανήσω καὶ ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν. Still πνεῦμα and ψυχή may be used synonymously in many cases, and especially when the emotional life is referred to, cf. Matt. 11, 29: εὐρήσετε ἀνάπαισιν ταῖς ψυχαῖς ὑμῶν (cf. Jer. 6, 16, where LXX פְּנֵי הַנֶּפֶשׁ = ἀγνισμός) with 1 Cor. 16, 18: ἀνέπαισαν τὸ ἐμὸν πνεῦμα καὶ τὸ ἐμὸν. Acts 14, 22: ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν (see στηρίζειν τὰς καρδίας 1 Thea. 3, 13; Ja. 5, 8). See the Parallelism in Luke 1, 47: μεγαλύνει ἡ ψυχή μου τὸν κύριον καὶ ἡγαλλίασεν τὸ πνεῦμα μου ἐπὶ κτλ.; yet both expressions are not identical, for in Matt. 26, 38; Mark 14, 34: περιλυπὸς ἐστίν ἡ ψυχή μου ἕως θανάτου, it could hardly have been said τὸ πνεῦμά μου, while in John 12, 27: ἡ ψυχή μου τετάρακται, and in 13, 21: ἐταράχθη τῷ πνεύματι. Cf. Acts 15, 24: ἐτάραξαν ὑμᾶς λόγοις ἀνασκαυάζοντες τὰς ψυχὰς ὑμῶν. Is. 19, 3: ταραχθήσεται τὸ πνεῦμα τῶν Αἰγυπτίων ἐν αὐτοῖς. We find ψυχή and πνεῦμα side by side in Heb. 4, 12: ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος, because the actual abnormal relation subsisting between the soul and its divine life principle is here brought out to view, but elsewhere the soul is simply regarded as the receptacle and bearer of the divine life principle, e. g. 1 Pet. 2, 11: ἀπέχεσθε τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες στρατεύονται κατὰ τῆς ψυχῆς, and compare with this the contrast between σάρξ and πνεῦμα. There is thus an affinity between ψυχή and πνεῦμα as opposed to the σάρξ, in as much as the ψυχή contains the πνεῦμα and brings it into outward manifestation, see Phil. 1, 27: στήκετε ἐν ἐνὶ πνεύματι, μὴ ψυχῇ συναθροῦντες τῇ πίστει τοῦ εὐαγγ. On this ac-

count, and because there is also to some extent a contrast between *πνεῦμα* and *ψυχή*, owing to the influence of the *σάρξ* upon the latter, the usage of the word is somewhat confused, and it becomes a question whether there be in man a twofold or a threefold nature, a *σάρξ* and *πνεῦμα* simply, or a *σάρξ*, *ψυχή* and *πνεῦμα*, see *ψυχικός*. Thus on the one hand in 1 Thes. 5, 23: *ὁλόκληρον* (whole, in all its parts) *ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχή καὶ τὸ σῶμα* — *τηρηθεῖτε*; *πνεῦμα* is the *divine life-principle* (Rom. 8, 10), *ἡ ψυχή* the *individual life* in which the *πνεῦμα* is manifested, and *σῶμα* the *material organism* vivified by the *ψυχή*. In Matt. 10, 28, on the other hand, *σῶμα* and *ψυχή* only are named as constituent parts of human nature. So also *ψυχή* denotes life in the body (*σῶμα*), Matt. 6, 25: *μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε, μηδὲ τῷ σώματι τί κτλ.* Luke 12, 22, 23, cf. Luke 12, 19: *ἐρῶ τῇ ψυχῇ μου· ψυχή, — ἀναπαύου, φάγε, πίε, εὐφραίνου* coll. v. 20: *τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σου.* *Ψυχή* seems to be used in a fuller and deeper sense as contrasted with *σῶμα* in Matt. 10, 28: *μὴ φοβείσθε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτείνειν*, *σῶμα* being the material organism vivified by the *ψυχή*, and *ψυχή* being the Subject of life, the Ego, present in the *σῶμα*; cf. Matt. 16, 25: *ὃς ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν* etc. 10, 39; Mark 8, 35; Luke 9, 24; 14, 26: *μισεῖν τὴν ἑαυτοῦ ψυχὴν.* coll. Matt. 16, 24: *ἀπαρνησάσθω ἑαυτόν.* John 12, 25. Cf. Matt. 16, 26: *τί ὠφελήσεται ἄνθρωπος, ἐὰν — τὴν ψυχὴν αὐτοῦ ζημιωθῇ.* Mark 8, 36 with Luke 9, 25: *ἑαυτὸν ἀπολέσας ἢ ζημιωθῆς.* In this sense *ψυχή* becomes a more emphatic designation of *the man himself*, of the Subject or Ego, see John 10, 24: *ὥς ποῦτε τὴν ψυχὴν ὑμῶν αἰρεῖς.* Matt. 12, 18: *εἰς ὃν ἐδόκησαν ἡ ψυχή μου.* Heb. 10, 38: *οὐκ ἐδόκει ἡ ψυχή μου.* 3 John 2: *ἐνδοθεῖται σου ἡ ψυχή.* Luke 21, 19: *ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν.* 1 Pet. 1, 22: *τὰς ψυχὰς ὑμῶν ἡγωνιζόμενοι ἐν τῇ ὑπακοῇ τῆς ἀληθείας εἰς κτλ.* 4, 19: *παρατιθέσθωσαν τὰς ψυχὰς αὐτῶν ἐν ἀγαθοποιΐαις.* Rev. 18, 14: *ἡ ὁπώρα σου τῆς ἐπιθυμίας τῆς ψυχῆς*, just as in other texts it serves as a designation of one or more individuals, see Acts 2, 41. 43; 3, 23; 27, 22. 37; Rom. 13, 1; 1 Pet. 3, 20; 2 Pet. 2, 8. 14. In Eph. 6, 6: *ποιούντες τὸ θέλημα τοῦ Θεοῦ ἐκ ψυχῆς.* Col. 3, 23: *ὃ ἐὰν ποιῆτε,*

ἐκ ψυχῆς ἐργάζεσθε, ἐκ ψυχῆς corresponds with the preceding ἐν ἀπλότῃ καρδίᾳ, and signifies that the entire Subject, the whole man, should without reserve exert himself. So also Matt. 22, 37; Mark 12, 30. 33; Luke 10, 27. Thus ψυχή is the Subject or *ego* of life, whose salvation or preservation is the thing at stake in the presence of death, and accordingly we read Acts 2, 27: οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ᾄδον. V. 31; Rom. 2, 9: θλίψας καὶ στενοχωρεῖα ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου τὸ κακόν. 2 Cor. 1, 23: μάρτυρα τῶν θεῶν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν. Heb. 6, 19; 10, 39; 13, 17; Ja. 1, 21; 5, 20; 1 Pet. 1, 9; 2, 25. — The word also occurs in Mark 3, 4; Luke 2, 35; 6, 9; 17, 33; Matt. 16, 26; Mark 8, 37; Acts 14, 2; 4, 32; Phil. 2, 30; Heb. 12, 3.

Ψυχικός, ἡ, όν, occurs first in Aristotle, and signifies what pertains to the soul or life, i. e. *living*, e. g. Plut. Mor. 1138, D: ψυχικὴ ἀρμονία τεσσάρων στοιχείων. Then in a special sense *what pertains to the soul* as the one constituent of human nature, *what springs from it*, etc. e. g. Plut. Mor. 1096, E: ἡ γὰρ ἀπλῶς ἀποκαλυπταμένης ἔδει σαρκοποιεῖν τὸν ἀνθρώπον ὅλον, ὥστερ' ἐνιοι ποιοῦσι, τὴν ψυχικὴν οὐσίαν ἀναγοῦντες. De plac. phil. 1, 8: Θαλῆς, Πυθαγόρας, Πλάτων, οἱ Στωικοί, δαίμονας ὑπάρχειν οὐσίας ψυχικάς· εἶναι δὲ καὶ ἥρωας τὰς κεχωρισμένας ψυχὰς τῶν σωμάτων. In this sense, as we have here ψυχικὴ οὐσία, we must understand the word in the antithesis Mor. 1084, E: τὸ πνεῦμα — ἐκ φυτικοῦ ψυχικὸν γεγόμενον (where others, but without warrant it would seem, read φυσικοῦ instead of φυτικοῦ). Hence arises the commonest use of the word as the antithesis of σωματικός (Aristot., Plut., Polyb. and others), e. g. ψυχικὴ τόλμα, σωματικὴ δόμη Pol. 6, 5, 7. ψυχικὰ πόθῃ Galen. ψυχικαὶ — σωματικαὶ ἡδοναὶ Aristot. Eth. 3, 10. So 4 Macc. 1, 32: τῶν δὲ ἐπιθυμιῶν αἱ μὲν εἰσιν ψυχικαί, αἱ δὲ σωματικαί· καὶ τούτων ἀμφοτέρων ὁ λογισμὸς ἐπικρατεῖν φαίνεται. Here ψυχικῶς probably means 'pertaining to the heart', 2 Macc. 4, 37; 14, 24 (see καρδία). These are the only places where the word occurs in O. T. Gk. The meaning of the word in the N. T. is somewhat different. Here it stands in contrast with πνεῦμα, πνευματικός, not simply the πνεῦμα of man, but the spirit as possessed by the renewed man. Man as such is called ψυχή ζωσα, 1 Cor. 15, 45,

and his body is called *σῶμα ψυχικόν* (v. 44) a body belonging to the soul which is *ἐκ γῆς χοϊκός*. In contrast with this Christ, the last Adam, is called *πνεῦμα ζωοποιούν, ἄνθρωπος ἐξ οὐρανοῦ* v. 45. 47; and the *σῶμα* is called *πνευματικόν* in the case of those who belong to the same sphere of life with Him, *οἱ ἐπουράνιοι* v. 48, who with Him are *ἐν πνεύμα* ch. 6, 17; for "as we bear the image of the earthly we shall also bear the image of the heavenly" v. 49. The representation here given and the language used must be explained by the recognized difference between *πνεῦμα* in and for itself, and the renewing or renewed *πνεῦμα*, see *πνεῦμα, ψυχή*. On account of this difference arising from sin and regeneration, — a difference which is obvious to the christian view upon the recognition of regenerating grace, — man as *ψυχή ζωσα*, and therefore *ψυχικός*, is different from man as *πνευματικός*, from man as ruled by the Spirit as the renewing and renewed life-principle; and as *ψυχικός*, man is a stranger to *τὰ τοῦ πνεύματος τοῦ Θεοῦ*, so that the *διδασκοὶ ἀνθρωπίνης σοφίας λόγοι* are contrasted with the *διδασκοὶ πνεύματος*, 1 Cor. 2, 13. 14: *ψυχικὸς ἄνθρωπος οὐ δέχεται τὰ τοῦ πν. τ. θ. μωρὰ γὰρ αὐτῷ ἐστίν, καὶ οὐ δύναται γινῶναι κτλ.* It is clear that *ψυχικός* is not synonymous with *σαρκικός* or *ἁμαρτωλός*, but signifies man as he is by nature; but as man by nature is *σαρκικός* and *ἁμαρτωλός*, he is a stranger to what is *τοῦ πν.*, and thus *ψυχικός* comes to denote man as he now is, man as a sinner estranged from the divine life-principle. It cannot be more fitly rendered than as Luther rendered it viz. *the natural man*. It is a word which may be taken physiologically, but it has also an ethical import.

How fully in keeping this view was with christian ideas, though foreign to those of classical Gk., is evident from Jude 19: *οὗτοί εἰσιν — ψυχικοί, πνεῦμα μὴ ἔχοντες*, i. e. *they are none other than they are by nature*; it is not said that they have no *πνεῦμα* so far as *πνεῦμα* is a constituent part of human nature, — this would have been expressed by *μὴ πνεῦμα ἔχοντες*; but they are not in possession of the Spirit which they might have possessed. (See on the contrary Beck, bibl. Psychol. p. 53.) It means something over and above the *πνεῦμα* which belongs to man by nature, and which is necessary to his condition as *ψυχή ζωσα*. — Again in James 3, 15 the three predicates *ἐπίγειος, ψυχικός, δαιμονιώδης*, applied to 'the wisdom which cometh not

from above', express a logical sequence and enhancement; *ἐπίγειος* as the fit antithesis of *ἄνωθεν*; — because *ἐπίγειος* therefore *ψυχικός* (see 1 Cor. 15, 48) — therefore also destitute of the spirit; — and because thus destitute of the spirit, actually opposed thereto, i. e. *δαιμονιώδης*.

Thus Christianity has enriched the meaning of this word adding to its physiological sense an ethical significance.

Ἄψυχος, *on*, *lifeless*, often in Plato contrasted with *ἐμψυχος*; and in Plut. Them. 11 as contrasted with *ζῶα*. Wisd. 13, 18; 14, 29 of idols. — 1 Cor. 14, 7: *τὰ ἄψυχα φωνὴν διδόντα*, v. 9: *οὕτως καὶ ὑμεῖς κτλ.* The opposite term *ἐμψ.* does not occur in Bibl. Gk. In classical Gk. it means *without character*, *spiritless*, *cowardly*.

Σύμψυχος, *on*; not in classical Gk. except Anton. Polem. 2, 54 (about A. D. 117); it occurs first in Phil. 2, 2; and afterwards in Patristic Gk. as also *συμψυχέω*, *συμψυχία*. In Phil. 2, 2: *τὴν αὐτὴν ἀγάπην ἔχοντες, σύμψυχοι, τὸ ἐν φρονούντες* cf. 1, 27: *μὴ ψυχῇ συναθλοῦντες*. Acts 4, 32; 1 Sam. 18, 1: *ἡ ψυχὴ Ἰωναθὰν συνεδέθη τῇ ψυχῇ Δαβὶδ, καὶ ἠγάπησεν αὐτὸν Ἰωναθὰν κατὰ τὴν ψυχὴν αὐτοῦ*. It signifies *community of life in love*.

Ἰσόψυχος, *actuated by the same motives, of like character, like minded*; Aesch. Ag. 1479; Eust. 831, 52: *ἰσοψύχως ἐμάχοντο*. Phil. 2, 20: *οὐδένα γὰρ ἔχω ἰσοψυχον ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει*.

Δίψυχος, except in Ja. 1, 8; 4, 8, occurs only in Philo and post-christian Gk. Cf. Eumath. 11, 437: *περὶ τὴν παρθένον διψυχεῖ, ἀπιστεῖ τῇ σεμνότητι*. Ign. ad Her. 7: *μὴ γίνου δίψυχος ἐν προσευχῇ σου· μακάριος γὰρ ὁ μὴ διστάσας. Πιστεύω γὰρ κτλ.* Clem. Rom. 1 ad Cor. 11: *οἱ δίψυχοι καὶ οἱ διστάζοντες περὶ τῆς τοῦ Θεοῦ δυνάμεως*. c. 23: *τῆς χάριτος αὐτοῦ ἀποδοῖ τοῖς προσερχομένοις αὐτῷ ἀπλὴ διανοίᾳ. Διὸ μὴ διψυχῶμεν κτλ.* — *ταλαιπωροὶ εἰσιν οἱ δίψυχοι, οἱ διστάζοντες τὴν ψυχὴν*. Therefore = *doubting*. So Clem. Alex. Strom. 1: *διὰ τοὺς διψύχους, τοὺς διαλογιζόμενους ἐν ταῖς καρδίαις, εἰ ἄρα ἔστι ταῦτα ἢ οὐκ ἔστιν*.

In St. James in a more general sense *an unstable disposition* and in 1, 8, of the *doubter* or *waverer*, διακρινόμενος: ἀνὴρ δίψυχος, ὁκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ, 4, 8 of hypocrites: καθαρίσατε χεῖρας ἁμαρτωλοί, καὶ ἀγνίσατε καρδίας δίψυχοι. Cf. Matt. 24, 51: διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει.

Ψύχω, perf. pass. ἔψυγμαi, Aor. in Aristoph. ἐψύγην; and Fut. ψυγήσομαι Matt. 24, 12, for which some MSS. read ψυχρήσομαι. (1) *To breathe, to blow, to let stream forth*, Jer. 2, 6; 2 Kings 19, 24. (2) *To cool, to make cool*, in contrast with θερμαίνειν; often in Plato, Plut. Cf. ψυχρός *cold*. Passive *to wax cold, to go out or become extinct*, Herod., Plato. So Matt. 24, 12: ψυγήσεται ἡ ἀγάπη, cf. Song 8, 6. 7.

Ἀναψύχω, *to make cool, to refresh*; e. g. Xen. Hell. 7, 1, 19: ἀνεψύχθησαν οἱ σύμμαχοι. Hom. Il. 5, 795: ἔλκος, *to cool and dress a wound*. Eur. Hell. 1100: πόνων τινά, *to provide recreation for a person*. So in 2 Tim. 1, 16. In later Gk. intrans. *to refresh oneself, to come to oneself*. So LXX = חַיַּי Judg. 15, 19: ἐπέστρεψε τὸ πνεῦμα αὐτοῦ καὶ ἀνέψυξε. וַיָּחַי Niph. 2 Sam. 16, 14: ἀνέψυξαν ἐκεῖ. בָּלַח Hiph. Ps. 39, 14. Cf. 2 Macc. 4, 46; 3, 11. Cf. ἀναψυχή *recreation*, Plat., Eur. Hos. 12, 8; Jer. 49, 30.

Ἀνάψυξις, ἡ, *recreation, refreshment*; seldom, and only in later Gk. LXX Exod. 8, 15: ἰδὼν δὲ Φαραὼ ὅτι γέγονεν ἀνάψυξις. In the N. T. Acts 3, 20: ὅπως ἂν ἐλθῶσιν καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ κυρίου, cf. Is. 57, 15. 16.

Ω

Ὠδίν, ἡ, older form ὠδῖς; usually in the plural; *pains of labour, distress, woe*, 1 Thes. 5, 3; Is. 37, 3. Of any severe pain resembling a woman's pangs; also *affliction, grief*, ὠδίνες ψυχῆς. Cf. Hom. Od. 9, 415: ὠδίνων ὀδύνησιν. Is. 13, 8: ὠδίνες αὐτοὺς ἐξουσιν ὡς γυναικὸς τιχτούσης. Jer. 8, 21; Job 21, 17; Jer. 13, 21; Is. 26, 17; Exod. 15, 14 etc. αἱ ὠδί-

νες τοῦ θανάτου Acts 2, 24 as in Ps. 18, 5, cf. v. 6: ὠδίνες ἔδου — παγίδες θανάτου. 116, 3: περιέσχον με ὠδίνες θανάτου, κίνδυνοι ἔδου εὐροσάν με, θλίψιν καὶ ὀδύνην εἶρον. The rendering of the LXX is not correct, because חֲבִלֵּי as the context shews is to be referred to חֲבִלֵּי cords or snares not to חֲבִלֵּי pangs. On the other hand in Matt. 24, 8: ταῦτα ἀρχὴ ὠδίνων. Mark 13, 8: ἀρχαὶ ὠδίνων ταῦτα, ὠδίνες clearly answers to חֲבִלֵּי, cf. Mich. 4, 9; Is. 26, 17; Jer. 4, 31. See חֲבִלֵּי Ps. 48, 6; Jer. 6, 24; Ex. 15, 14. Possibly the expression is connected with the Jewish doctrine of the חֲבִלֵּי הַמָּשִׁיחַ, the distresses and misery which were to precede the coming of the Messiah, so far as this doctrine is sanctioned in Scripture. But the doctrine itself, as connected according to Jalk. Sim. 90, 1, 2, with Isaiah 53, 4, 5, derives no sanction from this expression nor is it received on account of it. See the exposition of it in my treatise on Matt. 24, 25, p. 244 sqq.

Ὡρα, ἡ, according to Curtius (p. 319) properly *season, time of blossoming, ὥρατος, blossoming; ἄωρος, unseasonable; Goth. jêr, German Jahr, Bohemian jaro, spring*. It denote (a) originally the season of the year, ὥρα ἔτους, then ὥραι τῆς ἡμέρας, and merely ὥρα, time of the day, in accordance with such expressions as ὥρα πολλή Mark 6, 35. In Mark 11, 11: ὀψίς ἦδη οὐσῆς τῆς ὥρας. Afterwards when reckoning by hours was practised, *the hour*; ἐσχάτῃ ὥρᾳ 1 John 2, 18 probably means the ἔσχατον τῶν ἡμερῶν, τῶν χρόνων, καιρὸς ἔσχατος Heb. 1, 2; 1 Pet. 1, 20, 5; 2 Tim. 3, 1, (see ἔσχατος); thus expressed in order to denote the pressing shortness of the time (cf. 1 Cor. 7, 29), Hebrew אֲחֵרִית הַיָּמִים, an expression denoting the time, which immediately precedes Christ's coming, and in the N. T. the time then present which was looked upon as the time of His coming, see αἰὼν, ἔσχατος. It is erroneous to associate this with ἡ ἐσχάτῃ ἡμέρᾳ which was not regarded as present.

Ὡρα signifies (b) *the right time, the time fixed, the time determined upon or demanded, the fit time*. Thus ἡ ὥρα τῆς κρίσεως Rev. 14, 7. τοῦ θελίσαι v. 15. τοῦ πειρασμοῦ 3, 10. ἔρχεται ὥρα, ὅτε κτλ., ἐν ᾗ, ἵνα, Matt. 26, 45; John 4, 21, 23 etc. It cannot be proved that herein God's appointed time is

put forward in contrast with men's opinions; in John 4, 23 for instance the time is not that fixed by God, but that wished for and granted by him. In particular ἡ ὥρα τινός, the time of any one, means either the time which one claims for himself and employs, Luke 22, 53: αὕτη ἡμῶν ἐστὶν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκίτους, or the time which lays claim to any one, John 16, 21: ἔλθεν ἡ ὥρα αὐτῆς, and thus Christ's hour is spoken of John 7, 30; 8, 20; 13, 1; i. e. the time of His sufferings and death, see Matt. 26, 18: ὁ καιρὸς μου ἐγγύς ἐστιν. On the contrary John 2, 4: οὐπω ἤκει ἡ ὥρα μου and Luke 22, 53; cf. John 7, 6: ὁ καιρὸς ὃ ἐμὸς οὐπω πάρεστιν, ὃ δὲ καιρὸς ἐ ἐμέτερος πάντοτέ ἐστιν εἰσιμος. For the relation of Christ's miraculous working to His word in John 2, 4, compare John 7, 6. 8, with v. 14. ὥρα is rarely used in this manner in the Classics; Plut. Them. 21: ἡῖχοντο μὴ ὥραν Θεμιστοκλεῦς γενέσθαι.

ΟΥ ΔΥΝΑΤΑΙ ΛΥΘΗΝΑΙ Η ΓΡΑΦΗ.

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